This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

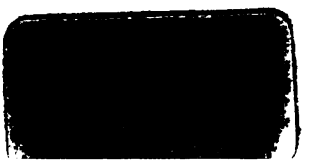
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`



THE

ANNUAL REVIEW,

AND

HISTORY OF LITERATURE;

FOR 1806.

ARTHUR AIKIN, EDITOR.

VOL. V.

LONDON:

PRINTED FOR LONGMAN, HURST, REES, AND ORME, PATERNOSTER-ROW;

1807.

H. BRYER, PRINTER, BRIDGE STREET, BLACKFRIARS.

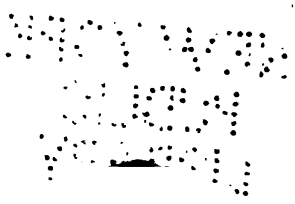


TABLE OF CONTENTS,

With the Prices of the various Works in Boards, unless otherwise expressed, and the Publishers' Names.

CHAPTER I.—*Voyages and Travels.*

1 Barrow's Voyage to Cochin China, 4to. 3l. 13s. 6d. Cadell and Davies 2
2 Capt. Burney's History of Discoveries in the South Sea, vol. II, 1l. 4s. Payne 16
3 Pinkerton's Recollections of Paris, 2 vols. 8vo. 1l. 1s. Longman and Co. 30
4 Helms's Travels from Buenos Ayres to Lima, foolscap 8vo. 6s. Phillips 41
5 Lemaistre's Travels through France, 3 vols. 8vo. 1l. 4s. Johnson — 45
6 Worsley's Account of the State of France during the last three years, 5s. Johnson — — — — — — 56
7 Forbes's Letters from France in the Years 1803 and 1804, 2 vols. royal 8vo. 1l. 1s. White — — — — — — — 60
8 Clarke's Naufragia, vol. II. 12mo. 6s. 6d. Mawman — — — 71
9 Pinckard's Notes on the West Indies, 3 vols. 8vo. 1l. 10s. Longman and Co. 72
10 Col. Thornton's Sporting Tour through France, 2 vols. 4to. 3l. 13s. 6d. Cundee — — — — — — — — 79

CHAPTER II.—*Theology and Ecclesiastical History.*

1 Archdeacon Woodhouse on the Apocalypse, 1 vol. royal 8vo. 18s. Hatchard 88
2 Faber's Dissertation on the Prophecies, 2 vols. 8vo. 16s. Rivington — 99
3 Whitaker's Letter to Dr. Ogilvie, 2s. 6d. Rivington — — 107
4 Faber's Supplement to the Dissertation, 8vo. 4s. Rivington — 107
5 Kett's History, the Interpreter of Prophecy, 2 vols. 8vo. 14s. Rivingtons 109
6 Bicheno's Destiny of the German Empire, 8vo. 4s. Johnson — 109
7 Butt on the Revelation of Saint John, Part III. 1s. Longman and Co. 110
8 Clarke's further Evidences of the Existence of the Deity, 2s. Johnson 110
9 Shoberl's Demonstration of the Existence of God, 12mo. 3s. 6d. Phillips 111
0 Van Mildert's Sermons at Boyle's Lecture, 2 vols. 8vo. 16s. Rivingtons 111
11 An historical View of Christianity, 4to. 12s. Cadell and Davies — 118
12 The Bishop of London on the beneficial Effects of Christianity, 8vo. 2s. 6d. Cadell and Davies — — — — — 122
13 Brackenbury's fifty three Discourses, 2 vols. 8vo. 15s. Rivington — 124
14 Cooper's Sermons, Vol. II. 5s. Cadell and Davies — — 127
15 Dr. Halliday's Sermons, 6s. Longman and Co. — — 128
16 Dr. Grant's Sermons, vol. 3, 8vo. 8s. Longman and Co. — — 129
17 Clapham's Selection of Sermons, 8vo. 9s. Rivington — — 131
18 Walker's Consecration Sermon, 1s. 6d. Rivington — — 134
19 Belsham's Sermon before the Unitarian Society, 1s. Johnson — 135
20 Dr. Maltby's Sermon before the University of Cambridge, 1s. 6d. Rivington 136
21 Stone's Visitation Sermon, 1s. 6d. Johnson — — — 136
22 Hawtrey's Sermon, 1s. Rivington — — — 137
23 Moore's Charity Sermon, 4to. 1s. 6d. Hatchard — — — 137
24 Dr. Gaskin's Sermon, 1s. Rivington — — — 138

25 Aspland's Sermon on the Death of Mr. Fox, 1s. Johnson — 135
26 Belsham's Ditto Ditto, 1s. 6d. Johnson — 138
27 Bates's Christian Politics, 8vo. 9s. Longman and Co. — — 140
28 The Temple of Truth, 8vo. 8s. Mawman — — — 142
29 Vaughan's Address to his Parishioners, 1s. 6d. Hatchard — — 147
30 The Christian's Companion in Retirement, 1s. Hatchard — — 148
31 Cox's Essay on the Excellence of Christian Knowledge, Longman and Co. 148
32 A serious Call to the Christian World, 1s. Hatchard — — 149
33 Barnard on the Essence, Spirituality, and glorious Issue of the Religion of Christ, 12mo. 3s. 6d. Williams and Co. — — — 149
34 Warner's Book of Common Prayer, 8vo. 13s. Wilkie — — 149
35 Hints for the Security of the Established Church, 1s. Rivington — 150
36 Williams's systematic View of revealed Wisdom, Otridge — 152
37 Boyd's Translation of Select Passages from St. Chrysostom, St. Gregory, Nazianzen, and St. Basil, 2s. 6d. Longman and Co. — — 153
38 Thornton Abbey, 3 vols. 12mo. 12s. Burdett — — 154
39 Report of the British and Foreign Bible Society, 2 parts, 2s. Seeley 155

CHAPTER III.—*History and Politics.*

1 Burke's History of the Campaign of 1805, 8vo. 7s. Ridgway — 162
2 Gordon's History of Ireland, 2 vols. 8vo. 1l. 4s. Longman and Co. 164
3 Bannatyne's Journal of Transactions in Scotland, 8vo. 15s. Murray 169
4 Sir R. Clayton's Translation of Filangieri on the Science of Legislation, 2 vols. 8vo. 15s. Ostell — — — 171
5 Bigland's Letters on Modern History, 8vo. 8s. Longman and Co. — 180
6 Macdiarmid's Principles of Civil and Military Subordination, 8vo. 10s. 6d. Baldwin - — — — — 182
7 Plan for recruiting and improving the British Army, by Commentarius, 3s. 6d. Chapple — — — 185
8 Remarks on the Earl of Selkirk's Observations, 8vo. 6s. Longman and Co. 187
9 Eight Letters to the Earl of Selkirk, 2s. 6d. Anderson — 188
10 Considerations on the late Treaties, 2s. Longman and Co. — 188
11 Rose's brief Examination of Mr. Pitt's Administration, 5s. Hatchard 188
12 Defence of the Volunteer System, 2s. Hatchard — — 192
13 Mr. Francis's Speech in the House of Commons, 2s. 6d. Ridgway — 193
14 The Policy of reducing the Property Tax, 1s. 6d. Symonds — 193
15 A Letter to the Right Hon. Charles James Fox, 1s. 6d. Richardson — 194
16 Dr. Andrews on the present Relation of War and Politics, 3s. 6d. Robinson 195
17 The Speech of Randle Jackson on the Woollen Manufacture, 1s. 6d. Robinson — — — — 195
18 Napoleon, and the French People under his Empire, 8vo. 9s. Tipper and Co. 198
19 Report of the Debate in the House of Lords on Lord Holland's Motion for the Relief of Insolvent Debtors, 1s. 6d. Longman and Co. — 200
20 Dialogue between Bonaparte and Talleyrand, 6d. Hatchard — 201
21 Translation of a Fragment of the Eighteenth Book of Polybius, 8vo. 3s. Egerton — — — — 201
22 Vindication of Mr. Windham's Military Plans, 3s. Ridgway — 201
23 Twelve Reports of the Commissioners of Naval Inquiry, 2 vols. 1l. 1s. Symonds — — — — 202
24 Continho on the Commerce of Portugal, 5s. Symonds — — 203
25 Vindication of the Justice and Policy of Lord Wellesley's Wars in India, 5s. Stockdale — — — — 203
26 Professor Miller on the Origin of the Distinction of Ranks, 8vo. 9s. Longman and Co. — — — — 205
27 Poole's Reply to Gardner's Answer, 2s. 6d. Taylor — — 208
28 Sir W. Young's West India Common Place Book, 4to. 1l. 5s. Phillips 2 8

29 Randolph's Speech in the American Congress, 2s. 6d. Butterworth — 213
30 Inquiry into the State of the Nation, 5s. Longman and Co. — 214
31 Answer to the Inquiry into the State of the Nation, 3s. Murray — 215
32 Remarks on the Trade with Germany, 3s. Richardson — — 215
33 War in Disguise, 5s. Hatchard — — — — 216
34 Answer to War in Disguise — — — 216
35 Belligerent Rights asserted, 3s. Johnson — — — 217
36 Present Claims and Complaints of America, 2s. Hatchard — 217
37 Brown's Mysteries of Neutralization, 4s. Jordan — — 219
38 Examination of the British Doctrine with regard to Neutrals, Johnson 219
39 Johnes's Translation of Froissart, 12 vols. 8vo. 7l. 4s. Longman and Co. 223
40 The Speeches of the Right Hon. W. Pitt, 4 vols. 8vo. 2l. 2s. Longman and Co. — — — — 232

CHAPTER IV.—*Ancient Classics.*

1 Dr. H. Steuart's Translation of the Works of Sallust, 2 vols. royal 8vo. plates, 4l. 12s. Baldwin — — — 238
2 Translations chiefly from the Greek Anthology, 8vo. 7s. Phillips — 253
3 The Satires of Persius translated into English Verse, 8vo. 7s. 6d. Johnson 259
4 H. North's Translation of Tressan's History of the Heathen Mythology, 9s. Crosby — — — — 264
5 Burke's Greek-English derivative Dictionary, 12mo. 4s. 6d. Johnson 265
6 Dr. Reid's Analysis of Aristotle's Logic, 18mo. 3s. Murray — 265

CHAPTER V.—*Modern Languages.*

1 Dr. Dawson's Prolepsis Philologiæ Anglicanæ, 4to. 3s. Rivington — 267
2 Dr. Dawson's Philologia Anglicana, Part I. 4to. 5s. Rivington — 271
3 Leslie's Dictionary of synonymous Words in the English Language, 6s. Vernor and Co. — — — — 273
4 Salmon's Ἀρκαι, or Evenings at Southill, 6s. Mawman — — 274
5 Dr. Render's Dictionary of the German and English Languages, square 12mo. 14s. bound, Symonds — — — 275

CHAPTER VI.—*Education and School Books.*

1 A Letter addressed to the Archbishops and Bishops on Mr. Lancaster's Plan of Education, 1s 6d. Hatchard — — — 278
2 Some Remarks on a Letter addressed to the Archbishops and Bishops, &c. 1s. 6d. Hatchard — — — 278
3 Lancaster's Appeal for Justice, 2s. Rivington — — 278
4 Miss Hays's Historical Dialogues for young Persons, vol. II. 4s. Johnson 282
5 Mrs. West's Letters to a young Lady, 3 vols. 12mo 1l. 1s. Longman and Co. 288
6 A System of Education for the labouring People, 2s. 6d. Hatchard 294
7 The Friend of Youth, 12mo. 6s. Ridgway — — 295
8 Mrs. Helms's History of Scotland, 2 vols. 12mo. 8s. Ostell — 296
9 Mrs. Charlotte Smith's History of England, 3 vols. 12mo. 15s. 6d. Phillips 296
10 Wilkinson's Tour through Asia Minor, 12mo. 6s. Darton and Co. — 297

CHAPTER VII.—*Biography.*

1 Wooll's Memoirs of Dr. Joseph Warton, 4to. 1l. 7s. Cadell and Davies 298
2 Original Memoirs of Sir Henry Slingsby, 8vo. 12s. Murray — 305
3 Blagdon's Memoirs of the late George Morland, 4to. 7s. Orme — 311
4 Borelly's Memoirs of the Count de Hordt, 2 vols. cr. 8vo. 12s. Egerton 311

5 Memoirs of a [illegible] on retirement, 5 vols. 12mo. 1l. 5s. Phillips 327
6 Memoirs of Mrs. Cr[illegible], 2 vols. 12mo. 9s. Asperne — — 340
7 Moore's Lives of Cardinal Alberoni and the Duke of Ripperda, 8vo. 7s. Faulder — — — — — 341
8 Harrison's Life of Lord Nelson, 2 vols. 8vo. 1l. 3s. Chappel — 344
9 Letters from the Mountains, 3 vols. 12mo. 13s. 6d. Longman and Co. 345
10 Forbes's Life of Dr Beattie, 2 vols. 4to. 2l. 12s. 6d. Longman and Co. 351
11 Hayley's supplementary Pages to the Life of Cowper, 4to. 7s. 6d. Johnson 360
12 Memoirs of Col. Hutchinson, 4to. 1l. 11s. 6d. Longman and Co. — 361
13 Fenwick's Sketch of the Life of Dr. Clark, 2s. Murray — 373
14 Malkin's Memoirs of his Child, royal 8vo. 10s. 6d. Longman and Co. 379
15 Raymond's Life of Dermody, 2 vols. 16s. Miller — — 382
16 Lord Holland's Account of the Life and Writings of Lope de Vega, 8vo. 9s. Longman and Co. — — — — 397
17 Duppa's Life of Michel Angelo, 4to. 2l. 2s. Murray — — 411

CHAPTER VIII.—*British Topography.*

1 Carr's Stranger in Ireland, 4to. 2l. 5s. Phillips — — 425
2 Whitaker's History and Antiquities of the Deanery of Craven, 4to. 3l. 3s. Nichols — — — — 436
3 Jackson's History of Litchfield — — — 441
4 Harwood's History of Litchfield, 4to. 1l. 15s. Cadell and Davies — 444
5 Wheler's History of Stratford upon Avon, cr. 8vo. 6s. 6d. Ward — 448
6 The Hereford Guide, 12mo. 4s. Longman and Co. — — 450
7 Moffat's History of Malmesbury, 9s. Rivington — — 452
8 The Manchester Guide, 5s. — — — 456
9 The Picture of Liverpool, 4s. Vernor and Co. — — 457
10 Lambeth Palace illustrated, plain 1l. 11s. 6d. coloured 2l. 2s. Carpenter 458
11 Yates's History of St. Edmunds' Bury, 6s. Crosby — — 459
12 Lyson's Magna Britannia, vol. I. 4to. 3l. 3s. Cadell and Co. — 466
13 Byrne's Britannia depicta, Part I. 4to. 3l. 3s. Cadell and Co. — 469
14 Turner's Collections for the History of Grantham, 4to. 1l. 8s. Miller 470
15 Sir R. C. Hoare's Translation of Giraldus de Barri's Itinerary through Wales 3l 8s. Miller — — — 471
16 Jenkins's History of Exeter, 8vo. 10s. 6d. Longman and Co. — 478
17 Malcolm's First Impressions, 8vo. 18s. Longman and Co. — 478
18 A Walk through Leeds, 12mo. 1s. 6d. Longman and Co. — 479
19 Stark's Picture of Edinburgh, 18mo. 6s. Murray — — 479
20 Britton's Historical Account of Corsham House, 8vo. 6s. Taylor — 480
21 Views of the Collegiate Church of St. George at Windsor, Colnoggi 481

CHAPTER IX.—*Poetry.*

1 The Poetical Works of Sir David Lyndsey, edited by G. Chalmers, 3 vols. 8vo. 1l. 16s. Longman and Co. — — 482
2 Scott's Ballads and Lyrical Pieces, 8vo. 7s. 6d. Longman and Co. — 494
3 Moore's Epistles and Odes, 4to. 1l. 11s. 6d. Carpenter — 498
4 Sotheby's Translation of Wieland's Oberon, 2 vols. fo. cap. 15s. Longman and Co. — — — 499
5 Herbert's Translation from the Italian, Spanish, Portuguese, German, &c. 2 vols. cr. 8vo. 16s. Longman and Co. — — 511
6 The Lyre of Love, 2 vols. fo. cap. 10s. 6d. Sharpe — — 512
7 A select Collection of Epitaphs, fo. cap 8vo. 5s. Longman and Co. — 513
8 Fellowes's Poems, fo. cap, 4s. 6d. Mawman — — 514
9 Mrs. Robinson's Poetical Works, 3 vols. 8vo. 1l. 7s. Phillips — 516
10 Grahame's Birds of Scotland, fo. cap 8vo. 7s. Longman and Co. — 519
11 The Harper, by Quintin Frost, fo. cap 5s. Longman and Co. — 522

12 Rushton's Poems, fo. cap 6s. Ostell — — 523
13 Smythe's English Lyrics fo cap 5s. Cadell and Davies — — 525
14 Bloomfield's Wild Flowers, fo. cap 8vo. 4s. 6d. Longman and Co. — 526
15 The Falls of Clyde, 8vo. 7s. 6d. Longman and Co. — — 527
16 Harrison's Poetical Recreations, 2 vols. 12s. Faulder — — 529
17 Jerningham's Poems and Plays, 4 vols. fo. cap. 14s. Norton and Co. — 529
18 Home, fo. cap 8vo. 5s. Longman and Co. — — 530
19 Service's Wild Harp's Murmurs, 4s. Longman and Co. — 530
20 Human Life, 6s. Cadell and Davies — — — 531
21 The Poetical Register, Vol. IV. 8vo. 10s. 6d. Rivington — — 532
22 Jamieson's popular Ballads, 2 vols. 8vo. 1l. 1s. Murray — — 534
23 Polwhele's Poems, 3 vols 12mo. 15s. Cadell and Davies — 535
24 Holcroft's Tales in Verse, 2 vols. 18mo. 8s. Symonds — — 535
25 Dion a Tragedy, by G. A. Rhodes, fo. cap 8vo. 6s. Miller — — 536
26 Ulm and Trafalgar, 4to. 1s. Hatchard — — — 536

CHAPTER X.—*Plays and Dramatic Poems.*

1 Maurice's fall of the Mogul, 5s. White — — — 537
2 Demetrius the Impostor, 2s. 6d. Booth — — — 537
3 Three and the Deuce, 2s. Barker — — — 538
4 The Hunter of the Alps, 8vo. 2s. 6d. Barker — — 538
5 Five Miles off, 2s. Barker — — — — 538
6 Thirty Thousand, 2s. 6d. Longman and Co. — — 538
7 Spanish Dollars, 1s. 6d. Barker — — — 538
8 The School for Friends, 2s. 6d. Barker — — — 538

CHAPTER XI.—*Romances and Novels.*

1 Epicharis, 12mo. 3s. Richardson — — — 539
2 Leonora, by Miss Edgeworth, 2vols cr. 8vo. 10s. 6d. Johnson — 539
3 Donald, 3 vols. 12mo. 1l. 3s. 6d. Longman and Co. — — 542
4 Zofloya or the Moor, by Charlotte Dacre, 3 vols. 12mo, 12s. Longman and Co. — — — — 542
5 Madame de Maintenon, by Madame de Genlis, 2 vols. 12mo. 8s. Longman and Co. — — — — 543
6 Human Beings, by Fr. Latham, 3 vols. 12mo. 13s. 6d. Crosby — 543

CHAPTER XII.—*Metaphysics, Morals, Oratory, and Belles Lettres.*

1 Physical and Metaphysical Enquiries, 8vo. 7s. Longman and Co. — 546
2 Gambier's Introduction to the Study of Moral Evidence, 12mo. 3s. 6d. Rivington — — — — 550
3 Barron's Lectures on Belles Lettres and Logic, 2 vols. 8vo. 1l. 1s. Longman and Co. — — — 550
4 Taylor's Miscellanies, 12mo. 3s. 6d. Longman and Co. — — 552
5 Austin's Chironomia, 4to. 2l. 2s. Cadell — — 553
6 Ensor's Independant Man, 2 vols. 8vo. 18s. Johnson — — 555

CHAPTER XIII.—*Miscellanies.*

1 Dr. Franklin's Works, 3 vols. 8vo. 1l. 16s. Longman and Co. — 562
2 Styles's Essay on the Stage, 12mo. 3s. 6d. Williams and Co. — 569
3 The Prose Works of Milton, 7 vols. 8vo. 3l. 13s. 6d. Longman and Co. 574

4 Dyer on the Ancient Modes of bestowing Names, 8vo. 7s. Longman and Co. 588
5 Accounts of Two Attempts towards the Civilization of some Indian Natives, 1s. Phillips and Co. — — — — — 589
6 Mrs. Bayfield's Gleanings from Zimmerman, 12mo. 5s, Lindsell — 593
7 Brayley's Illustrations of Bloomfield, 8vo. 10s 6d. Vernor and Co. — 593
8 New Collection of Enigmas, Charades, &c. 12mo. 4s. Longman and Co. 594
9 Brewer's Hours of Leisure, 12mo. 7s. Hatchard — — — 594
10 The Nonpareil, 12mo. 5s. 6d. Vernor and Co. — — — 594
11 Graves's Triflers, 12mo. 3s. Lackington and Co. — — 594
12 Naval Anecdotes, 8vo. 10s. 6d. Cundee — — — — 594
13 Clarkson's Portraiture of Quakerism, 3 vols, 8vo. 1l. 7s. Longman and Co. 594
14 Dr. Jarrold's Dissertations on Man, 1 vol. 8vo. 10s. 6d. Burditt — 607

CHAPTER XIV.—*Commerce.*

1 Stenhouse's Tables of Interest, 8vo. 1l. 1s. Vernor and Co. — 616

CHAPTER XV.—*Naval and Military Affairs.*

1 Observation on the Use of Light Armour, 2s. Egerton — — 617
2 Derrick's Memoirs of the Rise and Progress of the Royal Navy, 4to. 1l. 11s 6d. Black and Co. — — — — 61

CHAPTER XVI.—*Agriculture and Rural Economy.*

1 Colebrook's Remarks on the Husbandry and internal Commerce of Bengal, 8vo. 5s. 6d. Black and Co. — — — — 618
2 Smith's Observations on Draining, 8vo 10s. 6d. Longman and Co. — 626
3 Munnings on drilling Turnips, 2s. Crosby — — — 626
4 The compleat Grazier, 8vo. 12s. Crosby — — — 629
5 Lawrence's Modern Land Steward, 8vo. 10s. 6d Symonds — 629
6 Egremont's Observations on Mildew, 8vo. 1s. 6d. Hatchard — — 631
7 Naismith's general View of the Agriculture of Clydesdale, 6s. Nicolls 635
8 Dr. Smith's general View of the Agriculture of Argyleshire, 7s. 6d. Nicols 642
9 Remarks on Live Stock, 7s. Wilkie and Robinson — — 647
10 Hunt's Anatomical Reflections on the Form of Animals, 5s. Phillips 647

CHAPTER XVII.—*Medicine and Surgery.*

1 Adams on Morbid Poisons, 4to. 1l 5s. Callow — — — 648
2 Cabanis's Sketch of the Revolutions of Medical Science, 8vo. 9s. Johnson 656
3 Daubenton on Indigestion, 1s. 6d. Callow — — — 661
4 Robertson on the Powers of Cantharides, 8vo. 7s. Murray — — 662
5 Willan on Vaccine Inoculation, 4to. 15s. Phillips — — 664
6 Blair's Vaccine Contest, 8vo. 2s. 6d. Murray — — — 667
7 Ring's Defence of Vaccination in an Answer to Birch, 2s. 6d. Murray 668
8 Moore's Remarks on Birch's serious Reasons, &c. 1s. 6d. Murray — 669
9 Letter to Mr. Birch, by a Member of the Royal College of Surgeons, 1s. Murray — — — — — — 670
10 Hamilton's Letters on the Cause and Treatment of the Gout, 8vo. 5s. Crosby 671
11 A practical Treatise on the Disease of the Stomach, 8vo. 6s. Cadell — 673
12 Turnbull's Naval Surgeon, 8vo. 9s. 6d. Phillips — — — 677

13 Reid on Consumption, royal 12mo. 7s. Phillips — — — 680
14 Hunter on the Diseases incident to Lascars, fol. 15s. Black and Co. 685
15 Burns's Observations on Abortion, 8vo. 5s. Longman and Co. — 687
16 Cuming's Amanuensis Medicus et Chirurgicus, 8vo, 7s. Mathews and Leigh 690
17 Keighley's new System of Family Medicine, 8vo. 6s. Crosby — 692
18 The Manual of Health, 18mo. 5s. Johnson — — — — 694
19 Johnston's Practical Observations on urinary Gravel, 8vo. 5s. Murray 695
20 Howard's Practical Observations on the Venereal Disease, 8vo. 18s. Murray 697

CHAPTER XVIII.—*Fine Arts.*

1 Calcott's Musical Grammar, 12mo. 8s. Birchell — — — 701
2 Hoare on the Arts of Design in England, 8vo. 7s. 6d. Phillips — 704
3 Bell on the Anatomy of Expression in Painting, 4to. 2l. 2s. Longman and Co. 711
4 Repton's Enquiry on the Changes of Taste in Landscape Gardening, 8vo. 5s. Taylor — — — — — — 715
5 Dallaway's Observations on English Architecture, royal 8vo. 12s. Taylor 717
6 Gyfford's Designs for Cottages and Villas, 4to. 1l. 11s. 6d. Harding 721
7 Tatham's Designs for ornamental Plate, folio, 1l. 11s. 6d. Gardiner 721
8 Randall's Collection of Architectural Designs, folio, 2l. 12s. 6d. Taylor 721
9 Loudon's Treatise on Country Residences, 2 vols. 4to. 3l. 3s. Longman and Co. — — — — — — 722
10 Britton's Architectural Antiquities, vol. 1. 4to. 4l. 4s. Longman and Co. 724

CHAPTER XIX.—*General Science and Experimental Philosophy.*

1 Wilson's Analysis of the Malvern Waters, 7s. 6d. Murray — — 726
2 Parke's Chemical Catechism, 8vo. 12s. Symonds — — 727
3 Philosophical Transactions of the Royal Society, Part II. 1806. 16s. 6d. Rivington — — — 728
4 Henry's Epitome of Chymistry, 8vo. 12s. Johnson — — 736

CHAPTER XX.—*Meteorology.*

1 Williams on the Climate of Great Britain, 8vo. 8s. Baldwin — 738

CHAPTER XXI.—*Mathematics and Natural Philosophy.*

1 Nicholson's Practical Navigation, 8vo. 8s. Mawman — — 742
2 Bonnycastle's Plane and Spherical Trigonometry, 8vo. 12s. Johnson — 744
3 Scriptores Logarithmici — — — 746
4 Gregory's Treatise of Mechanics, 3 vols. 8vo. 1l. 16s. Kearsley — 756
5 Camus on the Teeth of Wheels, 8vo. 10s. 6d. Taylor — — 759
6 Frend's Evening Amusements, 12mo. 3s. Mawman — — 760

CHAPTER XXII.—*Bibliography.*

1 The Bibliographical Miscellany, 2 vols. 12mo. 12s. Baynes — — 762

THE

ANNUAL REVIEW;

AND

HISTORY OF LITERATURE.

CHAPTER I.

VOYAGES AND TRAVELS.

OUR list of voyages and travels this year is unusually scanty, and the really new information communicated by them, is still more contracted. Mr. Barrow's voyage to Cochinchina affords some interesting particulars concerning the present political state of that country, not however obtained from his own researches, but from the less authentic testimony of a French officer. In the same entertaining work may be found a very pleasing and valuable relation of a journey to some of the native tribes occupying the country to the North of the settlement of the Cape of Good Hope, who appear to have attained a considerably higher state of civilization and populousness than any which have heretofore been visited.

Dr. Pinckard's "Notes on the West Indies" are not merely entertaining, but add somewhat to our knowledge of the state of society and manners in these important colonies.

The capture of Buenos Ayres by the British, among other publications, has given birth to a work of meritorious compilation, entitled Travels of A. Z. Helms, but if we mistake not, the whole of the proper journal of Helms has been transcribed by this compiler from the Monthly Magazine, in which it made its appearance two or three years ago.

The other articles of this chapter (with the exception of Captain Burney's second volume of his excellent history of discoveries in the Pacific Ocean) relate, for the most part, to the present state of France, and are none of very commanding merit.

ART. I. *A Voyage to Cochinchina, in the Years* 1792 *and* 1793; *containing a general View of the valuable Productions and the political Importance of this flourishing Kingdom; and also of such European Settlements as were visited on the Voyage: with Sketches of the Manners, Character, and Condition of their several Inhabitants. To which is annexed an Account of a Journey, made in the Years* 1801 *and* 1802, *to the Residence of the Chief of the Booshuana Nation, being the remotest Point in the Interior of Southern Africa to which Europeans have hitherto penetrated. The Facts and Descriptions taken from a manuscript Journal. With a Chart of the Route. By* JOHN BARROW, *Esq. F. R. S. Author of "Travels in Southern Africa," and "Travels in China."* 4to. pp. 450. 21 plates.

TWICE since the commencement of our labours we have had occasion to notice the admirabe works of Mr. Barrow. Why his works have been published in a reversed order of time is sufficiently evident.

Little more than a fourth part of the present volume relates to Cochinchina, the title page therefore raised expectations in us which were considerably abated by the table of contents. Mr. Barrow however is not one of those men who can go from Dan to Beersheba, or from England to Dar-fur, and see nothing. If he were to walk to Wapping and write a quarto volume of his travels there, we would read the book, in full confidence that it would be worth reading.

The first chapter relates to Madeira, an ingenious experiment of Admiral Patton's is mentioned, in proof that an under current from the Mediterranean flows into the Atlantic.

"THE Admiral took up a small flask of salt water in the Atlantic Ocean, near Cape Saint Vincent, which weighed 22oz. 5drs. The same quantity, in bulk, of salt water taken up by him in the Mediterranean near Minorca, was found to be 18 grains heavier. Two decanters were afterwards filled, one with fresh, the other with salt water, their specific gravities differing in the above proportion, and the fresh water tinged with red colouring matter. The decanters being placed horizontally, and their necks closely luted, a gradual interchange of their contents was observed to take place, the fresh and coloured water making its way though the upper, and the salt water in a contrary direction through the lower, part of the necks; being a just representation of the upper and under currents, which are supposed to flow in contrary directions through the strait of Gibraltar."

Mr Barrow repeats the fable that the cloud which overhangs Madeira was supposed by the Portugueze at Porto Santo to be suspended over one of the mouths of Hell, a fable, so ridiculously exaggerated in Mr. Stanier Clarke's History of Maritime Discovery. The fact is directly contrary. They thought it cloud, and cloud only, till being certain that it was always in the same place, they concluded it was land, and went to ascertain it. The circumstance, as literally translated from the earliest and most authentic of the Portuguese historians who writes concerning the discoveries, will be found in our second volume, p. 18.

At Funchal, in the Franciscan convent, there is a chapel built of human skulls and thigh bones, of which a print is annexed. These charnel

houses are not uncommon. Mr. Murphy has given a view of the one at Evora, which is a better representation than this, because it is more distinct. The figure over the altar who is weighing souls in the balance, cannot be St. Francesco, as Mr. Barrow supposes: that saint always wears the habit in Heaven, nor does he hold in the Catholic mythology so high an office. He sits indeed in the seat from which Lucifer fell, but the office of judging the dead has not been assigned him. The very accurate drawing from which the print was taken, it is said, will best explain the subject. The drawing probably would, but the print is in that detestable washy aquatint style which explains nothing. I. H. S. which can be made out upon the shield of the figure, points out who is designed by it, and there is something below which looks like St. Francesco, but is so exceedingly indistinct that it is impossible to say with certainty who it is. This wretched style of engraving cannot be too severely reprobated. When prints are to be multiplied (and in travels the more they are the better) why is not the stone engraving adopted? This dauby manner should be kept for the mist and moonshine of picturesque tourists.

This chapter concerning Madeira is written with less judgment than any thing which we have heretofore perused in Mr. Barrow's writings. Speaking of Nuns, he says, 'We are apt to attach a lively interest to young females who are thus so cruelly, as we suppose, separated for ever from all society, except that of each other; but it is extremely doubtful if they possess those exalted sentiments, nice feelings, and sound understandings, which prevail among females of those countries where they are allowed to enjoy unrestrained freedom.' True. But can it be doubtful whether they possess *natural* feelings? the question is not concerning *nice* ones. Nunneries are useful as Bedlams which crazy women chuse for themselves; but they are not Bedlams; they are Prisons; and it is not necessary that women should be young and beautiful, to be very miserable in confinement.

A remarkable oversight occurs in the following sentence: '*It cannot be the climate* that occasions the meagre, sallow, and sickly appearance which the inhabitants of Funchal generally wear, but may rather be attributed to the poverty of their food, to a life of drudgery, and *exposure to great vicissitude of climate*, by daily ascending the mountains in search of fuel.' A total disregard of cleanliness is mentioned as a main cause: they are afflicted with a violent species of itch, which they consider as incurable.

Mr. Barrow, in no very respectful language, gives it as his opinion, that Dr. Price is inaccurate in his estimate of the annual mortality in Madeira, because, he does not remember to have seen or heard of any remarkable instance of longevity. Dr. Price's calculations are founded upon a census of the island; nor is the question whether a few persons live to extreme old age there, but whether a greater proportion live to the ordinary term of life. Mr. Barrow does not pretend to have collected any facts which contradict Dr. Price's estimate—an estimate in itself by no means improbable; nor is it possible that in a chance visit of a few days to the island, he should have collected any. There are few annoying insects in Madeira—a good reason why invalids should go there.

Teneriffe is the subject of the next chapter. A brief account of the original inhabitants is given; but for the sad story of this most interesting people, the reader should

have been referred to Glas's History of the Canaries. It would be difficult to say whether we have, in our language, more books of great merit and no reputation, or of great reputation and no merit. Time brings these things right at last; but Time is as slow in settling these claims, as if he were Lord Chancellor, or even a Commissioner for expediting an unaudited account. A dismal statement is given of the grievances under which the inhabitants of these islands labour; yet the whole amount of the taxes, imposts, and vexatious monopolies, is scarcely equal to the yearly profits of a London brewer. Industry suffers under every possible discouragement; the people are indolent from utter hopelessness, and the usual diseases are the consequence. Gross immorality is here, as it is every where else, the effect of the Roman Catholic religion—*the uniform and necessary effect* of that execrable system of priestcraft, wherever it is established;—and let the ignorance of this age, which conceals itself under the mask of liberality, confute this assertion, if it can.

"Such are the pernicious effects of a bad government, on one of the finest islands probably on the surface of the globe."

If the Canary Islands are of importance on commercial considerations, they are therefore politically important. It is singular that the only part of the world in which England has shewn herself ambitious of dominion, should be in Hindostan, where her dominion must necessarily be precarious. But it is time that England should show herself ambitious. If Europe is to be shut against us, every other part of the world should be thrown open. Not a colony should be left to our enemies, not a port open to their ships, except those of their own coasts. Give the Canarians 'just and salutary laws, and they will soon become industrious and intelligent.' Filth and laziness are no more natural to men than they are to the duck and the ass; but man, like all other animals, is degraded when he is oppressed.

At St. Jago, Mr. Barrow had the mortification of seeing the old *Resolution* of Captain Cook, transformed to a smuggling whaler, under the name of *La Liberté*, and bearing the tricolor flag. 'The Resolution,' he says, 'was the house of Cook, and out of respect to his memory, I would have laid her up in a dock, till she had wasted away plank by plank.' The Cape de Verd islands are, if possible, in a more deplorable state than the Canaries.

Two chapters follow relating to Brazil. What information a quick observer could collect in the course of a few days at Rio Janeiro, Mr. Barrow has not failed to communicate; but he adds little to the very little which is known in England concerning this most interesting and important country. Something, however, there is, which deserves to be considered at this time.

"Few of the Brazilian colonists entertain the idea of ever returning to Portugal. Their condition in South America is very different from that of our countrymen in foreign settlements. These exert their utmost energy to amass a fortune, in the hope of enjoying it at home; while those see as little prospect of returning to Europe with the means of a comfortable subsistence as a convict can expect to return with a fortune from Botany Bay. Even the military officers, whose turn of duty requires their being sent to the Brazils, seldom if ever return. Being kept beyond their time of service, they are induced to marry, beget a progeny, and settle in the country; thus losing sight in a great degree of the mother country; and naturally becoming less indisposed to separate from it. Some of the leading men spoke very freely on this subject when we were there, and I

should conclude the circumstances have not changed much in favour of the government, since that time. There is little doubt that a man of skill, of spirit and reputation, might at this moment easily spur them on to declare their independence. Still, however, I am inclined to believe that one of their own countrymen from Europe would be more acceptable as a chief than either a colonist or a foreigner. The bulk of the people are attached to the name of their country, their religion, and their language; and I am persuaded that if the Court of Portugal had sufficient energy and activity to transplant itself to the Brazils, as was once intended when the Spaniards invaded them, a mighty and brilliant empire might speedily be created in South America, to counterpoise the growing power of the United States in the northern part of that continent. The former possesses many advantages over the latter; in fertility of soil, in the value of its productions, in climate, and in geographical position, eminently favourable for communication and commerce with every nation of the civilized world."

"Whatever step the Court of Portugal may be compelled to take in the present critical juncture, it will behove England to keep a watchful eye on its colonies, and especially those of the Brazils. Were the French once suffered to get possession of Rio de Janeiro, the natural strength of the country is so commanding, and the advantages it possesses so important, that it would be no easy matter to drive them out of it by force, or prevail on them to quit it by treaty. I am not sure also that, next to one of the royal family of Portugal, French interest might not preponderate in the interior of the country, where the descendants of the French Jesuits are not unmindful of their origin, and with whom the restoration of the order would be attended with no small degree of influence. And although in the sea-port towns the trading part of the nation might feel it their interest to throw themselves under the protection of the English flag, thinking by such a change to acquire a free and unrestrained commerce; yet such is the sway which the priesthood possesses over the laity, that the difficulties are immense which a Protestant government would have to encounter. It is probable also that the present imbecile government of Portugal may be compelled to court an alliance with France, though the result must inevitably be ruinous to her present declining trade and to her colonies."

Some remarks follow concerning the mischievous effects of revolutionizing South America. Mr. Barrow seems to lose all his characteristic good sense whenever the unlucky word Revolution comes in his way. To think of revolutionizing the most oppressed country in the world, shocks him as much as it would shock an old woman to hear a physician prescribe arsenic, and just as rationally.

The following remarks upon the island of Tristan da Cunha deserve attention.

"The officer who went on shore reported that the water was a mountain-rill of excellent quality, and that it fell so conveniently on the beach as to be brought with great ease into casks, without removing them out of the boats. It is by no means unimportant for the officers of our navy to be acquainted with this circumstance. The largest ships of war are capable of taking on board a supply of every article necessary for the longest voyage except that of water, which is no less indispensable for the health and comfort of the people than other species of provisions. Should we, therefore, at any future time be so unfortunate as to be excluded from the Brazils and the Cape of Good Hope, this half-way island to India would be found to possess many conveniences. Even those who may contend that our colonial territories are already sufficiently extended, must at least agree that we can never have too many points of security and accommodation for our ships of war and of commerce. It was indeed once proposed by a set of adventurers, to form an establishment on this island, in order to carry on a convenient smuggling trade with the settlements of South America, particularly those of Spain, by furnishing the natives with light Manchester and coarse Indian goods in exchange for

specie, and employing, at the same time, their shipping in the Southern Whale Fishery, in order to procure oil and bone as a return cargo for Europe. If, under the immediate eye of government, such a settlement were made, it might answer the same purpose for the East India Company's ships on the outward-bound voyage as St. Helena does on the homeward; and a work of defence on a very limited scale, with a few men, would render it impregnable, a circumstance which not a little enhances its value."

A curious account follows of Amsterdam Island, which is incapable of abridgment. We hasten over this part of the volume to come to the most novel part of its contents.

To understand more easily the late history of Cochinchina, it will be convenient to transcribe a part of Mr. Barrow's geographical outlines of the country.

"The extensive empire of China terminates, on the south, at the twenty-second degree of latitude; but a tongue of land connected with it continues on its western side as far as to the ninth parallel of northern latitude. This prolongation of thirteen degrees in extent has a ridge of high mountains which, running down the middle from north to south, divides the Birman empire, on the west, from the kingdoms of *Tungquin*, *Cochinchina*, *Tsiampa*, and *Cambodia*, on the east. These names, thus usually marked on our charts, are, however, utterly unknown to the natives, except *Tungquin*. The other three collectively are called *An-nan*, and are distinguished by three grand divisions. The first, contained between the southernmost point which forms the extremity of the gulph of Siam and which lies in about the ninth degree of latitude, as far as to the twelfth degree, is called *Don-nai*; the second, extending from hence to the fifteenth degree, *Chang*; and the third, between this and the seventeenth degree, where the kingdom of *Tungquin* commences, is called *Hué*. On the sea coast of all these divisions are safe and commodious bays and harbours."

In 1774 a rebellion broke out in Cochinchina, headed by three brothers, the one of whom was a Merchant, the second a General, and the third a Priest. The Merchant gave feasts and fire-works, the Soldier cajoled the army, and the Priest engaged his rascally brethren to favour the conspiracy by pretended oracles. They got possession of the king's person, he being a sickly and indolent man, put him to death with as many of the royal family as they could lay hands on, and divided the country between them. Yin-yac, the Merchant, took the two divisions of Chang and Donnai; the General, that of Hué, bordering on Tungquin, which kingdom he easily conquered, and took the name of Quang-tung; and the younger brother was made high Priest of all Cochinchina.

Adran, a French Missionary with the high title of Apostolic Vicar of Cochinchina, resided at court when the rebellion broke out. Persecution had once raged in that country; but those days were over; the late King protected the Christians, and was sufficiently sensible of Adran's superiority over his own subjects, to place his own son under his tuition. By his assistance, the Queen, the young King, his wife and infant son, and one sister, effected their escape. They fled to a considerable distance from the capital, and took refuge in a forest where, like Charles in the oak, they concealed themselves in the branches of a banyan tree, being fed by a Christian priest, till farther search was discontinued. The fugitives then made their way to the city of Saigong, the walls of which had been levelled, and 20,000 of its inhabitants put to the sword for their fidelity to their late sovereign. The people flocked to the standard of the young king, and crowned him under the name of his late father Caung-shung. There were lying then an armed vessel commanded by a Frenchman, seven Portuguese merchantmen, and a considerable

number of junks and row boats. These were, by Adran's advice, purchased, manned and equipped, and with them an attack was made upon the usurper's fleet in the harbour of Quin-nong. The Frenchman after doing wonders got aground, and the Portuguese ran away to Macao—but this is from French authority. However, the king was overpowered by numbers, and obliged to fly. He found it was impossible to resist the force which was marching against him, and therefore with the remains of his family, and a few faithful servants, fled to sea and took possession of a small uninhabited island in the Gulph of Siam, called *Pulo Wai*, where he was joined by about twelve hundred subjects capable of bearing arms.

The usurper prepared an expedition to attack him here. It was in vain to think of resisting with such a handful of men. Caung-shung embarked for Siam, and threw himself on the protection of the Siamese king. He happened to be at war with the Birmans, who had hitherto been constantly victorious. Caung-shung offered his and his followers services against them; he had acquired some knowledge from Adran of European tactics; by means of which he so continually baffled the enemy, and harrassed them so incessantly, that he obliged them to sue for peace on his own terms. The king of Siam meantime fell in love with his sister, and made overtures to the mother to have her for one of his concubines; this proposal being rejected, he offered to share his throne with her, which was rejected also;—it is not said why; but he who makes a tragedy upon this part of the story, will be at no loss to find reasons sufficiently heroical for an eastern princess. A quarrel was the consequence. A more probable account imputes it to the envy of the Siamese generals, and the jealousy of the king. Be this as it may, Caung-shung found it necessary at the head of his followers, now amounting to about 1500, to cut his way out of the capital of Siam, seize the shipping in the nearest harbour, and return to Pulo Wai, which he fortified securely with the guns and arms found in the ships.

Adran meantime had made his way from Siam to the southern part of Cochinchina, where he found the people still attached to their lawful sovereign, and generally dissatisfied with the usurper. He conceived the plan of applying to the king of France for succours. Caung-shung approved of this, and entrusted the missionary with his eldest son. They arrived at Paris in 1787; and in a few months a treaty was concluded, of which the principal articles were as follows:

"I. There shall be an offensive and defensive alliance between the Kings of France and Cochinchina; they do hereby agree mutually to afford assistance to each other against all those who may make war upon either of the two contracting parties.

"II. To accomplish this purpose, there shall be put under the orders of the King of Cochinchina a squadron of twenty French ships of war, of such size and force as shall be deemed sufficient for the demands of his service.

"III. Five complete European regiments, and two regiments of native colonial troops, shall be embarked without delay for Cochinchina.

"IV His Majesty Louis XVI. shall engage to furnish, within four months, the sum of one million dollars; five hundred thousand of which shall be in specie, the remainder in salt petre, cannon, musquets, and other military stores.

"V. From the moment the French troops shall have entered the dominions of the King of Cochinchina, they and their generals, both by sea and land, shall receive their orders from the King of Cochinchina. To this effect the commanding officers shall be furnished with instructions from his Catholic Majesty

to obey in all things, and in all places, the will of his new ally.

On the other hand,

"I. The King of Cochinchina, as soon as tranquillity shall be re-established in his dominions, shall engage to furnish for fourteen ships of the line, such a quantity of stores and provisions as will enable them to put to sea without delay, on the requisition of the ambassador from the King of France; and for the better effecting this purpose, there shall be sent out from Europe a corps of officers and petty officers of the marine, to be put upon a permanent establishment in Cochinchina.

"II. His Majesty Louis XVI. shall have resident consuls on every part of the coast of Cochinchina, wherever he may think fit to place them. These consuls shall be allowed the privilege of building, or causing to be built, ships, frigates, and other vessels, without molestation, under any pretence, from the Cochinchinese government.

"III. The ambassador of his Majesty Louis XVI. to the Court of Cochinchina shall be allowed to fell such timber, in any of the forests, as may be found convenient and suitable for building ships, frigates, or other vessels.

"IV. The King of Cochinchina and the Council of State shall cede in perpetuity to his most Christian Majesty, his heirs, and successors, the port and territory, of Han-sân (bay of Turon and the peninsula,) and the adjacent islands from *Faifo* on the south to *Hai-wen* on the north.

"V. The King of Cochinchina engages to furnish men and materials necessary for the construction of forts, bridges, high-roads, tanks, &c. as far as may be judged necessary for the protection and defence of the cession made to his faithful ally the King of France.

"VI. In case that the natives shall at any time be unwilling to remain in the ceded territory, they will be at liberty to leave it, and will be reimbursed the value of the property they may leave upon it. The civil and criminal jurisprudence shall remain unaltered; all religious opinions shall be free; the taxes shall be collected by the French in the usual mode of the country, and the collectors shall be appointed jointly by the ambassador of France and the King of Cochinchina; but the latter shall not claim any part of those taxes, which will belong properly to his most Christian Majesty for the support of his territories.

"VII. In the event of his most Christian Majesty being resolved to wage war in any part of India, it shall be allowed to the Commander in Chief of the French forces to raise a levy of 14,000 men, whom he shall cause to be trained in the same manner as they are in France, and to be put under French discipline.

"VIII. In the event of any power whatsoever attacking the French in their Cochinchinese territory, the King of Cochinchina shall furnish 60,000 men or more in land forces, whom he shall clothe, victual, &c. &c."

The bishop of Cochinchina, as Adran was now styled, with the young prince under his charge, and the treaty in his pocket, set out for Pondicherry. He called at the Isle of France, where he found a ship of fifty guns, seven frigates, and some transports; the disposable troops here and at Bourbon amounted to between four and five thousand men: he ordered the ships to be equipped with all possible dispatch, and the troops to hold themselves in readiness for embarkation, the moment an advice-boat should arrive from Pondicherry. The governor of Pondicherry happened at this time to have for his mistress the wife of his aid-de-camp. Adran refused to visit the adultress. In revenge for this the governor thought proper to suspend the expedition till he received farther orders from Versailles. Meantime the revolution broke out, and there was an end of the whole project. Had this event not taken place, says Mr. Barrow, it is difficult to say what the consequences of such a treaty might have been to our possessions in India, and to the trade of the East India Company with China; but it is sufficiently evident that it had for its object the destruction of both.

But though the orders of the go-

vernment had been thus disobeyed, and the interest of France thus shamefully sacrificed to the resentment of a strumpet, Adran did his duty. He prevailed upon some French officers who came out with him, and were to have held appointments in the new settlement, to accompany him as volunteers, and with these and the young prince joined the king in 1790. He was then at Sai-gong; the two usurpers were at war with each other, and all ranks flocked to their lawful sovereign, who had not long landed. They fortified the city, and began with all possible speed to form and discipline an army and equip a fleet. In 1792, with the few ships he could collect, which were placed under the direction of the French officers, he attacked and destroyed the usurper's fleet. Shortly after this defeat the usurper Yin-yac died, his brother had died before him. Caung-shung pursued his successes, and completely subdued the son of Yin-yac; the son of the other usurper kept possession of Tung-quin, against which Caung-shung was preparing a formidable armament in 1800. No authentic accounts since this period have reached England, but there are grounds for believing that he has reconquered the whole of that country.

"From the year 1790, in which *Caung-shung* returned to Cochinchina, to 1800, he was allowed to enjoy only two years of peace, 1797 and 1798; and these two years were, in all probability, the most important of his hitherto troublesome reign. Under the auspices of the Bishop Adran, who in every important undertaking was his oracle, he turned his attention to the improvement of his country. He established a manufactory of saltpetre, in *Fen-tan*, (*Tsioupa* of the charts), opened roads of communication between important posts and considerable towns, and planted them on each side with trees for shade. He encouraged the cultivation of the areca nut and the *betel* pepper, the plantation of which had been destroyed by the army of the usurper. He held out rewards for the propagation of the silk-worm; caused large tracts of land to be prepared for the culture of the sugar-cane; and established manufactories for the preparation of pitch, tar, and resin. He caused several thousand matchlocks to be fabricated: he opened a mine of iron ore, and constructed smelting furnaces. He distributed his land forces into regular regiments, established military schools, where officers were instructed in the doctrine of projectiles and gunnery by European Masters. Adran had translated into the Chinese language a system of military tactics, for the use of his army. In the course of these two years he constructed at least 300 large gun-boats or row-gallies, five luggers, and a frigate on the model of an European vessel. He caused a system of naval tactics to be introduced, and had his naval officers instructed in the use of signals. One of the English gentlemen, whom I mentioned to have been at *Sai-gong* in the year 1800, saw a fleet of ships consisting of 1200 sail, under the immediate command of this prince, weigh their anchors and drop down the river in the highest order, in three separate divisions, forming into lines of battle, in close and open order, and going through a variety of manœuvres by signals as they proceeded along.

"During this interval of peace he likewise undertook to reform the system of jurisprudence, in which he was no doubt very ably assisted by the bishop. He abolished several species of torture, which the law of the country had hitherto prescribed; and he mitigated punishments that appeared to be disproportionate to the crimes of which they were the consequence. He established public schools, to which parents were compelled to send their children at the age of four years, under certain pains and penalties. He drew up a system of rules and regulations for the commercial interests of his kingdom; caused bridges to be built over rivers; buoys and seamarks to be laid down in all the dangerous parts of the coast; and surveys to be made of the principal bays and harbours. He sent missions into the mountainous districts on the west of his kingdom, inhabited by the *Laos* and the *Miaotse*,

barbarous nations whom he wished to bring into a state of civilization and good government. These mountaineers are the people whom the Chinese designate by the degrading appellation of 'Men with tails;' though, in all probability, they are the regular descendants of the true original inhabitants of this long civilized empire. In short, this monarch, by his own indefatigable application to the arts and manufactures, like Peter of Russia, without his brutality, aroused by his individual example the energies of his people, and, like our immortal Alfred, spared no pains to regenerate his country. His activity and exertions will readily be conceived from the circumstance of his having, in less than ten years, from a single vessel, accumulated a fleet of twelve hundred ships, of which three were of European construction; about twenty were large junks, similar to those of China, but completely manned and armed; and the rest were large gun-vessels and transports."

If this monarch, says Mr. Barrow, could under the most adverse circumstances raise a fleet of twelve hundred armed vessels in ten years, how much more formidable an armament might the active subjects of Louis XVI. have prepared in the same country, had the treaty been carried into effect? and what may not the present still more active government of France be tempted to try in this only remaining country in the East where they can entertain any reasonable hope of acquiring a solid and permanent establishment?

The good and able Adran died in 1800, and the king who loved him as he deserved, calling him the Illustrious Master, an epithet given to Confucius alone, bestowed the highest Pagan honours upon his funeral, having the body, after the missionaries had interred it, taken up and buried in the Cochinchinese manner. The young prince who visited Paris died shortly after his tutor; the present heir has the character of being a complete soldier. Mr. Barrow's concluding chapter is upon the advantage of a commercial intercourse with Cochinchina. The peninsula of Turon which was to have been ceded to France is, he says, to that country what Gibraltar is to Spain, with this advantage, that it possesses every requisite for a grand naval station; in the hands of France it would prove the ruin of our China trade; but he admits that the Cochinchinese will not now in all probability be disposed to cede any part of the coast or adjacent islands to a foreign power, since they no longer stand in need of assistance. A commercial intercourse is within our reach. The supply of timber from the Birman empire, which has been calculated upon for the docks on Pulo*-Penang, Mr. Barrow considers as very precarious. We have little, he says, to trust to, or to hope from the favourable disposition of the government of Rangoon. There, and in every other part of Eastern India, the French have obtained a decided superiority of influence. Why is this? The reason may certainly be pointed out. Whenever the French government appoint an agent, in whatever capacity, what they look for in him is appropriate talents.—In England there are sundry things of greater importance. By means of a friendly intercourse with Cochinchina, inexhaustible supplies of the finest timber would be secured. That country would also afford many valuable articles for the China market; and should the ports of China be shut against all foreigners, a measure which has been more than once in agitation, a settlement in Cochinchina would still enable us to carry on the trade by means of Chinese junks. Otherwise

* In our last volume we have given reasons why the original name should be preferred to that of Prince of Wales's Island. p. 15.

should this not improbable measure take place, Manilla, Macao, and Batavia become the only markets.

Two attempts have been made by the East India Company to open a friendly intercourse with this country. Mr. Hastings gave a sort of demi-diplomatic commission to a merchant whom he permitted to trade there. There and in China the character of merchant is despised and distrusted, and this prejudice alone would have rendered the embassy fruitless. About two years ago a supercargo from Canton was deputed upon the same errand; he knew nothing of the language, and was equally ignorant of the written Chinese characters, which would have been understood; of course every explanation was to be made through French missionaries, and it may easily be supposed what sort of interpreters they were. Mr. Barrow strongly advises that an embassador be sent directly from the King, not from the Company. He himself and Sir George Staunton, are the persons who should be employed.

Joam de Loureiro the Portuguese missionary who published the Flora Cochinchinensis intended to publish an account of this country, in which he had resided many years as a missionary. Some dispute with the Academy of Lisbon, of which he was a member, prevented this; he died, and it is not known what is become of his papers, if he had prepared any, for enquiry has been made for them without success. Mr. Barrow has given a chapter concerning the manners, character, and condition of the people. It is very unfavourable, and the more so because not given in an unfriendly spirit. Shameless dishonesty and open immorality are the prominent features. The following passage is curious.

"Their foreign traders are built on the same plan as the Chinese junks, the form and construction of which are certainly not to be held out as perfect models of naval architecture; yet, as they have subsisted some thousands of years unaltered, they are at least entitled to a little respect from the antiquity of the invention. As these vessels never were intended for ships of war, extraordinary swiftness for pursuit or escape was not an essential quality; security rather than speed was the object of the owner. And as no great capitals were individually employed in trade, and the merchant was both owner and navigator, a limited tonnage was sufficient for his own merchandize; the vessel was therefore divided, in order to obviate this inconvenience, into distinct compartments, so that one ship might separately accommodate many merchants. The bulk heads by which these divisions were formed consisted of planks two inches thick, so well caulked and secured as to be completely water-tight.

"Whatever objections may be started against the dividing of ship's holds, and the interference in the stowage seems to be the most material one, it cannot be denied that it gives to large vessels many important advantages. A ship, thus fortified with cross bulk-heads, may strike on a rock and yet sustain no serious injury; a leak springing in one division of the hold will not be attended with any damage to the articles placed in another: and by the ship being thus so well bound together, she is firm and strong enough to sustain a more than ordinary shock. It is well known to seamen, that when a large ship strikes the ground, the first indication of her falling in pieces is when the edges of the decks begin to part from the sides; but this separation can never happen when the sides and the deck are firmly bound together by cross bulk-heads. In fact, this old Chinese invention is now on trial in the British navy, as a new experiment. Other schemes have likewise been proposed in this country for propelling ships in a calm, by large scullers, by water wheels placed at the sides or through the bottom, and by various other modes; all of which, though taking the name of *Inventions*, have been in common use among the Chinese for more than two thousand years."

Some objections, it appears, have

been urged against Mr. Barrow's remarks on the Chinese compass, upon these grounds—that if they had been in the use of this instrument in or before the ninth century, it would certainly have been adopted by the Arabian navigators, whereas those people had no compass when Vasco *da** Gama discovered India. Mr. Barrow admits the fact and proceeds to invalidate the argument. But by admitting the fact upon the authority of these critics he gives them credit of which they are by no means deserving, inasmuch as he supposes that before they advance an assertion they take the pains to examine whether it be true or not. The compass *was used by the Moors* when Vasco da Gama reached India, as is expressly mentioned by Castanheda, the earliest historian of the discoveries.

As that part of the volume which relates to Cochinchina gives name to the whole, it is evident that Mr. Barrow considers it to be the most valuable portion of the work. It is so in its immediate political relations, and contains much matter which will probably produce a greater effect upon the East India Company than if it had been presented to them in the form of a memorial; information which is so given to the public is never lost, and public opinion may sometimes influence those who would neglect the ablest memorial that could be written. In other respects little is added to what one already knows of the country, except indeed the history of its late wars, the materials not being so imperfect as he and Mr. Pinkerton have taken for granted. But the remaining and unconnected part of the volume which relates to South Africa, communicates information as new as it is interesting.

This is abstracted from a manuscript journal written in Dutch by Mr. Truter, who with Mr. Somerville was sent, in 1801, by the Cape Government, to see whether the natives to the North-eastward of the colony could spare any horned cattle to replace the numbers which had perished in the settlement during a dry and sickly season. After a month's travelling they came to the Orange river, which the natives call the Gariep; it was divided at this spot into two branches by an island in the middle, each of which was not less than six hundred yards in width. They forded it with some danger, and were obliged to raise the contents of their waggons by means of billets of wood, to keep them dry. On the opposite shore was an extensive village of the Koras, a mixed breed i. is conjectured between the Hottentot and the Kaffer, and in a state of much greater advancement than any of the Hottentot tribes known on the southern extremity of Africa. Their abode being stationary, their huts were better constructed, their persons were more cleanly, and their dress and domestic utensils neater. Mr. Barrow attributes this to their situation on the banks of a river, thinking with much probability that the custom of greasing the skin is to be attributed to the want of water;—security against insects however is another cause.

"Their dwellings, in the shape of hemispheres, generally about six feet high and eight in diameter, are constructed on the same principle as those of the *Namaaqua* Hottentots, and covered with several folds of neat matting made of rushes or coarse grass. They used vessels of wood, hollowed out from blocks of willow, for containing milk and water. They seemed to have no knowledge of agriculiure, but had considerable possessions of horned cattle, sheep, and goats. They had also plenty of dogs. Like the Kaffers they live in a

* Not *de* Gama, as Mr. Barrow always writes it.

great measure on curdled milk, on berries and roots, and like those also are particularly attentive to their cattle, which they train in habits of strict subordination and command. When a cow is supposed to withhold her milk, they practise the method which the ancient Scythians, as we are told by Herodotus, made use of to force the milk out of the udders of their mares. Indeed both the Kaffers and Hottentots have recourse to this method, when the animal is stubborn and supposed to refuse giving her milk. One of the old writers on South Africa, by way of convincing his readers of the truth of the practice, has embellished his work with a print on this elegant subject, exhibiting a Hottentot in the act of blowing up a cow.

"Their dress consisted of skin cloaks, like other Hottentot tribes; and the women wore square ornamented aprons suspended from the waist, with copper chains and beads of glass round the neck, the wrists, and legs. These chains were probably procured from the *Damaras*, a nation of Kaffers to the north-westward, dwelling at the foot of the copper mountains. This metal, indeed, is said to be found in many places near the banks of the Orange river, and the party picked up what appeared to be a specimen of native gold: but mines are of little value in a country where there are no materials necessary for working them, no navigable rivers, nor passable roads, by which their produce can at any reasonable expence be transported to a market. Those who set any value on this part of Southern Africa for the mines it contains know very little of the nature of the country.

"Some of the men among the *Koras* were observed to be *Monorchides*; but whether the defect was in consequence of some operation submitted to while young on superstitious grounds, or occasioned by accident, or the sport of nature, does not appear to have been ascertained.

"In swimming across this wide and rapid river, and transporting at the same time their sheep or other articles, the *Koras* make use of a curious contrivance. They take a log of wood from six to eight feet in length, and at the distance of a few inches from one of its ends fix a wooden peg. On this log the person intending to cross the river stretches himself at full length, and holding fast by the peg with one hand, whilst with the other and occasionally with his feet he strikes to keep the end of the log in a certain direction (which is that of an angle of about 45 degrees with the stream) the obliquity of the log opposed to the current causes it, in floating down the stream, to push gradually over to the opposite side in the hypothenusal line of a triangle, whose base is the width of the river."

A few days farther on they came to the then residence of Kicherer the missionary, who at that time was labouring among the Bosjesmans. Mr. Barrow while he does justice to the zeal of the missionaries in South Africa undervalues the effect of their labour. Their exertions if seconded by Government would in no very long time settle and civilize all the wandering hordes. From this party they obtained a Booshuana guide, who conducted them to the chief settlement or city of his tribe.

"The Town of *Lectakoo*, according to the direction and the distance travelled by the expedition from the Roggeveld, is situated in latitude 26° 30′ south, and longitude 27° east. A river, which from the width of the channel must occasionally be of considerable size, runs through the midst of it. The town, in its circumference was estimated to be fully as large as Cape Town, including all the gardens of Table Valley; but from the irregularity of the streets, and the lowness of the buildings, it was impossible to ascertain, with any degree of accuracy, the number of houses; it was concluded, however, that they could not be less than two nor more than three thousand, all nearly of the same size and construction, and differing in nothing from that of the Chief, except that his was a little larger than the others. The whole population, including men, women, and children, they considered to be from ten to fifteen thousand persons. Round numbers are rarely exact. The two commissioners, it seems, at the end of fifteen days, on comparing notes, found that the estimate of one was ten, of the other fifteen

thousand. The truth may probably lie in the middle. The ground plan of every house was a complete circle, from twelve to fifteen feet in diameter; the floor of hard beaten clay, raised about four inches above the general surface of the enclosure. About one fourth part of the circle, which was the front of the house, and observed generally to face the east, was entirely open; and the other three fourth were walled up with clay and stones, to the height of about five feet. By an inner circular wall passing through the centre, and described with the same radius as that of the first circle, and consequently cutting off one third of the circumference, an apartment is formed for the depositing of their valuables, as skin clothing, ivory ornaments, hassagais, knives and other articles which to them are of essential use. In this apartment, also, the elder part of the family take their nightly rest. The children sleep in the half closed *viranda*, which comprehends two-thirds of the circumference of the circle."

"The whole is covered with a tent-shaped roof, supported on poles built into the wall, and forming in front an open collonade. The roof is carefully and compactly thatched with reeds, or the straw of the *holcus*, and bound together with leathern thongs. All the houses were enclosed by a fence made of strong reeds, of the straw of *holcus*, or twigs of wood; and within this enclosure, contiguous to the dwelling-house, there stood a large clay vessel erected upon a raised floor of the same material, which served as a store for containing their grain and pulse. These granaries had the appearance of large oil jars, the capacity of some of them being not less than 200 gallons. They are raised from the ground on three legs, are from six to nine feet high, and, like the dwelling-houses, are covered with a pointed roof of thatch.

"The dwelling of a *Booshuana* is not ill calculated for the climate. In elegance and solidity it may probably be quite as good as the *Casæ* or first houses that were built in imperial Rome, and may be considered in every respect superior in its construction and in comfort to most of the Irish cabins, into which the miserable peasantry are ofttimes obliged to crawl through puddles of water. The hut of a *Booshuana*, is not only raised upon an elevated clay flooring, but the ground of the whole enclosure is so prepared that the water may run off through the gateway; and the whole of their cookery being carried on in this open area, the inside of the dwelling is free from smoke and soot. So well is he acquainted with the comfort and convenience of shade, that his hut is usually built under the branches of a spreading mimosa, every twig of which is preserved with a religious care, and not a bough suffered to be broken off on any emergency, though the article of fuel must sometimes be sought at a very considerable distance."

Every thing which is related of the inhabitants shows them to be a good and happy people. The sight of the Europeans excited much curiosity, but the people were not troublesome, and all of them perfectly good-humoured, and the travellers retired to rest at night with as much composure, and as free from any anxiety, as when in the solitudes which they had past. They sow promiscuously three or four different kinds of grain and pulse, and when reaped throw them indiscriminately into their earthen granaries; eating them sometimes broiled, but more generally boiled in milk. Milk they keep in leathern bags, and in clay pots. Thick curdled milk was what the chief offered the commissioners in return for their present. Thus well supplied by means of agriculture and grazing, they also obtain considerable supplies from hunting, and have leisure to look for the conveniences and luxuries of life. Their winter cloaks are lined with fur, and in summer they carry umbrellas made of ostrich feathers. Men and women smoke through water; has this custom travelled to them from the Cape, or from the East? The art of snuff-taking is not carried to the same degree of perfection. They make it of a variety of stimulant plants mixed with wood ashes, and

drew it through a quill or reed from the palm of the hand till the tears run down their cheeks. A cargo of different snuffs should not be forgotten by the next travellers who visit them. Their knives were double-edged, and therefore as they observed twice as good as those which the travellers took with them for barter. The agricultural work is performed by the women, and also much of the building; the men prepare skins and hides for cloaks and shoes, have the sole care of the cattle, and of the dairy.

"*Meolibahan* and the elders of the town occasionally met to settle any little disputes that might sometimes happen, and which are unavoidable in so large a community.

"The system on which their government is founded appears to be completely patriarchal, and the Chief must of course be a man idolized by the people; and the consequence is, that he has the nomination of a successor. From the elders of the society he is informed of the general sentiments of the people; and with their advice such rules and regulations are framed or altered as are best calculated to give general satisfaction, and consequently to make himself popular. No young man can be admitted into the King's council, which is established on the principles of true primitive simplicity, when, in almost every nation and language, age and authority were synonymous terms. If any man in the society feels himself aggrieved, and is not satisfied with the decision of the council, he is at full liberty to settle his affairs and leave the horde with his whole property."

"The *Booshuanas* may, in every respect, be considered to have passed the boundary which divides the savage from the civilized state of society, and to have arrived at that stage of moral refinement which is not incompetent to the reception of the sublime yet simple precepts of the Christian religion. It is here the missionary might employ his zeal to some advantage; here a plentiful harvest is offered to the first reapers who may present themselves.

"The friendly and peaceable disposition which generally prevails among this people may perhaps be attributed in a great degree to the almost perfect equality of their condition. The houses of *Leetakoo* are nearly alike, differing only in the degree of labur and of neatness which each individual owner is disposed to bestow on the shd that protects him. Every man has as much land as he may chuse to cultivate. The number of his cattle will chiefly depend on his attention and management, and the quantity of clothing he provide for the use of his family in winter on his skill and activity in hunting."

Ten days jouney beyond Leetakoo is another tribe called the Barroloos, who are said to be still farther advanced in civilization.

"A *bastard* Hotentot, who had travelled into that country, assured Mr. Truter that there was not in all Africa so perfectly good-hmoured and so well-disposed a people a the *Barroloos*; that they had many towns, the largest of which was so extenive that it required a whole day to wall from one extremity to the other; that heir houses were of the same kind as, bt much better built than, those of the *Boshuanas;* their gardens and grain lans better cultivated; that the whole surface of the country was covered with trees and shrubs; water and rivers bundant, and the soil every where roductive, that the *Barroloos* were a very ingenious nation, and skilful in caving wood and ivory; that he had see their furnaces for melting iron from a brown earth and stone, and copper rom a grey earth; that the distance fro *Leetakoo* did not exceed ten day's jouney of the common rate of travelling. This information was, however, obtained oo late; and the country of the *Barroloos* is still untrodden ground for the European traveller, who may in future be inclined to prosecute further discoeries in Southern Africa."

Such societies, as Mr. Barrow observes, furnish a complete refutation of the opinion so industriously inculcated, and so willingly believed by weak and wicked persons, that slavery is the unalterable lot of the African. We have now a mi-

nistry on whom we may rely for the abolition of that accursed trade; and that obstacle once removed, the civilization of Africa will begin. No savages have so few vices, or so little ferocity, none are so docile: such missionaries as Vanderkemp, and such colonists as Beaver, may spread the blessings along that continent which Europe has received from Asia.

The foreign words in this volume are often misprinted—Inglezos,—El Puerta,—Bonetta for Bonito, Vasconcellas. Mr. Barrow uses the vile phrase '*I am free to admit*,'—what comes from the two Houses of Parliament is law we well know, but it is not necessarily either gospel or grammar, and all their omnipotence cannot make such barbarous phraseology good English.

ART. II. *A Chronological History of the Voyages and Discoveries in the South Sea or Pacific Ocean. Part II. From the Year* 1759, *to the Year* 1620. *Illustrated with Charts and other Plates. By* JAMES BURNEY, *Captain in the Royal Navy.* 4to. pp. 482.

WE have already (see vol. II. p. 3) given an account of the first volume of this truly scientific history. The Second Volume, which is now before us, begins with the Voyage of Pedro Sarmiento de Gamboa from Peru to the Strais of Magalhaens, and thence to Europe. Drake's expedition had alarmed the Spaniards, and they dispatched two ships from Peru to the Strais for the purpose of surveying and chusing out the best places for a settlement, and also for fortifications, by which the passage could be secured. With this information one vessel was to return to Lima, the other to proceed to Spain. The command was given to Pedro Sarmiento. The original journal of this voyage was published at Madrid in 1768. It is an important voyage both on account of the geographical information which it communicates, and also because the methods of navigating and keeping a ship's reckoning in Sarmientos time, are more clearly seen in his journal than in that of any other navigator which has been printed

"THE journal contains a regular account of the navigation of each day, and the day is reckoned as at present, from noon to noon. The run of each hour is not separately specified: but the different courses steerd, and the distance sailed on each course (a few instances of omission excepted) with the winds, are set down in a summary manner, in divisions regulated by the times when any alteration of course or of wind occurred. The latitude is set down whenever found by observation, and generally, at the same time, the estimated course and distance made good since the observation preceding; with the estimated distance of the ship at noon from some port or station on the American coast; and sometimes the distance from the meridian of *Lima*.

"Such a journal is in form a near approach to the present method of keeping a Reckoning: but all the means of correct computation appear to have been out of reach. In observing for the latitude, Sarmiento and the pilots generally differed from each other more than half a degree; the distances sailed were not measured, but marked from conjecture; and, what is extraordinary in an experienced seaman, it appears to have been disbelieved by Sarmiento that the needle had any such property as variation; all the courses and bearings by compass being received as the true bearings."

An affected imitation of Magalhaen's appears in Sarmiento's speeches and resolutions, but Captain Burney observes that very few sea journals of the present day, if like this they were published in the state in which they were written, would be found less charged with remarks of little moment. This expedition was well planned, and not less ably executed. He explored the Gulf de la Santissima Trinidad

to the N. of the Straits, which has never been visited since, except perhaps by some of the Southern Whalers, and Captain Burney has given a chart of the Gulf and the adjoining channels constructed from the journal.

The following curious account is given of an experiment made to discover if the compass had any variation.

"'In this port P. Sarmiento drew a 'meridian line on shore, and examined 'the sea compasses, and oiled, and re-'paired, and put them in order; because 'with the storms and the damps they had 'received much damage. And let it be 'noticed by every one, that those which 'were well oiled had neither North East-'ing nor North Westing, but only that 'half point which the needles, in fluctua-'ting, vary from the point of the Fleur-'de-lis. And it is the opinion of those 'who are not much experienced, to af-'firm that there is North Easting or 'North Westing, although the compass 'be well oiled and well finished; and 'when there is found any error which 'appears to produce variation in the nee-'dle, the secret is of some other nature 'which admits of remedy; and it is 'proved not only in this instance, but 'by habitual experience."

Sarmiento when in the Straits followed the ordinary and abominable custom of old navigators in kidnapping some of the natives. These poor prisoners when they saw some fire ashore, began to weep and make lamentations, which the journalist attributes to their fears lest the people who made the fires should attack and kill them! But we consoled them, he says, by making signs that we would defend them and kill the other natives. The Spaniards seem to have supposed that the savages possessed as little feeling as themselves.

Here Sarmiento thought proper thus formally to change the name of the Straits.

"'Be it known to all men, that to make 'this Voyage and Discovery, we chose 'for our advocate and patroness, our 'most serene Lady the Virgin Santa 'Maria, conformably to the instruction 'of his excellency (the Viceroy of *Pe-'ru*). For which reason, and for the 'wonders which through her inter-ces-'sion have been wrought in our behalf, 'the name of the STRAIT DE LA MA-'DRE DE DIOS is given to this Strait 'heretofore called *de Magalhanes*."

It may be doubted whether piety was so much the motive for this foolish attempt as a vain and envious ambition. Posterity, however, has done justice to Magalhaens, and it is remarkable that he is the only great navigator to whom such justice has been done.

"In latitude 21 ½° S. Sarmiento observed for the longitude with a cross-staff of his own making, 'with which,' says the journal, 'at the beginning of 'day, the General took the degrees of 'longitude by the full of the moon and 'the rising of the sun, and found that we 'were 18 degrees more West than the 'Meridian of *Seville*.' An observation so taken and calculated by the tables of that time, could only by chance have a near agreement with the truth: this appears to have erred about 5 degrees; but the ingenuity and perseverance which must have been exercised in the endeavour to overcome so many difficulties is entitled to respect; and so early an attempt to ascertain the longitude at sea by lunar observation merits notice."

Sarmiento reached Spain in safety, and laid the result of his survey before Philip II. He represented that by fortifying both the shores of the Eastern *Angostura*, the passage of the Strait would be completely guarded, and that there were places within the Strait convenient for the settlement of colonies. The scheme was opposed, and a remark of Alvas upon the occasion was long remembered; if a ship, he said, carried out only anchors and cables sufficient for her security against the storms in that part of the world, she would go well laden. But the daring activity of the English privateers

had alarmed the Spaniards, and they thought by fortifying this passage to effect what might better have been done by vigilance and courage on the coast of Peru: the plan was adopted. Philip's expeditions, however unfortunate they proved, were usually undertaken upon a great scale; this praise is his due, and for this he deserves his appellation of the Prudent. A powerful armament was fitted out of 23 ships and 3500 men, all destined for South America. The whole fleet was first to sail to the Straits and assist Sarmiento in planting the colony; one division was then to proceed to Chili, a second to return to Brazil, the third to be left at Sarmiento's disposal for the service of the settlement.

Its outset was disastrous. The Spanish ministry made them sail against the opinion of the pilots, with that presumptuous ignorance which has so often been fatal to well devised projects, and before they were far from their own coast, a gale arose in which five ships and 800 men perished, and the rest were driven back in distress to Cadiz, two more being utterly disqualified for service. With the same unfortunate presumption the King gave orders that the remaining sixteen vessels should winter at Rio Janeiro, though Sarmiento objected to this port, because of the injury to be expected from the worms. What he had foretold took place, and other disasters were in store, owing to the irresolution and incapacity of the commander in chief: the fleet having at last reached the Straits, returned to Brazil to pass a second winter, after which Sarmiento and Rivera, who was left by the commander to cooperate with him, once more departed, and finally reached the place of destination with five ships and 530 persons. One of these was wrecked. Three others with Rivera were either driven from their anchors or voluntarily set sail for Spain before their stores were landed; and, after all the preparations which were really worthy of their object and of such a country as Spain, Sarmiento was left with only a single ship, 400 men and 30 women, with provisions for eight months.

Inadequate as these numbers, and still more inadequate as these stores were, he founded one town near the mouth of the Straits on the North side, which he called *La Ciudad del Nombre de Jesus*, the City of the Name of Jesus, and another about 29 Spanish leagues within the first *Angostura* by the name of San Felipe. He designed next to fortify the Angosturas, and then sail to Chili for supplies, but a storm drove the ship from her anchors, and compelled him to steer for Brazil. He lost no time in sending off a bark laden with meal; he himself while going to other ports in search of farther supplies was wrecked, and escaped on a plank. He procured another bark of sixty tons burthen and sailed for the Straits; a storm obliged him to throw his cargo overboard and return to Rio Janeiro, and then he had the aggravated grief to find that the other bark had put back also, without effecting her passage. The governors in Brazil would afford no farther assistance. Sarmiento having no other resources sailed to Spain, and the miserable settlers were abandoned to their fate. He perhaps might have yet saved them had he reached the mother country, but he was made prisoner on his passage by the English.

Two years after Sarmiento had been separated from his colony, Cavendish began his voyage; a name which stands higher among English seamen at present than it will continue to do, now that he has found so upright and honourable an historian. According to Sir Wil-

liam Monson he had spent his best means at court, and thought to recover himself by making spoil upon the Spaniards: accordingly he equipped three vessels, the largest was of 120 tons burthen, the other two of 60 and 240 tons, the number of persons embarked being 123. With this slender force, and in these vessels, did he set out to pass the Straits of Magalhaens, and attack the Spaniards in the South Seas. At Sierra Leone he plundered a town of the natives, and burned some 150 of their houses because of their bad dealings with us and all Christians! The original journalist assigns no reason for this hostility, nor does he seem to imagine that any other was necessary than the colour of the inhabitants, which reason is still held to be good logic at Liverpool and in the House of Lords.

"January the 6th. Mr. Cavendish arrived at the entrance of the *Strait of Magalhanes*, and in the evening anchored with his squadron near the *First Angostura*. During the night, lights were observed on the North Shore, which were supposed to be intended as signals to the ships, and lights were shown in answer. The next morning, the General went in a boat to the Northern side of the *Strait*, and as the boat ran along by the land, three men were seen on the shore, who made signals by waving a white flag. The General stood in, and when the boat drew near, the men on the shore enquired in the Spanish language, to what country the ships belonged. These men were Spanish soldiers, and part of the garrison that had been brought from Europe by Sarmiento to guard the *Strait*. The General, who had received information before he left England, of the distressed condition of the Spaniards in this part of the world, and which no doubt was confirmed by the appearance of these men, ordered one of his people who understood the Spanish language, to tell them, that the ships were English; but that if they chose to embark with him, he would carry them to *Peru*. The Spaniards on hearing to what nation the people in the boat belonged, said, they would not trust themselves with the English, for fear that they should be thrown overboard. The Englishman answered that they might safely embark, for the English were better Christians than the Spaniards. After this dialogue, the General ordered the boat from the shore, leaving the Spaniards to abide by their own determination; but after a short consultation among themselves, they agreed, in opinion, that it could not be worse to trust the English than to stay where they were certain to perish: they accordingly called after the boat, which returned to the shore, and one of the Spaniards stepped into her. The General enquired of him what other Spaniards were on shore; and was answered, that besides the three he had seen, there were fifteen more (twelve men and three women). The General then desired that the two soldiers, the companions of him who had embarked, should be instructed to go to the other Spaniards, and inform them, that if they desired to leave the place, they should come to the shore nearest the ships, and he would receive them all on board. With this message the two soldiers departed, and the boat left the shore.

"When the General arrived on board, he found the wind favourable for advancing up the *Strait*; upon which, without any waiting, he ordered the anchors to be taken up, and the ships immediately sailed forward, leaving the wretched remains of the Spanish colony with this cruel disappointment, added to their other miseries, and utterly abandoned of man, both friend and foe.

"With respect to the conduct of Mr. Cavendish on this occasion, it is to be remarked, that the passage of the *Strait* was at that time, with great reason, regarded as extremely precarious and uncertain; the examples of failure in the attempt, even after entrance within the *Strait* had been gained, were numerous. In warfare, there are many cases wherein, by the general practice of the world, the dictates of humanity are not allowed to influence the operations of hostility. If Cavendish, by stopping to take on board the remnant of the Spanish garrison, had missed his passage and been forced to return home, it is far from cer-

tain that the disappointment of his expectations and those of his followers would have been compensated by the approbation of his countrymen, or that he would have stood acquitted in the general opinion of the world for having so sacrificed the success of his undertaking, and converted to the benefit, what had been intended for the annoyance, of the enemy. From these considerations it may be argued, that the English, in not staying to relieve the Spanish colonists, did not act in a manner repugnant to the general practice of the most civilized nations.

"On the other hand, it may be observed, that the time necessary for taking these people on board could scarcely have exceeded two or three hours, as it is most probable that they would have been all waiting in readiness to embark by the time that boats could have gone to them from the ships. Considering the shortness of the required detention, the extraordinary hardships they had endured, and their extreme distress, it must excite some wonder that the claims of humanity did not prevail for their preservation. The best apology that can be offered for the conduct of the English on this occasion, is, that they could not foresee, or reasonably imagine that relief would not be sent to the Spaniards from their own country.

"The Spaniard, the only one, who was received into the English ships, was named Tomé Hernandez. From a public declaration which he made many years afterwards, has been received all that is known of the history of this neglected colony, subsequent to the departure of Sarmiento from the *Strait**."

It was a dismal history. They at San Felipe, when all their expectations and even hopes of supply were worn out, built two barks and set sail in them. When they had proceeded only six leagues, one of them was wrecked for want of any seamen who could navigate it, the other was not large enough to carry both crews, amounting to fifty men and three women, and therefore they returned to land, having lost all the stores in the one vessel. They then spread themselves in small parties along the coast, thinking by this means to be better able to subsist, about twenty remaining at San Felipe.

"A short time before the arrival of the vessels of Mr. Cavendish, all who remained living of the parties along the coast, and of the people of *San Felipe*, joined; their number being reduced by hunger and sickness to eighteen (15 men and 3 women.)†

"In the Town of *San Felipe*, many lay dead in their houses, and even in their clothes, those who were left alive not having strength or spirits to bury their deceased companions. The town at length became so tainted, that the survivors could not longer remain in it. Some among them proposed that they should attempt to go by land to the *River de la Plata*,‡ but the smallness of their number, their exhausted strength, and the danger of finding the natives every where hostile, were objections to this plan; and the majority preferred trusting to the arrival of some ship for their deliverance. It was therefore agreed to travel to the first settlement *(Nombre de Jesus.)* In their journey along the coast, they passed many dead bodies of their countrymen who had perished in seeking for subsistence, or in travelling from one to the other settlement, and some who had been killed by the natives.

"These poor travellers had almost reached the end of their journey, having arrived at the entrance of the *Strait*, when they descried three vessels standing in for the land. In the evening of the same day, the strange vessels anchored near the South shore of the entrance; and during the night, the Spaniards made signals to them with lights, which were seen and answered from the ships. The next morning they had the satisfaction to see a boat coming towards them

* The same *Declaration* has furnished several of the circumstances which have been just related.

† Francis Pretty, in his relation, says the number of Spaniards living was twenty-three; but he had no other means of information than from Tomé Hernandez.

‡ This proposal is mentioned in Pretty's relation.

from the ships, but the boat ran past the place where the Spaniards were waiting; upon which, Viedma, the Spanish commander, ordered three of his men to follow her along the coast, who, when they had gone half a league, were descried by the Englishmen, and one of them, Tomé Hernandez, as before related, embarked with Cavendish."

The English stopt five days at the deserted town of San Felipe to water, and supplied themselves with wood by pulling down the houses. They gave it the name of Port Famine, which it retains to this day. When Cavendish reached the coast of Chili he let Hernandez go on shore as interpreter, who notwithstanding all his deep and damnable oaths that he would never forsake them, made good of the opportunity, and escaped. Some of the English were shortly after taken in a skirmish on shore, and six of them hanged as pirates, though the two nations were then at open war. Had Cavendish acted with common humanity towards the Spaniards in the Strait, this act of vengeance would not have been perpetrated.

In this affair the English had been surprised. At sea Cavendish was sufficiently vigilant, for he tortured some of the prisoners who fell into his hands to obtain information from them, tormenting some with the thumb-screw, and half hanging others, yet he suffered himself a second time to be surprised on shore, and again lost twelve of his men. On he went burning and spoiling the coast, till at length on the coast of California he had the good fortune to capture a treasure ship. Good fortune did not soften his hard heart, he set his prisoners, men and women, to the number of 190 persons, many of whom were passengers, on shore, on a part of the coast which Cortes had colonized, but which the colonists had abandoned because it did not supply them with subsistenee; then set fire to his prize, and seeing her burnt to the water's edge, shot a piece in triumph, and sailed away. Happily for those whom he had thus exposed, the fire freed her from her anchors, she drifted ashore, the Spaniards extinguished the fire in time to save her bottom, and when the ballast was thrown out, there was found vessel sufficient remaining to carry them all.

One of their ships had been sunk by Cavendish on account of the reduction of his men; a second parted company, and was never seen afterwards. In the remaining one the general, as he is called, completed the third circumnavigation of the globe.

"The enterprize of Mr. Cavendish had great advantage over the more early ones of the English in the *Pacific Ocean*, in being legally authorised. In the conduct of it, the Commander was sometimes wanting in prudence and vigilance, but the activity and courage displayed by him are conspicuous, and his success has established the reputation of his undertaking. The acts of waste and outrage wantonly committed by him without the smallest shew of remorse, shew equally a rooted hatred against the Spaniards, and a disposition naturally cruel. On his return to England, he addressed a letter to Lord Hunsdon, the Lord Chamberlain, in which is the following boast: 'I navigated along the coast of '*Chili, Peru*, and *Nueva Espanna*, where 'I made great spoils: I burnt and sunk '19 sailes of ships, small and great. All 'the villages and towns that ever I 'landed at, I burnt and spoiled."

Two years after the return of Cavendish, an English vessel under Andrew Meyrick took on board another Spaniard near Port Famine, who was the last survivor of Sarmiento's unfortunate colony.

In 1591 Cavendish set sail upon a second expedition with three tall ships and two barks, one of them commanded by an abler and better man than himself, John Davis, well known for his voyages to the Northern coast of America. He staid five

weeks at Santos, on the coast of Brazil, and thus lost the most favourable time of the year for passing the Strait. In consequence, when they reached the Strait, the bad season set in; the ships' companies were ill provided for encountering a winter season in a high latitude, both with respect to food and clothing, and the General determined to return in spite of the remonstrances of Davis, who would have persevered. Davis very soon lost company according to Cavendish purposely.

"The circumstances are certainly of a suspicious nature, and there is some reason for believing that Captain Davis considered the engagement mutual between Mr. Cavendish and himself to make a voyage into the *South Sea*, and that he was determined, if possible, not to be disappointed of an enterprize which he had been brought thus far to prosecute. Instances without number are to be met with of ships deserting their commander in chief, to escape the perils of a long or dangerous undertaking: but the case of Captain Davis is of a different character, and is one of the few, in which the separation, if contrived, was for the purpose of persevering in a pursuit, after it had been abandoned by the chief commander as hopeless and impracticable."

Cavendish died on the way home. Davis persevered and discovered those Islands which have since been successively distinguished by the different appellations of Hawkins's Maiden-land, the Sebaldines, Falkland Islands, the Malouines, and Isles Nouvelles, while the knowledge of the first discovery seems to have been immediately forgotten. As the name, says Captain Burney, has undergone so many changes, all equally unjust, one more change seems necessary to set the matter right, "and he therefore calls them Davis's Southern Islands." If this change be adopted as it deserves to be, Davis will have the singular honour of having left his name at the two extremities of America.

After repeated attempts to pass the strait this excellent navigator was obliged by the shattered state of his vessel to return. He laid in penguins for his sea stock, making salt by laying salt water upon the rocks in holes, which in six days would be kerned. In passing through the warm latitudes their penguins began to corrupt, "and there bred in them a most loathsome and ugly worm of an inch long." These worms multiplied in a most extraordinary degree, and devoured not only their provisions and clothes, but eat into the timbers of the ship. At the last, says the journalist, we could not sleep for them, but they would eat our flesh. Is there any other account of this loathsome plague? — The ship at length reached Ireland with only 16 persons remaining of 76 who had sailed in her.

The next chapter contains the account of the voyage said to have been performed by Juan de Fuca through the north-west passage. On the controverted authenticity of the account Captain Burney remarks as follows.

"The discoveries which have been made in our own time have produced a powerful argument in favour of the reality of De Fuca's voyage. A Strait has been found to exist on the West coast of America, near the 48th degree of North latitude, from which many large and deep channels lead in almost every direction: and it appears extremely improbable, indeed not easily conceivable, that mere fancy or conjecture should chance upon the description of a Strait so essentially corresponding with the reality as in the passage following:— finding 'a broad inlet of sea between 47 'and 48 degrees of latitude, he entered 'thereinto, sailing therein more than 'twenty days, and found that land trending still sometime NW and NE, and 'North, and also East and South-East-'ward.' That the land was rich of gold and silver, might have been supposed from seeing veins of mineral in the earth. Many similar assertions are to be found

in the accounts of the early discoverers (in other respects true), made with no better foundation. The width of the entrance of the Strait cannot be reconciled: but, with respect to the exaggerations, it has been properly remarked, that the account is not immediately from De Fuca, and might have gathered circumstances in the transmission. Some of our most able Geographers give credit to the reality of Juan de Fuca's Voyage, without extending their belief to all the particulars of the account; and the Strait which has been found on the west side of America, in 48° 25′ N. is at present distinguished by the name of *Entrance* or *Strait of Juan de Fuca*."

The existence of the Fontacias, said to have been discovered about the same time, is with good reason disbelieved.

Sir Richard Hawkins's voyage is next in the series; the plan was scientific and mercantile as well as martial, he was his own historian, and has mingled much ingenious and useful matter in his narration. A new ship was built for the expedition of between 3 and 400 tons. When she was launched his mother in law Lady Hawkins desired to name her, and the good Lady named her the Repentance, for that Repentance was the safest ship we could sail in to purchase the haven of heaven. 'Sir Richard, however, says Captain Burney, was not then bound for that port, and it so happened that the name of the ship was changed, for when she was ready for sea and riding at Deptford, the Queen's Majesty passing by her to her palace at Greenwich, commanded her bargemen to row round about her, and viewing her from post to stemme, disliked nothing but her name, and said that she would christen her anew, and that thenceforth she should be called the Dainty.'

This ship in going down the river was very nearly lost by having her ports open; a dangerous negligence against which Sir Richard warns all seamen, not merely by this example, but also by that of 'the Great Harry, Admiral of England, which was overset and sunk at Portsmouth, with her captain, crew, and most part of his company, drowned in a goodly summer's day, with a little flaw of wind; for that her ports were all open, and making a small hole, by them entered her destruction, where, if they had been shut, no wind could have hurt her.' Every reader will remember the same fatal accident in the same place in our own days.

A land breeze shook the shrouds,
And she was overset;
Down went the Royal George
With all her crew complete.

Toll for the brave!
Brave Kempenfelt is gone:
His last sea-fight is fought,
His work of glory done.

It was not in the battle;
No tempest gave the shock;
She sprang no fatal leak;
She ran upon no rock.

His sword was in its sheath,
His fingers held the pen,
When Kempenfelt went down
With twice four hundred men.

"In our seas, Sir Richard says, 'if a 'stranger fleet meet with any of her 'Majesties ships, the foreigners are 'bound to take in their flags, or her Ma-'jesties ships to force them to it, though 'thereof follow the breach of peace, or 'whatsoever discommodity.' Sir Richard adds, 'And whosoever should not be 'jealous in this point, he is not worthy 'to have the command of a cock-boat 'committed unto him.'

"In Queen Maries reign, King Philip 'of Spain coming to marry with the 'Queen, and meeting with the Royal 'Navy of England, the Lord William 'Howard, High Admiral of England, 'would not consent, that the King in 'the narrow seas should carry his flag 'displayed, until he came into the har-'bour of *Plymouth*."

Let us give the reader a fine anecdote respecting the sovereignty of the seas in old times. Sir, said a Catalan admiral, when he was

threatened with the coming of a French fleet against him—with your pardon, and not holding myself proud or arrogant in what I say, I tell you that I would have no truce with France. If I have been fortunate at sea, God be thanked for it, and I trust he will still favour me to defend the king my master against the wrong they do him. Be sure I am not dismayed at those three hundred gallies which you say the king of France is preparing, though I believe it may be so. In the name of the king of Arragon and Sicily, my master, I say that I will arm only one hundred, and when we are on the seas, let his three hundred come, or ten thousand if he will. They shall not dare wait for me! nor shall any galley or any fleet dare sail upon the seas without the king of Arragon's safe conduct, nor even a fish lift his head above water unless he carry a shield with the arms of Arragon in his mouth.

Sir Richard mentions the distillation of fresh water from salt water, and that not as a new invention. Our fresh water, he says, had failed us many days, yet with an invention I had in my ship I easily drew out of the water of the sea sufficient quantity of fresh water to sustain my people with little expence of fuel; for with four billets I stilled a hogshead of water, and therewith drest meat for the sick and whole.

At Santos he sent a letter written in Latin to the Governor with a present and a flag of truce requesting permission to purchase provisions. Whatever respect the Governor—if he understood the letter—may have entertained for the learning of Sir Richard, he did not forget that he was an enemy upon a plundering expedition.

"In their passage through the *Strait*, there is little remarkable, except an account of the manner in which they cured penguins (the knowledge of which may be of use to mariners), and a description of the ducks they found in the *Strait*. The curing of penguins is thus described in the *Observations*, 'First we split 'them, and then washed them well in 'sea water, then salted them: having 'lain some six hours in salt, we put them 'in press eight hours, and the blood 'being soaked out, we salted them again 'in our other casks, as is the custom to 'salt beef; after this manner they continued good some two months, and 'served us instead of beef.'

"The ducks,' says the author, 'are 'different to ours, and not so good meat, 'yet they may serve for necessity. They 'had part of an island to themselves, 'which was the highest hill, and more 'than a musket-shot over. In all the 'days of my life I have not seen greater 'art and curiosity in creatures void of 'reason than in the making and placing 'of their nests, all the hill being so full of 'them, that the greatest mathematician 'of the world could not devise how to 'place one more than there was up on 'the hill, leaving only one pathway for 'a fowl to pass betwixt. The hill was 'all level, as if it had been smoothed by 'art; the nests made only of earth, and 'seeming to be of the self same mould; 'for the nests and the soil is all one, 'which with water that they bring in 'their beaks they make into clay, and 'fashion them round. In the bottom 'they contain the measure of a foot, in 'the height about eight inches, and in the 'top the same quantity over; there they 'are hollowed in, somewhat deep, 'wherein they lay their eggs. In all 'this hill, nor in any of their nests, was 'to be found a blade of grass, a straw, 'stick, feather, moate, no, nor the filing 'of any fowl; but all the nests and passages between them were so smooth 'and clean, as if they had been newly 'swept and washed."

The expedition was unfortunate. Sir Richard's ship was a bad sailer, and he was taken by the Spaniards after a desperate engagement, yielding on conditions of life, of being treated according to the fair rules of war, and of being speedily sent to their own country.

The conditions seem to have been honourably fulfilled. Sir Ri-

chard acknowledges many civilities, and speaks highly of the honour of the Spanish commander. The Spaniards probably remembered that he had committed no act of cruelty upon the coast, and felt some respect for his learning, courage and ability.

This was the last enterprize of the English to the South Seas for many years, and the Spaniards, feeling themselves once more secure began again to prosecute their discoveries in the Pacific. In 1595 Alvaro de Mendana, who had discovered the Salomon Islands eight and twenty years before, was sent out rm a four vessels and 378 men to fo ensettlement upon one of them. M od dana could not have been a go seaman; for meeting with an island *half* way, he thought it was the land he sought, and sang *Te Deum* in triumph. The mistake was soon discovered. It was La Madalena, one of the Marquesas, thus named by Mendana. Cook saw it at a distance, but it is not known that any European navigator has touched at it since its discoverer. The Spaniards were much impressed by the beauty of the natives, and particularly of the children. 'There came among others two lads paddling their canoe, whose eyes were fixed on the ship; they had beautiful faces and the most promising animation of countenance; and were in all things so becoming, that the *Pilot Mayor* affirmed nothing in his life ever caused him so much regret as the leaving such fine creatures to be lost in that country.' In this voyage is found the earliest certain account of the bread fruit. San Christoval was the Island of which they were in search. They settled upon Santa Cruz instead, irritated the natives by their misconduct, and found it expedient to depart in less than three months. Mendana died there, his successor was killed, and the survivors returned to Peru, never having seen the island they went in quest of, though when they abandoned the search they were not more than 40 leagues distant from it. So that it was said of this discoverer that he lost in his second voyage the islands which he found in his first.

Adventurers of another nation now found their way into the Pacific. The Dutch had already begun that intercourse with the east which eventually proved so fatal to their enemies, and in 1598 two expeditions were undertaken for the western passage. The first was that of the five ships of Rotterdam. The history of their voyage contains some striking instances of that wanton cruelty which characterises almost all the European early navigators, and which Captain Burney never notices without due feeling. William Adams, the Englishman, whose letters are preserved in Purchas, was chief pilot; he was detained in Japan, and the Jesuits accuse him of having prejudiced the Cubo-Sama against them, and exasperated the persecution of the christians. The consequences are certainly to be lamented, but it is equally certain that the character which he gave of that body and of their designs was precisely true. The second is that of Olivier Van Noort: like the former it contributed little to geography. The Dutch displayed little maritime knowledge, and little wisdom, but much of their characteristic courage, and still more of their characteristic barbarity.

The Spaniards seem in this age to have been the best navigators. Other nations sent out expeditions of which plunder was the main object, and whatever good resulted was accidental; they on the contrary being established on the shores of the Pacific had an interest in investigating it. Sebastian Vizcaino was twice sent to explore the coast of California, for the purpose of

establishing a convenient port for their ships coming from the Phillippines to New Spain. The examination was diligently and ably performed, notwithstanding *it is well known*, according to Torquemada, that storms were raised by the enemy of the human kind to prevent this armada from discovering new lands, that the natives might not be converted to the catholick faith. A chart is given, formed from his plans. The spot was chosen for the proposed settlement, which Vizcaino was to have established in a third expedition, but his death prevented it. His skill, wisdom, and humanity might have rendered it successful.

The next chapter of much importance relates to the voyage of Quiros and Torres, which

"Has always been ranked with those of the greatest celebrity made by the Spaniards in the South Sea since the time of Magalhanes. It has been rendered yet more conspicuous by late navigations, which have brought to light many of the discoveries of Quiros, and particularly an Island which more than any other among the numerous Islands in that sea, has attracted the attention of Europe, and which has been distinguished by the appellation of the *New Cythera*."

This appellation should not have been repeated. The loathsome sensuality of the Otaheiteans ought never to be alluded to without abhorrence. If ever country suffered under the visible operation of divine and righteous justice it is that accursed Island, wherein human nature seems to have reached the utmost limits of depravity. In a few generations the whole race will be extirpated from that earth which they pollute, and that not by earthquakes or pestilence, not by foreign enemies, nor by the earth withholding its fruits, but by the consequences of unbridled and systematized lust. They have abandoned themselves to their lusts, and almost we may venture to say, that God has abandoned them.

The design of this expedition was to make a settlement at the Island Santa Cruz, and from thence to search for the Southern Continent; but much was trusted to the discretion of the commander. They discovered an Island which they named La Sagittaria, and which there is strong reason for believing is Otaheite. Tupia related that in the life of his great grandfather a great ship came there, and this tradition, when added to the other arguments for the identity of the two Islands, has great weight. Quiros was disposed to think well of the South Sea Islanders; yet wherever he went, his management was generally unfortunate, and led to hostility, and he practised the abominable plan of kidnapping them for interpreters. Proceeding on from Island to Island at length he came to what he supposed to be the great Southern Continent, and in this belief called it Tierra del Espirito Santo, one of the new Hebrides: the port he named Porto de la Vera Cruz.

"Quiros describes *de la Vera Cruz* to be sufficiently capacious to contain above 1000 ships, where they may anchor in from 40 fathoms to as small depth as they think convenient; the bottom is of black sand, clear of rocks, and free from worms. The rivers, between the entrances of which the port was situated, were named, one the *Jordan*, the other *Salvador (the Saviour)*. Quiros says, 'one of these rivers is as large as the 'Guadalquiver at Seville, and has a bar 'on which there is more than two fa- 'thoms depth, over which good frigates 'may enter. At the other, our boats 'went in freely and took from it fresh 'water extremely clear. The landing 'place is a beach of three leagues conti- 'nuance, the greater part being a bank 'of small black pebbles, heavy and ex- 'cellent for ballast for ships. The shore 'has no gaps, and by the verdure reach- 'ing down to its edge, it appeared to

'receive no disturbance from the 'waves.'* To this description of the goodness of the port, the following picture is added from Torquemada, and from the memorials of Quiros. 'The banks of the rivers were covered with odoriferous flowers and plants, particularly orange flowers and sweet basil, the perfumes of which were wafted to the ships by the morning and evening breezes; and at the early dawn was heard from the neighbouring woods the mixed melody of many different kinds of birds, some in appearance like nightingales, blackbirds, larks, and goldfinches. All the parts of the country in front of the sea were beautifully varied with fertile vallies, plains, winding rivers, and groves which extended to the sides of green mountains.'

"This terrestrial paradise the Spaniards regarded as their own; and on the 4th, the day next to that on which they anchored at *Port de la Vera Cruz*, boats went from the ships to the shore. It is not said who commanded in the boats; but if Quiros was not with them, it was the Almirante. The natives came in numbers to the strand to meet the Spaniards, not with gladness, nor yet with hostility, but with evident marks of concern at the arrival of strangers among them. Their dissatisfaction was manifested in the most civilized way, by making presents of fruits which were accompanied with endeavours to prevail on them to return to their ships. The Spaniards, however, did not relax from their purposes, but landed: upon which, the Chief among the natives (Torquemada says, their King) drew a line on the ground with the end of his bow, and made signs to the Spaniards that they should not pass the boundary he had marked. Nothing could be more just or more reasonable than the regulation thus proposed by the Chief: but it was treating upon terms of equality, to which Europeans were little accustomed. Luis Vaez de Torres, conceived it would have a cowardly appearance to be restrained 'by barbarians;' and, to show his contempt of the prohibition, he passed the line.

"The indiscreet presumption of Torres, by this act and its consequences, proved fatal to the interests of the discoverers in this country; it proved fatal likewise to the gallant native Chief; but it is probable that it saved the people of the country from the dominion of European masters. Immediately upon the commission of the trespass, some of the natives shot arrows at the Spaniards, who in return fired their muskets, by which several of the natives were killed, and among them their King fell; the rest struck with dismay and astonishment, retreated."

Quiros in consequence was prevented from settling a colony there: he took possession of the country however in the name of Philip III. and acted all the formalities of founding a city, which unborn city he called the new Jerusalem; like other new Jerusalems it has never been realized on earth. Cannot the Swedenborgians be persuaded that this is a prophecy of their forming a nation in the South Seas, and so be induced to fulfil it? After his return Quiros solicited to be sent with another expedition to colonize the land which he had discovered, and by unwearied importunity prevailed, but he died before it could be fitted out.

The south coast of new Guinea was discovered by Torres in this voyage.

"When M. de Bougainville, in 1768, made the South coast of *New Guinea*, the

* *Memorial of Quiros. Purchas* Vol. IV. p. 1425. *Dalrymple's Hist. Coll.* Vol. I. p. 169 and 170. To prevent mistaken ideas be entertained concerning the *Bay de San Felipe y Santiago* from the description above, it is necessary to mention that Captain Cook found no soundings in the middle of the bay. The depth was unfathomable, except near to the shore, and the line of the coast within the bay, appeared so regular and little indented, that no place was seen which could with propriety be signified by the appellation of Port. Captain Cook remarks on this occasion, 'a Port is a vague term, like many others in geography, and has been applied to places far less sheltered than this.' *Captain Cook's Second Voyage*, Vol. II. p. 95.

want of information concerning the discoveries of Torres made him beat up against the wind, with a reduced stock of provisions, to get round the East end of the land, which, when he had weathered it, he named *Cape Deliverance.*

"This forms a strong case, among the numerous ones which have occurred of the same nature, for shewing the utility of a general and public repository, wherein to lodge and preserve all new acquisitions in maritime geography; and points out as a reasonable and necessary regulation, that the navigation laws of every maritime country should prescribe to seamen the duty of communicating all new information that could contribute to the improvement of Navigation, and especially the discovery of new lands, rocks, banks, or shoals.

"Within the last twenty years, many discoveries have been made of Islands concerning which no information has been transmitted by the discoverers to any department of the government of their country. Much knowledge of this kind has been obtained which has never arrived at any kind of public notice, and will be lost for the want of regular and apppointed channels of communication."

We trust that this highly important advice will not be neglected.

In 1614 the Dutch East India Company sent out six ships under Spilbergen to the Moluccas. They were to take the western passage, and were furnished equally for trade and for war. Spilbergen defeated a Spanish Armament off the coast of Peru, and proceeded to the Moluccas, the exploits which he atchieved there are not relevant to Captain Burney's work. He was a truly able commander and seaman, and would have attempted to discover a north-west passage home if he had not been with much importunity dissuaded from it.

This expedition was closely followed by another under Jacob de Maire, and Wilhelm Cornelitz Schouten, which was of great importance in the history of maritime discovery.

"By the charter which the States General granted to the Dutch East India Company, all other subjects of the United Provinces were prohibited from sailing Eastward round the *Cape of Good Hope*, or Westward through the *Strait of Magalhanes:* but this charter, which was intended to give an exclusive trade to the Company, did not secure all the avenues to India.

"A belief that to the South of the *Strait of Magalhanes* there would be found either an open sea, or some other passage leading to the *South Sea*, had many years been gradually gaining strength. The termination of the coast of the *Tierra del Fuego* on the Eastern side, had been seen as early as the year 1526; and the expedition of Drake round the World, in 1578, had ascertained the fact of an open sea to the South of the *Tierra del Fuego:* but the discovery made by Drake was little known. No clear information concerning this part of his voyage could be gathered from the accounts at that time before the public; for the narrative entitled *The World Encompassed*, was not printed before the year 1628.

"During this obscure state of the question, about the year 1613, some enterprising merchants in the United Provinces, from frequent consultations on this subject, became so strongly persuaded of the existence of such passage or passages, that they formed the design of fitting out ships to make the experiment, which, if successful, would open to them a trade to India by a passage not interdicted, and, it was hoped, amply repay them for their risk and expence. The merchants principally engaged in this speculation were, Isaac Le Maire, of Amsterdam, Peter and Jan Clementz Kies, and Jan Janson, Molenwerf."

They presented an application to the states demanding an exclusive privilege to make the first six voyages to the countries which they should discover. The states in consequence decreed as a general regulation that all persons, inhabitants of the United Provinces, who should make discoveries of new passages, harbours, or lands, should be permitted and entitled to make the first four voyages to the places by them discovered. Isaac Le Maire and his

coadjutors upon this formed themselves into a company by the title of the Austral or Southern Company, and fitted out two vessels, the Endracht, a ship of 360 tons burthen, and the Horne a fust of 110. June 14, 1615, they sailed from the Texel, and in December took harbour on the coast of Patagonia, and laid both their ships aground to be cleaned; while they were thus employed the Horne took fire and was consumed. Here in Port Desire they saw animals of a kind resembling the stag, but with the neck as long as all the rest of the body, and very swift of foot. Had they been on the coast of Africa this would immediately be believed to be the Camelopard: in the rude print which Captain Burney has copied they bear no other resemblance to the animal than in the length of the neck, and as the other animals represented in it are easily recognized, it is fair to conclude that this representation is not more inaccurate than the others. Captain Burney thinks it probable they were horses. I do not think it possible that the draftsman could have erred so monstrously, or that the sailors could have been so deceived. More probably it was some animal of a species at present unknown to us.

January 13th they proceeded, having only one ship. On the 20th they past the latitude of the entrance of the Strait, and by the 12th of February

"They reckoned themselves to be in the latitude of the *Strait of Magalhaens*, and believed that they had now completely attained entrance into the *South Sea*, for joy whereof triple allowance of wine was given to the seamen. On this day it was resolved in full council, at the request of the president, Jacob Le Maire, that the passage newly discovered (between the *Tierra del Fuego* and the *Staten Land*) should be named *Strait Le Maire*."

The propriety of this appellation has been contested, and the friends of Schouten, who was patron or master mariner of the expedition, complained that the Strait ought rather to have been named after him, by whose industry, good management, and knowledge in navigation the discovery they alledged, was principally effected. On the comparative merits of the different claims it is not easy to decide, and Captain Burney thinks it had been better to have called the Strait after both. A sailor loves his ship so well, and feels his own honour so identified with hers, that both would probably have been satisfied had it been called the Strait of Endracht.

It is curious and almost melancholy to observe in the history of maritime adventures how a few great names have obscured all others. Every child is familiar with the story of Columbus, with whom assuredly there is none to be put in competition. Next to him, but of far less general celebrity, is the name of Vasco da Gama. The Strait of Magalhaens is learnt as a geographical name, with the naked fact that his ship accomplished the first circumnavigation. This voyage of Le Maire and Schouten, though the only one to the South Sea which can in any degree be brought in competition with that of Magalhaens, is heard of only by the learned. Even the buccaneering expedition of Cavendish has obtained greater fame. Yet few expeditions have been more honourable to those who concerted it. It was planned in Europe upon scientifical speculations by a few merchants, who ventured their capitals upon so hazardous a scheme, and entrusted it to one of their sons; it was conceived more in a commercial than in a privateering spirit, and executed as ably as it was planned: I wish it could be added as peaceably, but like all the other voyages, this also is disgraced by one transaction of wanton and inex-

cusable wickedness. They discovered several Islands, explored the northern coast of Papua or New Guinea, and having reached Java, their ship, in defiance of their privilege, was most unjustly and iniquitously seized and confiscated by the Dutch East India Company, in the true spirit of a chartered company: this being their reward for having accomplished an enterprize so hazardous and so important.

As soon as the Spaniards learnt the result of this expedition, they sent out two caravels from Lisbon to explore the new passage. Two brethren, Bartolome Garcia, and Gonzelode Nodal had the command. They circumnavigated the Tierra del Fuego, and fully completed the discovery of South America in 1619. Three years before this voyage a Dutch ship commanded by Theodoric Hertoge fell in with the western coast of the great Terra Australis, and by this discovery gave the first information that the Pacific Ocean had limits westward, which marked it as a distinct sea from the Indian Ocean. Here Captain Burney concludes his second volume. A third will probably complete the work, but it is to be hoped not the labours of the author. Let him remember from what hands the history of maritime discovery is to be rescued.

It would be impertinence in us to criticise so scientific and seamanlike a work. Nothing superfluous is retained in it, nothing of utility retrenched; it is precisely what it should be.

ART. III. *Recollections of Paris, in the Years* 1802-3-4-5. *By* J. PINKERTON. *in two Volumes* 8vo.

PARIS is to Europe, what London is to the earth: the sensory of intelligence, the reservoir of the finest secretions of circulation, the seat of thought, the organ of diffusive volition, the brain of the system. French literature has access to the higher minds of the continent, and stimulates a powerful mass of people into sympathy and cooperation. English literature wanders to the extremest shores, and predisposes as numerous a multitude to a like acquiescence and support. The French address a public more immediately important to their purposes; the English address a public more permanently associated with their fortunes. France appears at first to compass her national ends with a consentaneity more alert; but England incurs less of the penitence which recedes; her progress though slower is little exposed to reverse. The French cultivate at once but one form of excellence: this olympiad, they are priests of irreligion; the next, sophists of democracy; anon, the soldiers of rapine: the English distribute their labour in various branches of cotemporary pursuit, but they retain in each the cautious advances they make. Compare the two nations at any given time in the prominent object of competition, and the French usually appear to carry off the palm of ardour and of praise: compare them after the lapse of a whole generation, and the eventual victory will usually appear doubtful. Have the French greater philosophers than Hobbes and Hume, greater historians than Gibbon and Orme, greater orators than Fox and Burke? Do their conquests include more acres, are they welcomed by a steadier allegiance? The centennial progress of culture and prosperity is more visible at London than at Paris.

It is however at all times desireable that a man of observation and judgment should visit the rival nation, and describe what it has acquired or evolved in peculiar perfection. Something may always be learned from the enemy. In the amenity of private intercourse, in the magnificence of public establishment, Paris has its enviable sides.

It is not enough for England to have scattered more widely the comfort of domestic opulence; the political buildings, the galleries of art, the institutions of science, ought to emulate the tasteful luxury of individual profusion.

The first chapter gives a general view of Paris, and notices the elegance of the numerous monuments of architecture, which so instantaneously impress a stranger with high ideas of the exquisite taste and inherited refinement of the sovereign authority. Nor have our nobility given such ornaments to London, as the Hotel de Soubise, and the Palais Bourbon.

The second chapter treats of the environs: it is justly observed that the French value low the natural beauties of landscape: their parks do not imitate forest scenery: the trees climb in alleys; fountains and statues enrich their gardens. The associated ideas called up by such objects may be different from, but are not less pleasing than those excited by winding paths and flowering shrubberies. Walk for a month daily in Kensington gardens, and for a month daily in the Tuileries, it will be found that the artificial objects are more permanently stimulating. Where verdure is not withdrawn during half the year, the effect of mere grass and trees is still less refreshing and gratifying than in the north.

The third chapter treats of French society, and ascribes its amenity to the freer admixture of women. There is another cause. The French value people in society according to their power of pleasing, and express their estimate. The English introduce the oppressive distinctions of rank into every private party. Observe at the houses of our country-gentlemen the dinners which recur every moonlight; the same cluster of neighbours are convened day after day in rotation, and every guest is stationed at every table in the same precise order of precedence, which is established in the book of heraldry. Every one has at meal-times the same two eternal neighbours, and puts himself between them as naturally as a cavalry-horse. No excellence of manners, no powers of conversation, no displays of talent, lift a man in English society; but only his right of precedence. We preserve that old German love of rank and etiquette, which the Chinese are also said to value. But in French Society all are equals: as in a mail-coach, the place of accomodation, or distinction, is awarded to age, or sex, or talent, or beauty, or fashion, by an instinct which is usually equitable. The master and mistress of a family are confounded among their guests, they appear lost at the side of their own tables, and endeavour to intercept every ray of authority and preeminence. Their notice belongs to the neglected, they have none for superiority and self-sufficiency. The absence of servility, the understood equality, the franker though exquisitely urbane communication of reciprocal criticism, and the more vigilant benevolence of their indefatigable attentions, give a charm and a value to French society, which ours frequently wants: add to this, they are quick in detecting merit of every kind, and willingly overrate, or at least overhonour it. The great fault of French society is the notorious unchastity of the married women: even this is oftener affected than real; there are very many French wives, who wish to be thought objects of admiration, but who are scrupulously faithful to their husbands. This fault arises from the late marriages of the men: where the means of maintenance are so scarce, where a gentleman can only get forwards in the service of the state, he grows old before he is at his ease. Mr. Pinkerton does jus-

tice in this respect to the French women.

"LET it not, however, be supposed, as not unfrequently happens to the unexperienced traveller, that the French fair grant their favours without previous selection, difficulty, and devotion. Innumerable are the young and beautiful females who preserve the sanctity of the marriage-bed, and amidst a charming freedom of manners, and even a great friendship for another man, are models of maternal tenderness, and conjugal fidelity. 'No, my good sir, it would infallibly be the death of my husband, the father of my children, and I should never survive the consciousness of having caused such a disaster,' was the answer of an enchanting Parisian lady, after long solicitation, to a youthful admirer. The experience they acquired during the liberty, or rather the licentiousness, of divorce, when they found the repeated changes produce more thorns than roses, has greatly contributed to the revival of conjugal fidelity."

IV. Boulevards. V. Neology. In this chapter something is said about the titles of books. All books ought to have the shortest descriptive title possible. Every title is to reprint entire, when ever the book is advertized, quoted, or catalogued; so that the needless labour inflicted by a long title is prodigious. Something too is said about the French language. What sort of writing has ever been executed well in French? Is there one good translation from any one classic, antient or modern? A Homer, a Virgil, a Tasso? A Cicero, a Burke, a Gibbon? Is there any thing but dramatic poetry in their literature, which has claims to European rank? Where the Encyclopedists were great men, eminence must be cheap. The French have excelled in science rather than in fine literature: their poets, orators, and historians assert but a secondary rank. This is partly the fault of their language, which is poor beyond every other, and is without plasticity. The neologists have served the French language by increasing the stock of abstract terms, and by extending the analogous application of formative syllables. What remains to be done for that dialect is to collect the picturesque and euphonious words of the several provinces, and to receive them into the national tongue: it might thus be adapted for poetic colouring.

VI. National Library. The national library and the gallery of the Louvre are justly pronounced to be unrivalled throughout the globe: but when Mr. Pinkerton bestows the same praise on the botanic garden at Paris, we hesitate, or blush, to ratify his verdict. This country possesses, by means of its wider navigation, a greater command over specimens of rare animals, and far-fetcht plants: it ought therefore to realize a British Museum of natural history in higher perfection than France. If this has not been done, the fault lies in our institutions: instead of making the president of the royal society and of the linnean society, the professors of zoology and of botany, into the trustees; we appoint speakers of the house of commons and house of lords, bishops of London, and such persons as are held venerable for their rank, to be conservators of our stuffed monkies and our pickled snakes.

VII. Louvre. The eastern front of the Louvre is deservedly admired as the master-piece of modern architecture. No European edifices for human residence, neither the crescent of Bath, nor the palace of Caserta, produce so fine an effect on the eye. Mr. Pinkerton omits to notice its one fault: the vaulted gate-way is too high: the arch springs above the level of the base on which the colonnade reposes, so that the impossibility of a continuous walk behind the columns is obvious at the first glance.

VIII. Garden of Plants. In the

botanic garden is stationed a zootheka which is thus described.

"On leaving the grand avenue, and turning to the left, you find a menagerie of wild beasts; and returning towards the south, magnificent green and hot houses, beyond which is the theatre where public lectures are given by some of the professors; the gallery of anatomy presenting skeletons of all kinds of animals, and a paddock enclosed with high and stout wooden railing on one side, and the gallery of anatomy and high walls on the others, the residence of the female elephant, both the males being dead. In this quarter are also other pleasing and variegated paddocks, containing several animals not so ferocious as to require confinement, such as Bactrian and Arabian camels, a beautiful zebra, the gnu from Hindostan, African and Spanish sheep, the boquetin of the Alps, with ostriches, golden pheasants, &c. the waterfowl being in a small lake on the other side of the garden. These paddocks are neatly disposed, with rustic retreats for the animals, constructed in various picturesque forms, and enclosed with rails of wicker-work of great variety and effect, a new invention, of which plates have been published at Paris. There are also hedges of various shrubs, among which the scarlet rose, so cheap and common at Paris, seems unknown in England. It bears a single flower, externally of a scarlet as bright as the scarlet lychnis, while the back is of a dull yellow, being a palpable variety of the yellow rose."

IX. State of Literature. The map of French literary merit is here but scantily dotted with conspicuous names. Villoison was not the only classic scholar of the French, although the most industrious: Chardon-la-Rochette and others deserved naming. De-Sacy is not the only orientalist, although the most amiable and accessible: Langles, by his Mantchoo dictionary, and Hager, by his Chinese monuments, have illustrated the Paris press. Anquetil is a recent loss.

Raynouard's templars is noticed as a new and a good tragedy: and Delille is held up as the greatest living poet. We think Lebrun's odes the best French compositions in that line, and far superior to those of Baptiste Rousseau, or of Boileau, which still retain an echo of reputation.

X. Imperial Press. One fact deserves preservation.

"The number of laws, decrees, sentences, formal titles, and addresses of official letters, memorials, papers, and registers, printed at this press, almost passes belief; and they are executed with equal rapidity and elegance. If I remember right, there were eight impressions of the civil code, taken and reviewed by the public functionaries, and other persons of skill, and afterwards destroyed, before the edition appeared destined for the public at large. The criminal code is still deferred; and the Code of Procedure is expected with impatience, the legal forms, or rather delays, being as numerous and tormenting as in the time of the monarchy."

This practice of exposing, to the private reviewal of skilled persons, the public papers of the state, deserves extensive imitation. There should not only be a senate of talkers, to project and discuss the origin of laws, and to sketch and evolve the idea, or scope, of perfect legislation; there should also be a senate of readers, to review and criticize the successive steps of execution, and to shorten or fill up the expression of the public will, until it attains the clearness, completeness and definition, the neatness and conciseness, in a word, the precision of wise enactment.

XI. and XII. Writings of Rousseau. In this chapter, and in many others, Mr. Pinkerton turns from his course to comment the social contract, and other democratic writings of the philosopher of Geneva. We wish that these stray chapters had been wholly omitted, or separately published; they are very numerous, and occupy almost half the book.

They detect in Rousseau mistatements of fact respecting the condition of savage nations; and refute many inferences drawn from this supposed natural state of mankind: but, where the argument reposes on agreed data, we hesitate between the reasoning of the two antagonists, and we are seduced by the more impressive eloquence of the Genevan.

XIII. Luxembourg. Mr. Pinkerton opposes the *baigneuse* of Julien for sculptured merit to the Venus de Medici.

XIV. Quarries. In mineralogic observations Mr. Pinkerton seems at home.

XV. The Museum of National Monuments. This repository is criticized with the knowledge and taste of an accomplished antiquary. The account of the painted glass will interest many readers, as this decoration is revived in our more opulent parishes, and gives effect to gothic architecture.

"As this museum also contains several curious paintings on glass, particularly twenty-two pieces by the celebrated Pallisy, a potter and geologist of the sixteenth century, representing the history of Psyche after cartoons by Raphael, who, by the bye, has not been very modest in some of his delineations, M. Le Noir subjoins a treatise on this art. The ancients certainly knew the secret of imparting the most delicate colours to this substance; and it would seem that they were not absolute strangers to the use of it in their windows, at least thick plates of glass have been found at Herculaneum. Yet it is believed that St. Jerome, towards the end of the fourth century, is the first who formally speaks of glass windows. He is followed by Gregory of Tours in the sixth century; and towards the end of that century the poet Fortunatus, in describing the cathedral of Paris, gave a pompous account of the windows of painted glass. Our Bede, in the eighth century, says that the abbot of Weremouth sent to France for artists to adorn his monastery in this manner.

"The most ancient paintings of this kind are those executed at St. Dennis, under the abbot Suger, about the year 1150.

"Our author supposes that twenty windows of the Temple were painted by Albert Durer; and by his account they appear to be worthy of that artist. The glass being thick, the balls of the eyes are sometimes hollowed, in order to give more effect. But I wish that he had produced some proofs of his assertion, as many stiff productions of that period have been imputed to Durer, without any foundation; and we daily discover the names of artists whose works have been confounded with those of that first master of the German school.

"The chapel at Vincennes contained the most beautiful specimens of this kind in France. They were painted by Cousin in the sixteenth century, with masterly freedom, the design resembling that of Julio Romano, while the colouring approaches Corregio. Some windows at St. Gervais are painted by Cousin, others by Perrin after designs of Le Sueur. In 1755 Levieil repaired some windows on the south side of Notre Dame, and also published a book on the art of painting on glass, while a strange idea was entertained in England that this art was lost. Even the Dutch used it in the decoration of drinking glasses, goblets, &c. and it is surprising that the caprice of fashion has not restored this rich decoration of a table in England. The Chinese paintings on mirrors, &c. are universally known and admired.

"The art is simply the same as that of enamel, the colours being composed of cobalt for blue, iron okers for red and brown, verdigris for green, gold for purple, manganese for violet, this last a secret known even by the ancient Egyptians."

XVI. We meet with the following judicious remarks concerning the national institute.

"The chief literary society in France is the institute, which has been recently modelled in imitation of the former academies, one class representing the academy of sciences, another that of inscriptions, a third that of the French language, while a fourth replaces the academy of painting and sculpture. In all these classes, as happens in such institutions, men of superior talents are mingled with

one half or one third part mere quacks, who have usurped a ridiculous reputation by low intrigues, and by taking advantage of particular times and circumstances. Still the mass of science, and the freedom of inquiry, are so preponderant, that the institute may be regarded as a grand focus of illumination, particularly in natural philosophy and chemistry. The members wear a particular dress, black, embroidered with green silk. I know not how it has happened that these distinctive dresses have become in vogue since the revolution, for they are certainly very remote from republican forms or equality, rarely appearing, on the contrary, except in despotic governments. But this conspires with many other circumstances to evince that the French character can never become truly republican, at these petty distinctions, arising from vanity, form the antipodes of republican modesty. That magistrates, while exercising their functions, should wear a solemn dress, is natural and rational; but that counsellors of state, senators, members of the legislative body, of the tribunate, of the institute, &c. should be distinguished by their costume seems a novelty in European history, certainly not indicative of the progress of national liberty or solid knowledge.

"The secretaries of the institute are now nominated during their lives, but the presidents during a short period. In this plan there is the advantage that the president cannot influence the society in favour of any particular branch of science to which he may chance to give the preference; far less can he arrange it like a machine to serve particular objects of his own ambition. But, on the other hand, he is not so deeply interested in the welfare of the society, nor can he form such durable plans for its progressive advantage.

"The secretaries have been nominated during their lives, apparently because the situation demands practical skill. But in general it is a subject of astonishment and regret that many literary situations in France are only held during the good health of the possessor. Thus if any of the masters of the lycées or public schools, should be afflicted with a lasting infirmity, he totally loses his appointments, and is reduced to a state of beggary. A bare recital of such cruelty is sufficient to excite indignation in every beneficent bosom; to superadd poverty to disease being a truly tyrannic refinement. The places ought to be for life, except in scandalous cases of misbehaviour or immorality; and the professors should have the power of naming substitutes, in case of lasting illness."

XVII. Savage State considered against Rousseau. XVIII. Pictures. XIX. Mineralogy. A good chapter. XX. Moral Considerations. These are chiefly derived from Volney. XXI. Barbarism considered against Rousseau. XXII. State of Medicine. XXIII. Gobelins. XXIV. Churchyards. XXV. More refutation of Rousseau. XXVI. New Bridges. XXVII. Public Baths. This wholesome luxury is enjoyed more cheaply, conveniently and habitually at Paris, than at London, by both sexes. XXVIII. Against Rousseau. XXIX. Streets of Paris. XXX. New Improvements. They are justly stated rather to respect objects of beauty, than of utility. Aqueducts have not brought water into every dwelling: subterraneous sewers have not perforated every district: foot-pavements are not laid in every street. Demolitions are the prevailing, and perhaps the most necessary form of embellishment. The houses are too crouded, the places too petty, the streets two deep and narrow and crooked, in the populous part of Paris. Opposite to the west front of the Louvre, the church of Saint Germain should be sacrificed, in order to open a wide street of approach, worthy of so masterly an edifice. From the Pont-neuf to the Luxembourg a street should be pierced. The Hotel-dieu should be withdrawn from its present unwholsome situation, and rebuilt in the neighbourhood of the Salpetriere. In the island of the Palais, the compression of dwellings is excessive, and in the whole quarter of Saint Jacques. Demolitions naturally stimulate reconstruc-

tion: and new buildings are usually executed on wiser principles than the old; but if it were an object to provoke a spirit of architecture, the most efficacious method would be to abolish street-stalls. This would compel a vast mass of salesmen to hire shops, and would consequently raise the rents of the ground-floors throughout Paris. Without a general rise of rent, building would be an unprofitable speculation. The houses on the bridges intercept air and prospect, and call peculiarly for submersion. It is much to be wished, as well for purposes of private convenience and cleanliness, as of public ornament, that numerous fountains, like those of Rome, were opened in the public squares of Paris. The fine but useless bronzes of Versailles might be brought to adorn the sources of water. Next in point of accommodation to the practice of conducting water into every house is that of causing it to burst forth in every square: the aqueducts of Rome, and their pompous vomitories, form some of the noblest works of art which Europe has to boast. Some such effort will no doubt be made, when the canal is completed which is to bring the water of the Ourq to Paris. The grand reservoir is to be on the site of the Bastille.

XXXI. Education. It is justly observed that the French have provided for the higher sorts of education by the foundation of splendid universities, but have neglected the institution of vulgar schools. In this they are not to blame. The ordinary, or universally necessary, degree of education, ought always to support itself on a plain calculation of fair profit. For government to provide parish schoolmasters is like benevolent persons undertaking to grind corn or bake bread for the poor. A mischievous reliance on succour is thus generated; and the interposition is precarious, accidental, and transient. The luxuries of society may expediently be provided by dilettanti: the polytechnic schools may be furnished with costly telescopes and galvanic troughs to excite the curiosity of the distracted pupil; but village-instruction is too important to be committed to the hazard of a minister's leizure, or an exchequer's superfluency: it ought to be bought and sold at an equitable price, in order to keep up both the demand, and the supply. Gratuitous instruction is insolently slighted; and pensioned instruction is negligently performed.

Some just observations occur on the impropriety of tolerating in boarding-schools the admixture of different ages. In the preparatory schools boys ought not to be kept much after thirteen. In the schools for adolescence boys ought not to be received before.

A parish-tax is suggested for the support of village-schools. How all-sufficient is private interference! In England and Scotland education is very general: the vernacular liturgy gives a motive to learn, the office of parish-clerk secures a resident individual able to teach: public opinion does the rest, by inflicting disgrace on the parent whose children have no schooling.

Diderot has given one plan of civic education, and Champagne another; but the wisest way is to leave education to find its own level. In a poor country, where the means of maintenance are not numerous, and where the army is the natural and necessary destination of a vast proportion of the people, education is not important to the multitude. In a rich country, where the forms of advancement abound, and where those who emigrate to the colonies, are almost sure of ascending high, education is very important to the lowest. Accordingly it is eagerly bought and widely diffused in exact proportion to the wealth of a community.

XXXII. Legion of Honor. By confounding in one common mass of artificial rank, the distinction merited for services the most dissimilar, the value of this cheap recompense has been greatly lessened. To belong to the legion of honor is like being an esquire in Great Britain. You have it for your land; you have it for having studied; you have it for being a magistrate; you have it for your father's sake; you have it for being in the army. It is one of those titular appendages which it is painful to want, without being pleasant to possess; and which answers the ingenious purpose of provoking envy, without exciting gratitude. Besides, of what value is honorary recompence conferred by an individual? Personal favouritism always lavishes such rewards on the mere minions of its lowest sympathies. No honorary recompense, but such as is conferred by the vote of a body of competent judges, can move the ambition of a man of sense; because no other implies or proves merit.

XXXIII. Fragments. XXXIV. Second excursion in the environs. XXXV. Decline of wit. XXXVI. Further remarks on education. XXXVII. The police is justly described as very troublesome; times of rebellion always provoke excesses of precaution; the result of conspiratory violence, whether successful or unsuccesful, is still to abridge liberty. The moral liberty of the French is however not abridged; although their civil liberty may. Actions are tolerated, nay almost held fashionable, which are elsewhere held in abomination.

XXXVIII. General Reflections. These in part merit transcription.

"A free and candid inquiry what France has gained, or lost, by the most surprising revolution which occurs in the pages of human history, might form the subject of an ample and interesting work, which could only be well executed by a dispassionate Frenchman, a lover of his country, and attached to no party. The acquisition of territory, and the influence over neighbouring states, are subjects of national glory and vanity, but confer little advantage on the inhabitants of France, who are equally loaded with taxation. The inhabitants of the cities, in particular, complain of the weight of taxes; which, as they are far from being so rich, they are much less able to pay than the people of England. Commerce has also visibly declined; and though the inland trade of so wide an empire must of course be considerable, yet the loss of St. Domingo will continue to balance many advantages.

"But the grand staple of France, agriculture, has certainly been benefited by the revolution. A sensible writer has observed that, "farmers have in general been the chief gainers by the revolution; from a greater facility in bequeathing by will; from the abolition of feudal restraints; of *mainsmortes*; by the undisturbed possession and free alienation of all landed property; and lastly, by the division of land into smaller estates. Hence also the change in respect to money; formerly it flowed through the country to the cities; now it remains in free circulation in the country. This is attended with two very happy consequences. More land is actually cultivated than before, and in a better manner; and the stock of cattle is much more considerable. All the means for far greater augmentation and improvement are at hand. At the same time many other channels for industry have been opened, which were formerly much obstructed in France: such as ship-building, manufactories, and commerce." The channels for inland commerce have indeed been opened and enlarged, and probably some manufactories have thus benefited; but external commerce may be regarded as annihilated, and many manufactories must have suffered in consequence.

"In travelling through France, the increase and advancement of agriculture are admitted to be palpable, by those who have visited the country before the revolution. And in some parts it is not unusual to observe new farm-houses and cottages, placed by the side of the old, or another story added, with the dates of

1793, 1794, &c. Every thing indicates greater comforts among the peasantry. Agriculture, as well as internal commerce and manufactures, must have gained by the abolition of the days of Saints, only four grand solemnities being retained, and of other superstitious observances of the catholic system. But it would have been more advantageous to the government, as well as to the people, to have introduced an approximation to the protestant plan; in the present loose creed the native acuteness, and disposition to wit and ridicule, perceive too plainly the manifold absurdities in the catholic doctrine and practice, and the discordant immoralities of an unmarried clergy, to admit the real restoration of that system. By the constitution, if it may be quoted before it perish, the catholic religion is declared to be that of the nation; but ought not therefore to be implied to be predominant, or even that of the government. Nor is it necessary to be of that religion to hold even the highest offices. Yet religious freedom is not so complete as in the United States of America, where no sect is tolerated, because all are equal. A fondness for pomp and ceremony seems to have been the chief recommendation of the catholic system, along with political designs, as the name and sanction of the pope continue to bear a great weight in the catholic countries of Europe. On the other hand the protestant system, as practised in the north, would be too bare and severe for the warm imaginations and ardent passions of southern climates. The people there must be excited to devotion by sensations and not by arguments; and the very idea of religion is essentially connected with pomp, shew, and ceremony. They might become atheists, but not protestants. Their passions are also so fervid and uncontroulable by reason, that confession and absolution become the balm of their souls. It is not therefore the protestant system, but a modification of the catholic, which would be the best received, and the most generally understood and practised. The prince in particular ought to be head of the church; and the marriage of priests to be allowed, and even enforced."

XXXIX. Fragments. These terminate the first volume.

The second volume is divided into similar sections, of which the first treats of the Theatres, and Music. Our supposedly national air of God save the King is incidentally said to be a mere transcript of a Scotish anthem preserved in a collection printed at Aberdeen in 1682.

II. Revenue and Taxes. The following summary of the *Compte Rendu* for the year 12 is given.

"The accompts follow, to the amount of more than one hundred pages, but some official words and phrases will prevent their being completely intelligible to the general reader, whose chief object, indeed, is the grand result. Yet the receipts of the year twelve may be abstracted as a specimen.

Direct Contributions.

	Livres.
Fonciere (land tax)	210,000,000
Personal, moveables, and sumptuary	31,880,079
Additional *centimes*	18,930,164
Doors and windows	16,000,000
Patents and licences	17,512,722
Voluntary contributions for the war	18,739,503
Total of direct contributions	313,062,468

Payments by Various Offices.

The register office, and that of national domains	125,771,025 44,967,223
Customs	33,054,276
Post	7,400,000
Coinage	434,529
Lottery	15,658,500
Salt-works	2,700,000

Diverse.

Receipts on sureties (*cautionnemens*)	22,257,662
Grants of towns	563,526
Indemnities of conscripts	1,749,561
Debts paid	385,613
Gifts for the war	1,567,745
Various	1,832,011
National rents	73,258
Extraordinary and exterior receipts	116,221,135
Total receipts of the twelfth year	687,698,532

"But from another table, page 34, it appears that there are also special funds which yielded about forty millions; and the general receipts for the twelfth year are computed at more than seven hundred and sixty-three millions. The sums paid that year which belong to preceding years, also throw some confusion into the general accompt. There is however a general table of the receipt and expence, page 111, in which it is mentioned, that the total receipt is eight hundred and twelve millions, and the expence eight hundred and sixteen; but that from both these sums should be deducted forty-eight millions, which strictly belong to the tenth year; so that the real receipt will be seven hundred and sixty-four millions, and the expence seven hundred and sixty-eight millons. Hence the real revenue of France may be computed at thirty-two millions of pounds sterling.

"But as some idea has been given of the receipt, a like notice may not be unsatisfactory concerning the expenditure:

Public debt and pensions	94,827,655
Civil list (*Maison de l'empereur*)	4,666,667
Minister of war	187,406,674
Administration of war	134,504,963
Marine	213,519,056
Interior	57,648,196
Public worship	5,232,057
Minister of finances	40,173,895
Public treasury	6,607,208
Exterior relations	7,596,096
Justice	41,717,458
General police	194,887
Expence of negociations	19,368,075
	813,462,887

"But some other expences swell the amount to near eight hundred and sixteen millions; from which forty-eight millions must be deducted as above mentioned.

"So much for the general amount; but there are particular tables which deserve notice. The council of state receives 1,890,000 livres; the senate four millions; the legislative body 2,464,006; the tribunate 1,268,684. These and some other payments are made by the minister of the finances.

"While the minister of war pays the artillery, engineers, imperial guard, &c. the administration of war, a distinct branch, defrays the other expences of the army; among which, what are called the *masses* are the most considerable, including bread, forage, fire, dress, beds, hospitals, &c. Among the expences of the marine, are classed the works conducted at Boulogne, Ambleteuse, Ostend, Antwerp, Brest, l'Orient, Toulon, Fort Boyard; and those at Cherbourg are rated at 2,315,050 livres.

"Among those paid by the minister of the interior, are the canals of St. Quentin, Arles, to join the Vilaine and Rance, between Dijon and Dole, of Bavet. It would seem from one of the accompts, that the masters of the schools in the departments receive about 880,000 livres, and the expence of the *lycées* is about 1,200,000. In the accompts for the twelfth year (for several years are here included), the expence of the national institute is rated at 356,701 livres, and the garden of plants 265,000, while the opera cost 631,000 which may shew how much amusement is preferred to instruction.

"At the end are tables of the public debt and pensions, beginning with the perpetual rents or five per cents consolidated; then proceeding to the annuities, the pensions, and the life-rents paid by the state. As certified by the arch-treasurer, the annual payment on the five per cents amounted to

	46,674,634 francs.
Annuities	19,288,550
Pensions of state	24,891,177
	90,854,361

The latter cannot strictly be regarded as a part of the public debt. If we estimate the annual payment at sixty millions of francs, this interest, at five per cent, would require a capital of one milliard, two hundred millions of francs, or fifty millions sterling, the interest being two millions, five hundred thousand pounds.

"Before the revolution, it appears, from the reports of Necker, that the revenue of France, was five hundred and fifteen millions; so that the augmentation is almost precisely one third, which is not to be wondered at, from the great accession of territory, not to mention other causes. The public debt before the revolution was computed at five milliards, or more than two hundred millions sterling, so that it is diminished by more than three quarters."

III. and IV. Commercial Treaty. Mr. Pinkerton advises a revival of the trading intercourse with France: a just observation is made that Lord Auckland's treaty, by duping the French, insured its own destruction, and has put lasting obstacles in the way of future good neighbourhood. Equity, not preponderance of advantage, is the real interest of each contracting party. Outwit got bit: says the proverb.

V. French Taverns. VI. Dinners. VII. Dress. VIII. Coronation. IX. Versailles. X. Popular Superstitions. A good ghost-story is told in this chapter. XI. Tuileries. They are deservedly praised for beauty and sublimity of effect. XII. Small talk. The conservatory of arts and trades is too slightly noticed in this chapter. It contains models of all the machines used in the different manufactures of France, and of the more celebrated engines of Europe for raising water, ore, or columns, or for performing more complex movements of labour. A professor of technology, as in the German universities, ought to be attached to these model-rooms, and to explain in lectures the origin and object of the social arts. Indeed travelling professors of this kind should be encouraged in Great Britain; almost all improvements in manufacture are made by inspecting and copying some part of the process already usual in an analogous occupation.

XIII. The Pope and his Mule. It is said on the continent that the prince of Benevento has promised to the German illuminees to elevate cardinal Fesch to the papacy, and to employ the whole force of the organized antique hierarchy, in establishing throughout Europe the new christianity, or antichristianity, of professor Paulus, and the other reformers: and that the Jewish sanhedrim, about to be held at Paris, is preparatory to a coalition of all the biblical sects.

XIV. Churches. The abolition of pews, the substitution of moveable seats which are arranged horse-shoe-wise about the pulpit, the beautiful mosaic pavements of the churches, which now receive no dead bodies, are striking advantages of the French places of worship. The French have no need of so many churches as formerly: they employ one as an exchange: they have given another to the protestants; they have demolished many. At Montreuil, where there are seven evacuated temples, a Parisian was descanting with atheistic glee on the picturesque effect of the churches in ruin: he regarded them as trophies of superstition overthrown. The dome of the Sorbonne is creviced, and moss vegetates on the site of the altar.

XV. Luxury of Paris. XVI. New Code.

"The law of succession presents the following article: "The children or their descendants succeed their father and mother, grandfather and grandmother, or other ascendants, without any distinction of sex or primogeniture, and although they be the issue of different marriages. They succeed by equal portions, and by each head, when they are all in the first degree; they succeed by the stock, *Souche*, when they are wholly or in part represented." Thus the laws of sex and primogeniture seem to be finally abrogated.

"In divorce the French had passed to a dangerous facility, from the ridiculous ecclesiastic regulations of the canon law which have infected the codes of Europe with monastical restrictions and subtleties, totally foreign to secular virtue or human affairs. In the new code, the causes of divorce are thus explained."

"The husband may demand a divorce on account of the adultery of his wife.

"The wife may demand a divorce on account of the adultery of her husband, if he keep his concubine in the mutual habitation.

"Either may demand a divorce on account of excessive abuse, bad usage, or great injuries.

"The condemnation of one to an infamous punishment, shall afford the other a plea of divorce.

"The mutual and persevering consent of the husband and wife, expressed in the manner prescribed by the law, and under the conditions and trials therein determined, shall sufficiently prove that their life is insupportable, and shall be regarded as a peremptory cause of divorce."

XVII. More Small Talk. XVIII. Answer to François de Neufchateau respecting his official criticism of Mr. Pinkerton's geography. XIX. Polish Literature. This is a most valuable chapter, containing a curious outline of the literary history of that ill-known and ill-used country. XX. Literary Journals. XXI. Marriages. XXII. Wines. XXIII. Longchamp. XXIV. Chantilly. XXV. Drunkenness. XXVI. Fragments. Among them occurs the etymological remark that our word blackguard is probably derived from the French *blaguer* to fib, to lie. An account of some aeroliths, or meteoric stones, is given: the learned paper of professor Münter of Copenhagen has exhausted the archæologic traces of this phænomenon. Bætylus is the name given by the ancients to these thunder-bolts or thunder-stones.

"The ancient taste for lithology revives at Paris, where the beautiful Scotish marble from the isle of Tirey, with green spots like leaves on a rose coloured ground, excited just admiration, and might have been sold at any price. It is said that the noble proprietor sent two ship-loads to London, where they were totally rejected, because the substance was somewhat harder to work than common marble! In consequence the ships returned, and the precious cargo was thrown under the pier of Leith, where the traveller may still find abundance of that beautiful stone so much admired in cabinets of mineralogy throughout Europe. When we can no longer procure insipid white marble from Italy, we shall be forced to use the wealth of our native shores; so that necessity may supply the miraculous want of taste."

XXVII. Mode of Travelling. XXVIII. Flanders. XXIX. Brussels. XXX. Antwerp. XXXI. Holland. We dwelled much on Parisian topics in our third volume p. 56: the reader who is interested in them will do well to look back.

Mr. Pinkerton's volumes of course display good sense and various reading, and a liberal philanthrophy; in antiquarian, mineralogical and geographic observations, he is more at home than when conversing on the fine arts, or the theories of metaphysicians: but he deserves on all occasions the praise of insight and sincerity, of pervasive attention and unborrowed criticism. We perhaps desired some abridgement of the records: minutiæ already known are too frequently noticed again: the tracts in controversy with Rousseau ought rather to have formed a separate dissertation; so ought the history of Polish literature. There was new and sound and interesting matter enough for a single volume, to which in a new edition we could wish the work reduced. Mr. Pinkerton has acquired so high a reputation for his modern geography (see our first volume p. 437) that from him entertainment may annoy, and excellence disappoint; to be only agreeable and instructive are habits of his nature, not exertions for panegyric.

ART. IV. *Travels from Buenos Ayres, by Potosi, to Lima. With Notes by the Translator, containing Topographical Descriptions of the Spanish Possessions in South America, drawn from the last and best Authorities. By* ANTHONY ZECHARIAH HELMS, *formerly Director of the Mines near Cracow in Poland, and late Director of the Mines and of the Process of Amalgamation in Peru.* 12mo. pp. 180.

THE author of this work, Mr. A. Z. Helms, was originally settled as master of the mint at Cracow, where he acquired reputation for minera-

logic science and metallurgic skill. In 1787 the court of Spain undertook, by the advice of M. D'Elhujar, some reforms in the management of the Mexican and Peruvian mines, and deputed this chemic minister into Hungary to engage persons accustomed to the method of amalgamation which it was wished to introduce. Mr. Helms was on that occasion induced, by the offer of a liberal salary, to emigrate from Europe, and to undertake in Peru a superintendance of the mines. He landed at Buenos Ayres in October 1789, crossed the plains of Paraguay and the mountains of Chili, and remained in the neighbourhood of Potosi two years, and of Lima one year. He returned to Europe from Callao in 1793, and in 1798 was persuaded to insert in Zach's Ephemeris the meagre journal of which a translation is here given to the public. Any information concerning countries so little visited by Europeans, and so likely to become intimately connected with our empire, must be welcome: but we hoped from a German of some science and education, for instruction more various, more interesting, and more profound.

The population of Buenos Ayres he estimates at 25,000. Post-houses, which furnish relays of horses and chaises, extend across the *pampas* of plains. An orchard of peach-trees is mostly contiguous to the post-house: no other trees diversify these vast grassy flats. Glow-worms abound, and ostriches.

At Cordova, which is 468 miles from Buenos Ayres, the appearance of the country changes: the land grows uneven, almost mountainous; the climate is intemperate; the soil saline. Cordova is paved, has a fine cathedral, reckons 6000 inhabitants, of which two thirds are negroes; has colleges and barracks. The large forests near supply fuel to work the lead and copper mines: but water is scarce.

Tucuman is the next place of consequence, and is 450 miles from Cordova. It has mines, monasteries, and fruit-trees in abundance; but the ignorance of the miners in constructing and applying machinery renders their richest veins comparatively unproductive. O for a colony from Cornwall. The principle of interesting every labourer in the proceeds, and of mining by a joint-stock company in which the lowest workman is a partner, has been the grand cause both of the success of British mining and of its popularity. There would be injustice in condemning men to so unwholesome a division of labour, were not the recompenses of the exertion faithfully partaken by the liable victims.

Salta is situate on the river Arias, and has four great streets, a vast market-place, a beautiful town-hall, a cathedral, seven churches, and various monastic establishments. The Spanish families are 600; the creole and servile population amounts to 9000 persons. Salta is the extreme limit of the cultivable hilly country: onwards all is steep mountain, capped with snow, or crested with volcanic fire. Post-houses, bridges, carriages occur no further: mules can proceed, and rapid torrents must be forded at considerable risk. The climate is versatile to painfulness; the valleys are sultry, the descending winds freezing; trees perish of the vain attempt to contend with the ever-varying weather; locusts devour, frogs bellow, musquitoes sting, serpents hiss all over the withered wilderness: and the hunger of the tiger often interferes with the safety of the traveller. In the colder regions of the Cordilleras live the lamas, or huanacos, and the vicunyas, a sort of sheep, or goat, or camel, which eats moss,

which is employed as a beast of burden, and which produces the exquisitely soft *red* wool, as it is called, or rather tawney. This breed of cattle could evidently be reared in Europe, and would furnish to our manufactures a more exquisite material than they now possess. If the smugglers engaged in the trade of Peru should bring over the bearers of these golden fleeces, our Argonauts would deserve well of their country.

Potosi must be described in the author's own words.

"The celebrated city of Potosi is situated in the midst of the most elevated range of the Andes, whose summits, at the distance of nine miles to the south, are covered with snow. It contains about one hundred thousand inhabitants, including slaves. The churches are very rich in silver utensils, and the clergy are subject to the jurisdiction of the archbishop of Chuquisaca, which is the seat of the ecclesiastical tribunal for the whole kingdom of La Plata, and of an university. The militia consists of only five hundred men, of a most wretched appearance, without uniforms, and without cannon; and of whom one-half parade with wooden muskets.

"The mountain Potosi, at whose foot the city is built, resembles a sugar-loaf; it is almost eighteen miles in circumference, and chiefly composed of a yellow very firm argillaceous slate, full of veins of ferruginous quartz, in which silver-ore and sometimes brittle vitreous ore are found interspersed.

"These rude ores are there called *paco ores*; and from experiments with more than three hundred specimens I found they contain, on an average, from six to eight ounces of silver in every *caxon*, or fifty hundred weight. They sometimes likewise meet with solid silver-ore, especially with grayish brown ore, each *caxon* of which yields twenty marks of silver. Above three hundred mines or pits are worked; but all of them irregularly, and as if it were merely for plunder: few of them therefore penetrate to a greater depth than about seventy yards.

"A main conduit which had been begun in 1779, and in the course of nine years had, at an incredible expense, been carried on two miles in length, was even at its mouth much too high, and yet had been made to slope one yard in every thirty-two; so that it could not come deep enough into many of the pits to free them from water.

"The conduit intersects eight new lodes running in a direction nearly from north to south; the best of them is galena, about two feet deep, and was said to yield eight marks of silver in fifty hundred weight of ore. The rest consist of spathose blend, with gray silver ore and yellow copper ore.

"On the opposite side we inspected another old conduit, which about a hundred years ago led to many rich veins of red and gray silver ore. But they had no proper machinery; the pits became filled with water: we found all along the bottom of the conduit good red and other silver ores, mixed with other materials, which by proper management might yield the proprietors a considerable quantity of metal: but it would be still more to their advantage if they employed skilful men to erect machinery for the purpose of clearing the bottom of the mines from water. The direction of this as well as the large conduit is nearly from east to west.

"Still greater, if possible, was the ignorance of the directors of the smelting-houses and refining-works at Potosi: by their method of amalgamation they were scarcely able to gain two thirds of the silver contained in the *paco-ore*; and for every mark of pure silver gained, destroyed one, and frequently two, marks of quicksilver. Indeed all the operations at the mines of Potosi, the stamping, sifting, washing, quickening and roasting the ore, are conducted in so slovenly, wasteful, and unscientific a manner, that to compare the excellent method of amalgamation invented by baron Born, and practised in Europe, with the barbarous process used by these Indians and Spaniards, would be an insult to the understanding of my readers.

"The tools of the Indian miner are very badly contrived, and unwieldy. The hammer, which is a square piece of lead of twenty pounds weight, exhausts his strength; the iron, a foot and a half long, is a great deal too incommodious,

and in some narrow places cannot be made use of. The thick tallow candles wound round with wool vitiate the air.

"In the royal mint at Potosi, where from five hundred and fifty thousand to six hundred thousand marks of silver, and about two thousand marks of gold, are annually coined, affairs were not better conducted. Every hundred weight of refined copper used for alloy in the gold and silver coin cost the king 35*l.* through the gross ignorance of the overseers of the work, who spent a whole month in roasting and calcining it, and frequently rendered it quite unfit for the purpose. I was therefore ordered by the governor, Don Fr. de Paulo Sanz, to introduce a process founded on sound principles.

"For this purpose, as no chemico-metallurgic laboratory existed here, I erected one, with all the necessary apparatus, in one of the largest rooms of the mint, and in the presence of the governor and all the persons belonging to the mint-department, proved by experiment, that it might be brought to a greater degree of fineness in four hours and a half, and at less than one-twentieth part of the expense.

"These various evils the German commissioners endeavoured as much as possible to remove. Mr. Weher, one of my colleagues, dug two deep conduits (to free the mines from water) in the mountain of Potosi; Baron von Nordenflycht erected proper machinery; amalgamation works, according to Baron Born's plan, were erected under my superintendence, and lessons in metallurgy were given by me to six pupils. As soon as the water in the pits can be got under, the mines of Potosi will be in a more flourishing condition than ever. However, the total want of timber on this naked ridge of mountains very much retards the work.

"The revenue to the king from the mines in the kingdom of La Plata is said to amount annually to four millions and a half of piastres; and if they possessed more knowledge and œconomy, it might easily be doubled. If all the veins of ore, &c., were sought for, and wrought with but moderate skill and diligence, this kingdom alone might yield every year twenty, and even thirty, millions of piastres.

"From Buenos Ayres to Potosi, one thousand six hundred and seventeen geographical miles."

The author's route is next continued to Lima, of which this account is given.

"Lima, the capital of Peru, and the residence of the viceroy, lies in a sandy plain, only two miles in breadth, between the Cordilleras and the sea; which, it is probable, extended formerly above a mile further inland towards the mountains. This, at least, would seem evident from the sea-sand and shells with which the flat ground is covered to the extent of two miles, and from the numerous small hillocks wholly composed of such shells.

"Lima is a large city; but on account of the frequent earthquakes, the houses are only one story high, and very slightly constructed with planks, laths and reeds, plastered over with mortar; the flat roofs being covered with small light shingles. On the outside they have, indeed, a mean appearance, but within they are magnificent and convenient. The streets are very regular, straight, broad, clean, and well paved; and in almost all of them are palaces of the rich nobles; some of which are built in the modern style of architecture. Alleys shaded with rows of high lime trees, country-houses, and gardens, embellish the environs of the city; which would certainly be a most charming place of abode were it less subject to diseases and earthquakes, and if the inhabitants suffered less from the excessive heat and swarms of every kind of vermin.

"The whole coast on the South Sea is here subject to frequent earthquakes: one of which about fifty years ago destroyed Lima, and the extensive seaport Callao, the latter of which was overwhelmed by the waves of the raging ocean. The ruins of Callao are still visible; but the citadel, which was on an eminence considerably higher than the city, remains standing."

The rest of the journal is of inferior importance, and though it may merit consultation does not merit epitomization.

An appendix compiled from various authorities, especially the Geographic Dictionary of Alcedo,

published at Madrid in 1788, completes this convenient and well edited volume. It supplies that information concerning South-America which was more obviously deficient in the journal of Helms, and is executed with a conciseness and a research rarely united. The entire book is far more valuable than the journal which has supplied its basis and its name.

ART. V. *Travels after the Peace of Amiens, through Parts of France, Switzerland, Italy, and Germany. By* J. LEMAISTRE, ESQ. *Author of "A Rough Sketch of Modern Paris."* 8vo. 3 *vol.*

THE "Rough Sketch of Modern Paris" we noticed at some length on its appearance:* it was written in a very agreeable manner, and contained a great deal of information, at that time novel and interesting to the English reader. It is perhaps not altogether the feebleness of Mr. Lemaistre if he has failed in the attempt to keep up his reader's attention through three octavo volumes of travels over the Continent: the ground has been trodden too often before.

It is a common fault among travellers to flatter themselves into a belief that every paltry personal accommodation or inconvenience which they experience on the road excites the sympathy of their readers. To excite a sympathy in our readers is certainly very highly desirable, and whenever this object is attained it is presumptive evidence of good writing: but something more is requisite for this purpose than to bear scrupulous testimony to the excellent quality of butter and cheese at the Hotel des Balances, and to the richness of ragouts at the Lion d'or; something more than fretful complaints against the extortion of unconscionable landlords, or the sluggishness of German postillions. If travellers are flea-bitten or benighted, or if their carriage breaks down, and they are obliged to walk half a dozen miles in a pouring rain, these accidents are exactly what they ought to have calculated upon before they set out, and what their readers take for granted they have met with in the course of their journey: an account of them might have served very well to have filled up a letter for some private friend by the post, but in a work composed for public perusal they may be very generally dispensed with to advantage. Mr. Lemaistre has given us a great deal more of this idle common-place table-talk than we like; with this exception, however, the style of his narrative is agreeable; he writes in an easy unaffected manner.

From Paris our traveller proceeds through Lyons in his way to Geneva; here he pays a visit to Ferney, the retreat of Voltaire; Ferney is situated in a beautiful country, about seven or eight miles from Geneva. The town owes to Voltaire much of its prosperity and many of its buildings. The church was erected by him, and the old *curé*, M. Huguné, who officiated in his time and by his appointment, now performs his professional duties after having returned from a ten year's exile. It is singular enough that the chateau and estate now belong to a gentleman from whose family Voltaire purchased them: he is sufficiently proud of this recovery of his patrimonial property, and by various alterations seems half desirous of effacing the remem-

* Shall we be allowed to avail ourselves of this opportunity to correct an error of the press, which materially alters, or indeed which completely destroys the sense of a passage in the article alluded to? At Vol. II. p. 84. column 1, line 25, after the word "*from*" insert the words "*more than.*"

brance of an intermediate proprietor. The apartment, however, in which Voltaire passed his time is held sacred: it continues exactly in the state in which he occupied it; the furniture, pictures, inscriptions, &c. all remain undisturbed by the present owner.

After a very agreeable excursion to the Glaciers of Savoy, Mr. Lemaistre goes to Lausanne—a place consecrated as the favoured residence of the historian of the Roman empire—and makes a tour among the cantons of Switzerland. In several places bands of the insurgent peasants with green boughs and red and white cockades in their hats were seen marching on the heights; the recruits put in requisition by the Helvetic government seemed to take every opportunity of deserting, and no attempt is made by the Swiss to conceal their hatred of the French. Whoever has read the travels of Mr. Coxe or of Saussure amid these mountainous regions, will turn aside from the meagre narrative of Mr. Lemaistre: the following passage, giving a summary of the author's observations, is worthy of transcription.

"THUS concluded our Swiss tour, which, though imperfect (as the political state of Zurich deprived us of the pleasure of seeing that interesting canton), has still afforded us the highest gratification. The beauties of Switzerland are so various; there is such an extraordinary combination of the grand and mild features of Nature, of the sublime and lovely; of wild and cultivated scenery; that it is almost impossible to conceive unwitnessed the satisfaction which one enjoys in travelling through this delightful country. Here, towering Alps, mountains of ice, extensive lakes, and loud-sounding cataracts: there, cornfields, vineyards, pleasure-grounds, lofty trees, plains of unequaled verdure, level roads, and smiling villages. In one canton, all the pomp and ceremony of the church of Rome, accompanied very generally by dirt, idleness, and comparative indigence: in another, the unadorned worship of the Supreme Being in simple rustic meeting-houses filled with congregations of orderly, well-dressed, and well-looking peasantry. The variety of religion is not more remarkable than the variety of *costume*: every canton has its distinguishing habit; and while each differs from the other, all of them have a character peculiar to this country, and totally unlike the dresses of any other nation in modern Europe. Many of the female fashions are very becoming; and I have seen some girls, so accoutred, who would have excited the praises of admiration even in London or in Paris. In some parts of Switzerland, the women wear large straw hats, ornamented with roses and wild flowers: in others, black beavers, with gold bands. Their hair is sometimes folded in tresses round their heads; sometimes enclosed in plaits, which are so long as to reach their feet; and sometimes covered by a black lace cap of singular shape. Their jackets are of different forms and different colors. A short petticoat here discovers a red stocking, with a wooden slipper; and there, a white one, with a black leather sandal of peculiar form. In short, the eccentricities of dress are innumerable: and in travelling in this country, a man may easily imagine himself at a masquerade.

"The appearance of the people, with some exceptions, is respectable. There seems still to reign much comfort, independence, and general ease.

"The houses in most of the villages are of wood, and are frequently built without chimneys, the smoke being allowed to make its way through the windows. This is an inconvenience not arising from poverty, for many of the houses so constructed belong to persons in affluent circumstances and contain rooms of some extent, but occasioned by the prevalence of long usage, which has not yet yielded to the improvements of the present day.

"The Swiss are a tall, athletic, hardy race of men: civil, reserved, and cautious in all their proceedings: much attached to their own country and customs; zealous advocates of rational freedom; inclined to military exertion; and entertaining a violent antipathy to their neighbours and oppressors, the French nation. Having given them this character, it is almost

needless for me to add, that, if France wishes to sink the name of Switzerland into that of a department of the republic "one and indivisible," she can only succeed in her object by superior force: voluntarily this brave people will never become the vassal of that or any other country whatever."

From Geneva our traveller passes over Mont Cenis in his way to Turin, which suffered very severely during the last war: the fine gates by which it was formerly entered have been pulled down, the palaces are converted into public offices, and every thing, in short, bears the appearance of revolution. There is no trade, there are no equipages, and apparently few persons of fortune left among the inhabitants; of whom dirt and poverty mark the appearance, and idleness, superstition and ignorance the character.

From Turin Mr. Lemaistre proceeds through Genoa, Milan, Bologna, and Florence to Rome. In his way he stops to copy the catalogues of the different galleries which yet remain to ornament Italy. Bologna has still a number of fine pictures: the Palazzo Zambecari suffered little from the war, and the Palazzo Sampieri retains the celebrated al-fresco ceilings of Hannibal Carracci. In this palace also are several fine specimens of sculpture.

It ought to be mentioned in mitigation of the unbounded obloquy which the plunder of Italy has brought upon the French, that they made a distinction, from which they never deviated, between the property of churches or religious houses and that of private individuals. The former was seized without mercy, but the latter was respected with few if any exceptions. The proprietors of fine specimens of art were oftentimes, indeed, compelled to sell some of their pictures and statues in order to pay the enormous contributions which were levied upon them: but whenever they could discharge these contributions by other means, their collections remained uninjured. To this moderation Bologna in particular and some other towns, are indebted for the preservation of their galleries. The al-frescos, fortunately, could not be removed to Paris; and as the French were certainly not influenced by mere motives of mischief, many of these remain to excite the admiration of posterity. At Parma the fine arts are in a flourishing condition: Mr. Lemaistre says that in the Academy he saw, among the modern productions, some by Biago Martino, a young artist born in the town, which would not have disgraced the pencil of the first masters.

The Medicean Gallery is exactly in the same state as before the war, excepting, as every body knows, that the Venus de Medici is removed to the Louvre. The Florentines were sadly distressed at the loss: Kotzebue has told us how they *went to work* to repair the evil—they broke off the arms from the Venus Belvidere, and substituted two new ones with the Medicean bend!

Mr. L. spends the Christmas week at Rome: the following is an extract from his diary which may amuse.

"Decemb. 25 (Christmas-day).—We went this morning to hear the pope (Pius VII.) perform high mass at St. Peter's. I was rather disappointed in the expectations which I had formed respecting the splendor of this ceremony: it was not nearly so magnificent as my fancy had led me to imagine. The following is an exact account.—

"When I entered, I found the pope seated on a throne, to the left of the principal gate, but near the other extremity of the church. This he afterwards exchanged for one at the further end, and directly fronting the great altar. The cardinals, in robes of white silk interwoven with gold, sat on each side of him; and at his feet were placed the bishops, archbishops, and other dignitaries of the church. Before I came in, the clergy, as I was told, had performed adoration—that is to say, the cardinals had kissed

the hand of his holiness, the bishops his knee, and the other priests his feet.

"As soon as the pope had taken his seat on the principal throne, the mass began. The cardinal secretary of state went first to the altar, and officiated, being attended by his chaplain. The pope himself went thither two or three times, and as often returned to his throne. As he passed, all the persons around fell on their knees; and when he lifted up the host, no one was seen standing. He himself took the sacrament on the throne, —the same being brought to him by the secretary of state. I remarked, that, before he received the sacred wafer, he beat his breast three times with violence.

"Great part of the service was chanted by soprano voices; and the singers sat in a railed box, immediately above another in which were placed several foreign and some Roman ladies. The space on each side, between the altar and the throne, not occupied by the cardinals, bishops, &c., was filled up by strangers, who stood during the whole of the ceremony. To the left of the pope was a box in which the two kings of Sardinia* were seated, attended by their family and officers of state. The cardinals wore red stockings, red shoes, and red coifs; and their hats were of the same color†. The pope changed his garments several times, and whatever he took off was most reverently kissed by his attendant cardinal. The dress which he principally wore, was a long white robe, variously and richly ornamented: and his shoes were of white and gold silk. His hair was cut short round his neck, but not powdered.

"When the ceremony, which principally consisted of genuflexions, bows, and changes of garment, at last ended, a chair was brought by eight or ten porters, who were clad in scarlet velvet dresses. His holiness was placed in this chair, and conveyed to a chapel at the other end of the church. As he passed along the vast aisle of St. Peter's, the *coup d'œil* was very beautiful. His army knelt with presented arms, and all the persons here assembled (the number of whom was not less than two thousand, though it did not form a crowd in this mighty building) placed themselves in rows upon their knees. He scattered his blessings, by the sign of the cross, among the suppliant congregation; and every good catholic thought himself one step nearer heaven. When he approached the chapel to which he had ordered himself to be carried, a curtain was dropped, behind which his chair was taken: and he thus disappeared."

Pius VII. is about sixty years old; very grave and respectable in his appearance, and throughout the ceremony he seemed to be inspired with the sincerest devotion.

Mr. Lemaistre and his lady had the honour of being presented to his holiness. As it is contrary to etiquette for a protestant power to send an ambassador to the see of Rome, Englishmen would be deprived of the opportunity of presentation if the ceremonial functions of a minister were not performed by some unsanctioned individual. Mr. Jenkins, the banker, long acted as ciceroni to the English: since his death, Mr. Fagan, a catholic born in Great Britain, but long settled at Rome, has taken upon himself the functions. As the house in which the pontiff resides was formerly a monastery, it is contrary to the decorum of the catholic church for any female to be admitted there; ladies are accordingly received in the *Garden* of the Palazzo di Monte Cavallo.

"At the appointed time (four in the afternoon) we accordingly drove thither, accompanied by Mr. Fagan; who, on our arrival, conducted us to a summer-house commanding a very extensive view of the environs of Rome; in which we awaited the arrival of the *Padre Santo*.

* He who was king of Sardinia at the time of the conquest of his continental dominions, has resigned his rights and pretensions in favor of his brother; but they both are commonly called by the royal title.

† The pope and cardinals, as the successors of our Saviour and his Apostles, assume the color of red in commemoration of the blood of Jesus Christ.

At half past five we perceived the pope coming from the palace to the cassino, where we were sitting, accompanied by some of his attendants. These he left at the door, and came in alone. Mr. Fagan immediately fell on his knees, and kissed his hand. I made an inclination of the body and performed the same ceremony. Mrs. L. also offered to kiss his hand, but he would not allow her to do so.

" Pius the Seventh is a man of grave, respectable appearance, about sixty years of age. He wore a friar's frock, that had once been white, but which was now stained and dirty: over this was thrown a large cloak of scarlet cloth: and the latter, as well as his hat of the same color, was edged with gold. Instead of shoes, he had red slippers, ornamented with a golden cross. On his finger I remarked a diamond ring of considerable size; but his hands and his whole dress were covered with snuff. His hair, nearly gray, was cut short round his neck. Such was his appearance.—As to his manners, they were simple, affable, and pleasing.

" As soon as the ceremony of presentation was over, he led Mrs. L. to a sofa, and seated himself by her side: Mr. Fagan and myself continued standing. He then entered into conversation; and though he spoke the French language with some difficulty, he appeared well acquainted with the literature of that country, and even with some English writers. His remarks were untainted with prejudice, and might be called liberal. He mentioned Rousseau and Voltaire without disgust, and spoke of Dr. Young's ' Night Thoughts' with admiration.

" Having inquired what religion we professed, and understanding we were protestants, he with much good-humor told the following story.—Frederic the Second of Prussia, finding himself dangerously ill in a catholic country, was asked, how, in the event of his death, he chose to be buried? ' Dig a grave,' said the philossophical monarch, ' some few feet lower than the spot where the catholics are interred: that separation will be quite sufficient. To the same dust we must all come at last.'

" There was a degree of toleration in this little anecdote, which I was both surprised and pleased to hear from the lips of a sovereign pontiff. He seemed, indeed, through the whole conversation, to be a mild, inoffensive, charitable man; and he bears the character of being what he appears. He is simple in his diet, economical in his domestic arrangements, and careless (almost to a fault) with regard to dress*.

" I ought to add, that he took an opportunity of expressing his gratitude to England, for the services he had received from our government during the last war. He likewise said several civil things about the dress, character, and behaviour of our fair countrywomen; and expressed his anxious wishes for the continuance of peace.

" After a quarter of an hour's conversation, he took his leave; and, in going away, promised to send us some consecrated beads, as presents to our catholic friends.

" I shall follow up my account of the presentation to the pope, by that of my introduction to the cardinal duke of York (the present pretender to the throne of England), whom, as the last descendant and representative of the house of Stuart, I was anxious to see. The obliging Mr. Fagan was again our *ciceroni* on this occasion; and having asked and obtained the permission of his eminence, conducted us on the appointed day to his episcopal palace at Frascati (the *Tusculum* of the Romans), which place, as every body knows, is one of the most beautiful spots in the environs of Rome.

" On our arrival, we found the chaplain waiting to receive us, and a coach and four horses ready to conduct us to a villa about two miles from Frascati, which the cardinal has built for his favo-

* A painter having requested the loan of one of the pope's frocks, in order to finish the *costume* of his portrait, was surprised on receiving a message the next day, which requested that he would send back the borrowed dress as soon as possible. " He has but two suits," said the servant, " and he has torn the one which he has at present in use: he cannot, therefore, spare the other any longer."

rite bishop*, and whither he had preceded us.

"We were told that it was customary to kiss the hand of his royal highness†;" a ceremony which we consequently performed. He then began addressing us in very good English, though spoken with rather a Scottish accent. Mr. Fagan had taken care to inform us on what topics it was expected we should talk; and we accordingly praised the cardinal's little favorite dog, which (if we may believe the report of his owner) is of the true *King Charles's breed*, and found out his master by instinct in the streets of Rome! We also commended the architecture of the villa, and the prospect it commands. These compliments, mixed with frequent repetitions of the words 'your royal highness,' put the worthy old man into excellent humor, both with himself and with us. Meaning, however to please, I very nearly offended my reverend host, by remarking the fluency with which he spoke English. 'And why should I not?' he answered with some anger.—'It is so long since your royal highness was in England, that it is surprising you should retain the knowledge of that language.'—'Oh sir,' rejoined he, 'we do not easily forget that to which we are born and bred.'

"As to the appearance he bears the marks of having formerly been a very handsome man; though, from his great age, being more than eighty years old, he is now infirm, and sinking into dotage. You will be surprised when I add, that, distant as is the relationship, he bears a strong resemblance to our king, for whose father he might easily be taken. His dress consisted of a black coat and waistcoat, with red stockings, a red cloak, and a red hat,—these forming the costume of a cardinal.

"When we had exhausted our praises on the villa and the prospect, and partaken of some wine (which being made in his bishopric, it was necessary to find incomparably good), we again got into the carriage which had brought us, and returned to the palace of the cardinal at Frascati, whither he followed us in a coach drawn by six horses.

"At his house we found assembled a society of monks, priests, and shabby-looking laics. The cardinal soon appeared, and again gave us a hearty welcome. Dinner was now announced, and we entered an eating-room of small dimensions. The repast was neither particularly excellent of its kind, nor served with any extraordinary degree of cleanliness; but no person could complain: our venerable host showed such a disposition to please, that, he must indeed have been ungrateful who could have failed to acknowledge his hospitality. By way of compliment to us, a dish dignified with the name of an English plumb-pudding was put on the table; and though in appellation alone it resembled that favorite of John Bull, we all declared (it was surely a *pia fraus*) that the London Tavern could not produce a better. The old man was delighted at these assurances, and with voracious appetite ate of the commended pudding.—He was not very clean in his manner of eating, and much oftener used his fingers than his knife in the separation of his food.—The chaplain, during the whole dinner, continued to remark how little 'his royal highness' ate, while we were astonished at the quantity of various things which he contrived to swallow.

"After dinner, we were led up stairs, while the cardinal took his evening sleep.

* The cardinal has, in his old age, formed a strong attachment to one of his chaplains; for whom he has procured a bishopric, and built this villa in the environs of his own palace.

† This title has been universally allowed him by all English visitors, since the duke of Sussex set the example. The amiable son of our respected monarch did not, I understand, scruple to gratify the pride of the old man, by giving him this harmless appellation; but the cardinal, though he received, did not return the compliment. While the son of a real king called the other "your royal highness," the *soidisant* representative of majesty only gave his illustrious guest the title of "highness." The duke of Sussex laughed at the distinction, and repeated still oftener the epithet of "royal."

" We were shown his oratory, or private chapel; and his mitre, covered with diamonds; which latter constituted the fortune of his mother, a princess of Poland.—There were several crucifixes, and pictures of saints and holy martyrs, scattered over the walls of the house; while the majority of the persons with whom we had dined were ecclesiastics of various ranks and orders. In short, every thing seemed to prove that the cardinal of York retains all that bigotry for which his family were long notorious, and which made them, as Louis the Fourteenth well observed, exchange three kingdoms for a mass.

" After ascending to the top of the house, accompanied by the bishop who is the favourite and destined heir of the cardinal, and admiring the view, which is really beautiful, and commands Rome on one side, and the country as far as Tivoli on the other, we descended again to the drawing-room, and, taking our leave of ' his royal highness,' set out on our return to Rome. In going away, the old man gave Mrs. L. a medal, on one side of which is his likeness in a cardinal's dress, with the following inscription—

" Hen. IX. Mag. Brit. Fr. et Hib. Rex,
Fid. Def. Card. et Tusc. Epis.;"

and on the other, a figure of the Virgin Mary, with these words—

" Non desideriis hominum, sed voluntate Dei."

The cardinal spoke with much attachment of England and Englishmen, and took an opportunity of observing that " in his misfortunes he had received assistance from a quarter whence he had the least reason to expect it," alluding to the pension of 4000l. per annum, first allowed him by his present majesty, and since confirmed by parliament.

As to the antiquities of Rome, we cannot encourage the scholar to hope that he will add much to his knowledge concerning them by reading Mr. Lemaistre's volumes. Mr. L. travels over Italy with Lalande in his hand; he consults the valuable work of Mr. Lumsden, and of course lends an attentive ear to his Ciceroni. The state of modern manners too has been so recently sketched by Kotzebue and other travellers, that we have less inducement to dwell long on this part of the work, than from the subject of it we might otherwise have been disposed to do. Assassination is yet very frequent: this is not surprising, in a place where the murderer is protected, if he can reach the altar of a church, or the palace of a cardinal. A shocking instance occurred under the window of the house in which Mr. Lemaistre lodged at Rome: his attention was attracted by the appearance of a man running wildly in the street, carrying a drawn sword and followed by an unarmed soldier. The man reeled, and his pursuer coming up to him, tried to force the sword out of his hand, but before he could effect his purpose, the other gave a sudden spring, and again got on his legs. The soldier now run in his turn; the man followed, made a dart at him with the weapon, missed his blow, and the moment afterwards fell lifeless on the ground. The soldier seeing him in this state returned, took the sword from his hand, and calmly wiping away some drops of rain which had fallen upon the blade, placed it in his scabbard and walked away. The body was placed against the door of a shop, where it lay three hours, watched by a guard of Spanish soldiers, who came from the palace of their ambassador. It was afterwards interred in a neighbouring convent. No surgeon was called to examine the wound, nor were any enquiries made after the person by whose hand it had been inflicted. The story was this: the deceased had been at the gaming table, where some quarrel arising between him and his cousin, the latter drew out a stiletto and plunged it into his breast. The wounded man ran into an adjoining room, and eager for

revenge, borrowed a sword of a soldier who happened to be there. With this weapon he returned into the apartment, and not finding his assassin, rushed into the street in the hope of overtaking him. The soldier followed for the purpose of recovering his sword; when the wounded man, in the agonies of death, mistaking him for the person whom he was pursuing, would have inflicted on another, had his strength served, a blow like that by which himself was in the act of expiring! Some English gentlemen met the assassin in another part of the town, making his escape; they saw him throw away the bloody stiletto, after which he walked on with a very deliberate step. "I afterwards learned," says Mr. Lemaistre, "that he who was now murdered had himself assassinated two brothers, and was but lately returned from Spain, where he had resided while the story was just fresh in the memory of his neighbours."

When the French were in possession of Rome, the commander in chief proclaimed that no protection should screen murder; but that he who put another to death should be instantly shot: three or four assassinations were subsequently committed, the authors of which were executed in the course of the day. After these examples of summary justice, no more *coups de couteau*, as they call acts of assassination, were heard of while the French armies occupied the Papal states. This proves indisputably that a vigilant and rigorous police might very much lessen the frequency of this shocking crime.

The morals of the Romans are profligate to the extreme: gaming and infidelity are vices which pervade all ranks; half-starved, half-naked paupers are seen playing at cards in every public street, and no one needs despair of the favours of a princess, who has spirit enough to pay handsomely for the purchase; the sincerity of such lovers can never be called in question.

They may be false who languish and complain,
But they who part with money never feign.

The poor are in the very lowest state of wretchedness; many of them sleep out of doors covered with filth and vermin; their food is sought for on a dunghill, and consists not unfrequently of the stumps of cabbages, or the peelings of potatoes. "I have almost every day seen, from my windows," says Mr. L. "crowds of hungry families collecting with eager zeal, out of a heap of dirt, these wretched articles, and afterwards quarrelling about the division."

Literature is said to be little cultivated and less encouraged: during the pontificate of Pius VI. the fine arts enjoyed a munificent patronage, and were carried to high perfection. Since the revolution they have languished, and the present pope, if he has the inclination, has been deprived of the power to protect and encourage them, by the heavy contributions exacted from his treasury by the victorious arms of France.

From Rome Mr. Lemaistre proceeds to Naples, and of course pays a visit to Vesuvius, Herculaneum, Pompeii, the grotto of Pausilipe, and, in short, to all the natural and artificial curiosities which give celebrity to this classic ground. It were tedious to repeat the tale so often told. Our traveller and his lady, with many other English, were introduced to their Sicilian majesties, who, according to the etiquette observed by the Bourbon family, uniformly hold their court while they are at table, whence it is called *le grand couvert*. The king spoke to no one, although several British peers were of the party; he bowed

to each person individually as he was presented, and contented himself with observing to Mr. Drummond, the British minister, 'that the English were so numerous as almost to form a colony.' Her majesty the queen was extremely gracious, and enquired after the English ladies, whom she said she hoped to receive on the following day, when they were accordingly introduced, no gentleman being present at the ceremony except Mr. Drummond. After each had been named, her majesty made a kind of speech, and expressed how happy she was at seeing so many English ladies at her court; "for I esteem," added she, "the venerable character of your queen, and think very highly of British females in general: they are good daughters, good wives, and good mothers." As the compliment was addressed to all, no one made any reply; but Mr. Drummond considering this praise as offered to the country which he represented, very naturally made a bow of gratitude. "Point de révérence, Monsieur," exclaimed the queen: "I speak of English ladies, and by no means of English men: ils sont libertins, mauvais sujets, buveurs, inconstans, &c. Si j'etois homme, je prendrois une de vos compatriotes pour ma femme: mais Dieu me défend d'un mari Anglais.' How Mr. Drummond recovered himself after this left-handed compliment we are not informed: the laugh must have been rather against him. Alas! the queen of Sicily no longer holds her court at Naples! and whatever harmless raillery she may indulge at the expence of British *men*, she is neither insensible to the services which they rendered her last war in the hour of peril, nor ungrateful for them. At the very moment in which we are now writing, she is in the enjoyment of our protection against the vengeance of France.

From Naples Mr. Lemaistre returns to Rome, and proceeds through Venice—how fallen from her high estate! to Vienna. At Venice, which had already been humbled to the rank of an Austrian province, every thing bore the mark of solitude, decay, and melancholy. Many of the noble and ancient families had quitted the scene of their well-merited disgrace, commerce languished, and amusements failed. It is singular that the Austrian government should have set so little value on the celebrated arsenal of this place: the old Venetian government employed two thousand five hundred men every day in the dockyard; when Mr. Lemaistre entered it, he might well be astonished to find nothing left but hulks of decayed ships, empty spots once filled with the Venetian navy, and the celebrated Bucentaure, in which the doge used annually to wed the Adriatic, now falling to pieces—"a miserable emblem of the fallen and once-haughty republic." Although the emperor neglected the advantages which he might have derived from the acquisition of such a naval port and dock yard as that of Venice, he was not equally inattentive to the armoury, which was well arranged, and in high preservation. But the emperor's attention was soon to be occupied with affairs which more nearly concerned him: no sooner had his troops made the fatal passage of the Inn, than the doom of Vienna was sealed. Mr. Lemaistre's account of Vienna derives an additional interest from the circumstance of its being perhaps the latest, antecedent to the capitulation of this proud capital to the victorious arms of France. One stamps a double value on the last-drawn portrait of a departed friend. Here, still more than in almost any other place, are felt the advantages of a previous introduction at the court of one's own country: where the divisions of rank are so distinct

marked out, and adhered to with such inexorable severity as in Germany, a foreigner would have very little hope of being received into the higher circles of society without them. In Germany no native can be thus received who has not been presented at court; and no one can be presented at court who cannot give authentic proof of his sixteen untarnished quarters, both on the side of his father and on that of his mother. The military are alone exempt from the effect of this regulation; but this professional privilege extends not either to their wives or to their descendants. The following anecdote is sufficiently illustrative of the family pride of the Germans: "Count Cobenzel, the prime minister and favorite of the emperor, had a niece, a beautiful and accomplished young woman, who was educated at his house, and who at the proper age was presented at court. A few days afterwards it was whispered that this lovely girl had not a pedigree sufficiently pure to justify the honor which she had received, and at the next general assembly given by the premier, she no sooner appeared than all the ladies of the court left the room."

Among the hundred plans of reformation projected by the Emperor Joseph II. those which did not miscarry were but few in number: his heart was the seat of benevolence, but his counsels were not always guided by wisdom. As his plans became less visionary, they became more practicable; and Vienna bears innumerable testimonies to the parental solicitude of a sovereign for the welfare and comfort of his subjects. Many of the charitable institutions owe to his munificence their foundation and endowment: not content with affording an asylum to the blind, and the halt, and the maniac, and the orphan, Joseph was anxious that his subjects should enjoy some of those innocent, unexpensive recreations, which smooth the brow of care, and give to labour the luxury of relaxation. He presented to the public some of the most beautiful grounds in the environs of his capital, and arranged them in such a manner that they should afford amusements suited to the taste and circumstances of all classes of his subjects.

The Augarten, formerly an imperial palace, was in the same manner devoted by this patrotic monarch to the use of the people: it consists of a spacious mansion and large gardens. The gravel walks of the latter, shaded by lofty trees, afford a delightful promenade, and the former is inhabited by a traiteur, who is allowed to live rent-free, that he may be enabled to supply the public with refreshments at a cheaper rate. The grounds are at all times open to the public.

A custom which is entitled to notice was introduced by Joseph the Second, and has since been invariably adhered to by his brother and nephew: every Wednesday the emperor sits in his cabinet from six in the morning till evening, if the business of the day requires so long an attention, ready to admit any of his subjects from the highest to the lowest, who may have complaints to make or favours to ask, every one of whom is closeted alone with his sovereign. The names of those who wish to see the emperor are put down in the order in which they arrive at the palace; and each person is called in his turn without preference, except to the ministers of state and foreign ministers, who, on account of their public functions, are not allowed to wait.* Francis the Second is a thin man, of an or-

* This praise-worthy custom has less singularity in it than, in this country, we may be disposed to imagine. It formerly prevailed at the court of Turin: Charles Emanuel III. set apart two hours every morning and evening for private audiences,

ordinary stature, of a mild and benevolent countenance; of a fair complexion, and of a weak and sickly appearance. He seems to be about thirty-three or thirty-four years old. When Mr. Lemaistre was introduced, learning that he had just come from Italy, his majesty made several enquiries about that country; he expressed some anxiety as to the situation of those English who were still in the interior of France, and asked how they would contrive to get home. "Were I sovereign of those countries," said the monarch, "I would name a particular port to which the English, notwithstanding the renewal of hostilities, should have free access for a certain time, and whence they should be allowed to set sail for Great Britain." His majesty is much beloved by his people, having the reputation of being a very humane and equitable monarch; a good father, and an indulgent husband. His conduct towards La Fayette, however, will leave an indelible stain upon his character, nor is the infamous partition of Poland defensible upon any principles of justice.

The higher ranks of Society at Vienna vie with each other in the splendor of their equipages, the number of their retinue, and the sumptuousness of their entertainments. Knowledge appears to be generally diffused, and both gentlemen and ladies display in their conversation a stock of varied information. The Austrian ladies, Mr. Lemaistre says, are the handsomest women he saw on the continent: their countenances are expressive, and their complexions uncommonly fair; in short, they are only surpassed—by the unrivalled beauties of Great Britain. Their manners are elegant, and their conversation is lively. French is universally spoken by them as fluently as German, and some are proficients in English. The best authors in these languages are familiar to them, and they converse on literary subjects without pedantry or affectation.

At Vienna Mr. L. renewed his acquaintance with a young count and his lady, whom he had known in London:

"They have a son who seems to have inherited the talents of his parents; while, like them, his person is slender and his health delicate. At five years old this wonderful boy, who may fairly be considered as a prodigy, has read various books of science; is well acquainted with history and music; and is so versed in geography, for which he has a particular turn, that he has lately, without any assistance, made a map of Vienna for Mrs. L., which I mean to keep as a curiosity. I begged him yesterday to tell me how I should return to England without touching on the Hanoverian, French, or Dutch territories; and he instantly traced on the globe the only remaining road. He sits on a carpet surrounded with his books: and when the gravest and most acute remarks fall from the lips of this little person, a spirit seems to speak, rather than a child; and the fine expression which sparkles in his countenance tends to increase the idea. Among other singularities he has taught himself to write; but as his models were books, he prints his letters, and begins from the right hand instead of the left. He was born at Vienna: but having been attended from his earliest infancy by a

to which every individual was admitted without distinction. At these hours his antichamber was the resort of merchants, artizans, and peasants, each of whom was admitted in turn. If any of them had cause of complaint against the corruption of a judge, or the oppression of a minister, and if he adduced proof of his charge, the king caused the most prompt and impartial justice to be awarded. M. Dutens relates, in his Memoirs, a curious instance of this spirit of equity which occurred, whilst he was *charge des affaires* at that court. Gustavus the Third of Sweden established a similar custom also at the court of Stockholm.

nurse from Aberdeen, he usually speaks English, or rather Scotch,—his accent being completely northern. He also understands the German and French languages; the latter of which he acquired with inconceivable facility."

After having passed six weeks at Vienna, in a very agreeable manner, Mr. Lemaistre proceeded through Dresden to Berlin. No sooner, however, had he arrived here, than Mr. Jackson, the English minister, advised him to set off for England with all possible expedition. The French armies were then on their march, and delay was dangerous. The advice was followed, and in three short days after his arrival at this splendid capital, Mr. L. returned with hurried steps towards his native country.

The third volume is occupied with four Appendices: the first gives a very brief account of the Pontine marshes; the second, an abridgement of principal facts in the history of Naples; the third, a descriptive and historical account of Mount Vesuvius; and the fourth, some account of the principal buildings, statues, pictures, and antiquities remaining at Rome in the year 1803, including catalogues of the most admired works of art still to be seen in the churches and palaces of that city. The first three of these articles would be thought too meagre for an Encycopledia: the fourth is on a larger scale, and is of useful reference.

Account of the State of France and its Government during the last three Years; particularly as it has Relation to the Belgic Provinces and the Treatment of the English. By ISRAEL WORSLEY, *detained as an Hostage.* 12mo.

DURING the short peace of Amiens the press teemed with accounts of Paris and the French republic: and it must be acknowledged that, with whatever political prejudices our countrymen crossed the Channel, they found so many sources of gratification in that metropolis, so much to charm the senses, to delight the imagination, and improve the taste; and they experienced moreover so much personal attention, that the cynic was disarmed of half his severity, and the praise of Paris involuntarily escaped his lips. The tone and temper of accounts which, after their escape or liberation, we shall have from those English who had the misfortune to have been detained prisoners on the breaking out of the present war, are likely to be of a very different nature. The treachery of their detention in the first instance, and the privations, cruelties, and insolences to which they have been exposed, must have stamped upon their minds the most unfavourable impressions. It will be prudent therefore to read the descriptions they may give us with some caution: the range of their observation has probably been very confined, and confined too to scenes, circumstances, and characters, which are not likely to give a fair picture of the people.

The imperial decree which was issued for arresting the English was worded in so ambiguous a manner, that it was executed very variously by the different constituted authorities: in some places all the English were arrested indiscriminately; in others, those only who had entered the country since the peace of Amiens, and in others, again, those only who had no fixed habitation and visible means of support. In some towns the men only were arrested; in others, entire families were hurried to the general depôt.

When so much liberty is left to subordinate ministers of the executive, the grossest inequality of sufferance must ensue: the treatment of prisoners, and even their detention as such, seems to have been,

either intentionally or through carelessness, in a great measure entrusted to the feelings and discretion of individuals. Those, therefore, who could divest themselves of the feelings of humanity, and who looked only to promotion, thought they should no way so effectually recommend themselves to imperial patronage as by executing the decrees of Bonaparté in the manner most conformable to what they thought were his inclinations. On several occasions Bonaparté had expressed the strongest indignation against the English: on his visits to some of the towns at the breaking out of the war, he used to ask how many English were in the place, and had generally some surly remark in readiness to make upon them. He refused to enter one town till they were all sent away; and in the department of the Pas de Calais laid a positive injunction on the prefect not to suffer a single Englishman to remain there. This display of rigor was in too many cases a sufficient hint that severe and cruel measures would be grateful to the stern bosom of the despot.

The case of Mr. Worsley seems to have been a peculiarly hard one: he had established a school in France immediately after the revolution, but returned to his own country when the frequent changes of the French government, and the severe measures of its rulers, no longer presented any security to individuals. The peace of Amiens, however, seemed to offer an opportunity for resuming his employment, and he once again established himself at Dunkirk, where he had long resided before, and had been highly respected. This circumstance was nevertheless insufficient to protect him; he was arrested—sent to Valenciennes—released—arrested again at Mons, separated from his family and sent to Verdun. Verdun is represented as an ill-built town, the houses being small and low, and the streets, except one, very narrow: the people are poor and frugal. Mr. Worsley does them the justice to say that they appeared to be honest, and that they did not discover any particular disposition to impose upon the English, who were for the most part unacquainted with the French language, and with the value of the articles they had occasion to purchase. The English were allowed to be at large after having signed a paper which purported that they would not attempt to go beyond the gates of the town: they were only required to go once a day, between the hours of nine and twelve, to sign the muster-roll. Those who conducted themselves prudently might also obtain, under the slightest pretences, a *carte de sortir*, with which they were allowed to go out of the town after twelve, and remain in the country till seven in the evening. In the summer of the year 1805 there were about seven hundred prisoners at Verdun, nearly as many at Valenciennes, a thousand at Givette, and about the same number elsewhere. The government allowance was about a pound and a half of ammunition bread per day, which is a compound of wheat and rye, the common bread of the country, sweet and nourishing when well made. They had also an allowance of three pounds of beef per week, which was sometimes fat and good, but as contractors very much resemble each other in all countries, that is to say, people exposed to similar temptations are very likely to commit the same frauds, it not unfrequently happened that the provisions were of a very wretched and shameful quality. For a considerable time Mr. Worsley enjoyed a certain degree of liberty; the shackles of his parole however were afterwards removed by the imposition of severer confinement, and he determined to attempt his escape. This, after

imminent hazard and actual detection, he at length effected into Holland.

In the Belgic provinces, as in the interior of France, the landed property of the country completely changed hands during the revolution; one third of the *terra firma* belonged to the church. The whole of this had been confiscated, and what had not been brought to the hammer was kept in the hands of commissioners for the service of government. They had always been particularly careful to preserve the immense forests with which France abounds; few of these had been sold, but their timbers were at length felled in a most unmerciful and indiscriminate manner for the ports and dock-yards. Mr. W. says that "so strong was the frenzy for the fabrication of a flotilla that should carry vengeance to the shores of England, that not the woods only were robbed of their pride, but even towns and villages were despoiled of their beautiful vistas and favourite walks, and the ramparts of their shades, at once an ornament and a convenience to the inhabitants." After this mad burst of enthusiasm, the greater part of these unreasonable sacrifices answered no other end than that of building private houses, or filling the stackyards and fire-places of the commissioners! Thus has the meditated mischief of the foe in some degree recoiled on his own head.

Heavy as are the taxes which France has imposed on her conquered countries, there is yet a source of grief, says Mr. Worsley, which is more bitterly complained of:—"it is the cruel and heart-rending law of the conscription, which requires the inhabitants to part with their sons when arrived at the age of manhood, to fight the battles of a power they hate, and to die for a man whose government they abominate." The execution of the conscript laws is very rigid, but not equally impartial: the prefect and the gend'armes are present to regulate the drawing, and it is in their power to let their favourites escape. Every child that is born within the French territories must by law be carried to the town-house within twenty-four hours after its birth, to be registered, and in order that the officer may ascertain its sex by inspection: the register however is often taken at the parent's house. Besides a similar register of deaths, there is a correct statement of the population made out every year by the police-officer, and no one can enter a city or a town-ship unknown to the police. Thus it is impossible for any one to escape making his appearance when of age, and taking his chance for enrolment. The minister of war makes his annual report to the minister of the interior of the number of young men wanted for the ensuing year; this number is divided according to the population of the departments, districts, towns, and communes. All young men of the age of twenty-one are required to be present; in whatever country they are, or on whatever pretence absent, they must appear to take their chance, or they expose their parents to heavy penalties. Substitutes are obtained with considerable difficulty, and of course the price of them is very high: the term of service is limited to six years.

The manufactories of France are represented as being in a very low state: during his consulate, Bonaparté issued edicts for their encouragement, offering honours and rewards to such as brought any particular branch of mechanics or manufacture to perfection; indeed of the annual exhibition of choice articles at the Louvre we have all heard. For the present however his ardour on this subject has abated, and he seems in a great measure indifferent to its interests. Glass, porcelain, and japan wares are in a

state of high perfection; those of iron and steel are indifferent; for their fine linens and cloths, and, it may be added, for their dyes, the French have long been celebrated, whilst their common woollen cloths, the thread being ill spun, and the cotton articles, are very inferior to ours. The French have not that spirit of speculation and enterprise which infuses such life and vigor into the manufactories of this country: money is at an exorbitant interest, and they will not risk a large capital on an uncertain return. English manufactured goods are, of course, in very high estimation, and it is probable they are not the less so for being prohibited under the severest penalties. One of the objects which Bonaparté has in view in his strong prohibitory laws against the manufactures of this country, is doubtless to injure that commerce which he knows is the life and soul of it; but is it not also likely that he foresees from such a prohibition a favourable influence on the manufactures of his own country? Positive encouragement by honours and rewards he has found insufficient; that he should have withdrawn any of those rewards and honours, then, is no proof of his indifference. Necessity is the mother of invention, and he may fairly expect to set all the ingenuity and activity of the French in motion by prohibiting the introduction of English manufactures, and telling his people that the only way to have articles of a certain quality is to make them themselves. Notwithstanding that he keeps a little army of custom house officers on his frontiers, notwithstanding that the introduction of contraband goods is punished by confiscation of the articles, and imprisonment of the persons, still smuggling is carried on to a considerable extent by the villages which lie on the borders of Holland.

We rather suspect however that Mr. Worsley has not done justice to the state of the manufactures of France. His account at least differs a good deal from that given by the author of "Paris as it was, and as it is," a work fraught with information, The Conservatory of Arts and Trade is an establishment of recent date, in which are collected, for public use, machines of every description employed in the mechanical arts: this, together with the Society for the Encouragement of National Industry, on a similar but still more extensive scale than that for the encouragement of Arts and Commerce, &c. instituted at London, have had a favourable influence on the French manufactories. The chemists have put the manufacturers in possession of new means of decomposing and recomposing substances, and very much reduced the price of them. Machinery also is carried to a high state of perfection: in adopting Sir Richard Arkwright's system, the French have applied it to small machines, which occupy no more room than a common spinning wheel. The French mechanics have particularly distinguished themselves since the revolution in making astronomical and philosophical instruments, and in those which are employed in coining. The clothiers have introduced woollen articles manufactured on a new plan, and the introduction into France of the Merino sheep has much improved the quality of her wools. The silks of Lyons are said to surpass if possible their former magnificence: brocaded silk is now made in a loom worked by one man only, and a knitting loom has been invented, by means of which four hundred threads are interwoven with the greatest exactness by merely turning a winch. The cotton manufactories also are encreasing in number and in the perfection of their machinery.

Mr. Worsley has unaccountably omitted to give any information as

to the state of agriculture in France. The fact is, extraordinary as it may appear, that, amidst the vicissitudes of the revolution, agriculture kept progressively improving. Even in the most turbulent periods, land enjoyed, and profited by the enjoyment of, those franchises which were unknown to it in the ages of the monarchy. In particular departments, where the storm of civil war beat with desolating and indiscriminate fury, agriculture no doubt suffered very severely, but it is fast recovering even there. Great landed proprietors, whom terror had compelled to flee their country, on recovering possession of their patrimony, have converted their parks into arable lands. The breed of horses is improving, and that of sheep is much attended to: the Merinos are introduced and crossed with the native breeds. The French, however, are much behind us in rural economy: the want of enclosure, together with the scanty use and ignorant management of the turnip crop, alone mark the most decided inferiority.

The principal amusements of the Low Countries are peculiar to themselves: arching is one of them, and a certain game played with a ball; it is a remarkable circumstance connected with them that they are under the inspection of the officers of the police who attend as umpires of the game, and award the prize to the successful party!

The account given of the gend'armerie is a curious one, and the following, of a set of soldiers to whom we have nothing analogous in our service:

"THE French have some battalions of troops unlike any that we know: they are called Leapers, and are trained to the greatest agility and skill in corporeal movements: they accompany a corresponding number of cavalry into the field, whose horses are accustomed to carry double, and not to start when a man leaps up behind the rider. Their evolutions are made with wonderful rapidity; they gallop away to the place where they are required to act, and immediately the Leapers jump down, form themselves into a line of battle behind the horses, and become a separate army. When their orders are executed, or they meet with a repulse, they jump up again, each behind his companion, and are carried off in safety to another place. It may well be conceived of what wonderful service these battalions must be to a General like Buonaparte, who is present to command in his battles, and who retains, in the midst of carnage and confusion, the most perfect presence of mind, and has a perception of every favourable occurrence in the day of battle. A contempt of the old military tactics, and a facility of improving these occurrences, have hitherto given him an advantage over the distinguished Generals of his day, who have been governed by a system in which all the accidents of war cannot be calculated."

On the whole we consider this as an unassuming little volume, not destitute of information.

ART. VII. *Letters from France, written in the Years* 1803 *and* 1804; *including a particular Account of Verdun, and the Situation of the British Captives in that City. By* JAMES FORBES, *Esq. F. R. S. &c.* 8vo. 2 vols. pp. 881.

OUR bookseller scarcely ever sends us a parcel in which we do not find three or four volumes of "letters from France;" satiated almost to sickness with the subject, it is not much to be wondered at if we opened these leaves with some little reluctance. A ray of hope, however, beamed upon us from the preface, in which we found that something more might be expected than a mere addition to the "thousand and one stories" which have been already told about Paris.

The principal motive of Mr. Forbes's excursion was to complete at Paris the education of an only daughter who, together with

his lady, formed the companions of this luckless journey.

As Mr. F. takes a circuit through Holland and Flanders, in this less frequented track we flattered ourselves with the hope of obtaining much interesting information. We cannot say that our expectations have been altogether gratified: one is not much prepossessed in favour of a traveller who says in so many words, that "the investigation of character is not among the objects of his continental progress." In passing through a country whose political constitution has recently undergone so violent a change as that of Holland has; through a country once famed for the valour and high spirit of its heroes, but which has now lost for ever its rank among nations; which has fallen from its high state of independence to the lowest and most ignominious slavery; which has suffered itself, almost without resistance, to be chained to the car of the victor, and to be exposed to the derision or the scornful pity of the world;—one would have thought that in passing through such a country, it would have been an object of primary consideration, and permanent interest, to have marked the changes produced on the national character by this heavy degradation. But no:—the attention of Mr. Forbes was fixed on other objects: we are accordingly informed that the herds of cattle which graze the rich pastures between Leyden and Haerlem, produce the most delicious butter; that the fish-markets in the latter town are well supplied, and very neat; that seven fine perch are sold for eighteen-pence; that a large carp was offered to Mr. Forbes himself, whilst he was sitting at breakfast, for a shilling; and what is more, that it was alive, and eat bread from the hands of the company! Auriculas, hyacinths, anemones, and jonquils, are as much attended to by the Haerlem florists as ever they were; but the rage for tulips is so much abated, that the highest price of a root which would formerly have fetched five thousand florins, is not above fifteen guineas; and Maddocks the gardener, near London, asks twice as much!!

From a French statistical work, which has been published at Paris since Holland received the fraternal embrace, Mr. Forbes has given us some particulars as to the population, commerce, &c. of the Batavian *republic*, as it was yet called at the period of these travels. Batavia occupies a tract of land and water containing seventeen hundred and twenty-eight square leagues*. The revenues (without including those appropriated to public works, such as the preservation of dykes, roads, sluices, &c.) amounted, in the year 1801, to 71,353,319 florins. At the close of the eighteenth century, the army of the republic was estimated at 40,000 cavalry and infantry; and at the peace of 1802, 4 ships of 70 guns, 9 of 60, 15 of 50, 7 of 40, 15 of 36, and 19 smaller vessels, mounting altogether 2,500 guns, constituted the entire navy. "The soil in general, and especially near the sea, is produced by different sediments left by the waters, which, in various strata, cover ancient forests, houses, causeways, and towers; and there have been frequently discovered the skeletons of whales and other large fish, together with anchors, wrecks of vessels, and curious marine substances."

Holland possesses neither vineyards, forests, quarries, nor mines of any consideration; nor does it by any means produce a quantity of grain sufficient for the consumption of its people. The meadows and pastures are numerous and fertile;

* About three hundred leagues are under water.

and, by the vigilance of government, the markets are uniformly well supplied. The Dutch are an industrious people; and the nature of their country has suggested a very ingenious and effectual punishment for idleness. Disorderly persons are confined in houses of correction, where the men are employed in rasping Brazil wood, and the women in spinning. Those who neglect their employment are in the first instance whipped: if stripes fail to stimulate their industry, they are next shut into a cellar, which, by slow degrees, is filled with water; and this situation is so contrived, that the culprit can only keep his head above water by working hard at the pump! Who but a Dutchman would ever have thought of such a punishment?

The streets in different cities are many of them intersected by canals, the waters of which are oftentimes very offensive. Mr. Forbes was so annoyed by the stench at Amsterdam, that he says he should hardly be tempted to live there, if the inhabitants would give him their town. Mills are employed to agitate these stagnant canals; and by this means, according to Mr. F. they alleviate, in some degree, the very disagreeable effects of their fetid vapours. Amsterdam contains about 277,000 inhabitants; the city is fortified towards the land by a wall and twenty-six bastions, each of which is surmounted by a windmill, and surrounded by a fossé of considerable breadth. Religious toleration extends throughout the whole republic, except in exclusion of the Socinians, who are no where allowed to exercise their profession, and all their books are prohibited under the severest penalties. In the city of Amsterdam are settled twenty-two thousand Jews, who are considered as an industrious and wealthy part of the community. Mr. Forbes seems to entertain rather a singular notion of religious toleration; for in the same page in which he asserts its extension through the whole Batavian republic, we are told that no dissenters from the established church are allowed to have any civil appointment, or hold any office whatsoever under government! A character for toleration is obtained on very easy terms, according to Mr. Forbes.

We have often heard of the neatness of Dutch villages; but in Broekland, a village in North Holland, it is carried to an excess of which we had formed no idea: indeed the peculiarities of the Broeklanders are altogether curious and amusing enough.

"ITS people seem almost to be a different race of human beings. The female dress consists of a cap of gauze, or very clear muslin, which, in front, is fitted close to the head by two broad clasps of gold, but falls gracefully behind, in long plaited folds: they expose but little hair except two curious ringlets on the temples, which artfully conduct the eye to a pair of large gold earrings. Their dresses abound in valuable chains, necklaces, and bracelets of gold or other precious materials; an innkeeper told us that when his wife paid her visits, the ornaments of her person generally amounted to five or six hundred crowns. On occasions of this kind, in order to avoid attention, the ladies usually cover their heads and shoulders with large black hoods, making an appearance by no means unlike the hooded snake of Hindostan: these hoods are thrown off on entering the house. The contrasted appearance of the hood and jewels, with the short swelling petticoats of the lower Dutch females, present a very different costume from that of the demi-nud ladies of London and Paris. Neatness and cleanliness are the general characteristics of the Dutch, but in North Holland these excellent qualities are carried to such an height, that one might eat from off the pavements of the streets. This excessive cleanliness struck our notice immediately upon our landing at Buyksloot, but our admiration of it was much increased at

Broek, or Broeklands. The latter village was indeed our principal attraction in North Holland; and we accordingly hired a light pleasure-waggon to take us thither in our way to Saardam. The country consists entirely of marshy plains, without trees or hedges: but a firm, narrow road, somewhat raised, soon brought us to Broek, which is altogether the most singular and whimsical place I ever beheld.

"The houses, amounting to about three hundred, are entirely isolated; nor are any two of them alike. Each house generally stands in the centre of a little garden, containing parterres laid out in scrolls and figures, bordered by box-shrubs, shells, coloured beads, and glass, which being intermingled with verdant turf, produce a very curious effect; some of these beds were varied with the choicest flowers. The houses are built of wood, and in the most grotesque forms: they are painted with different colours, but the green seemed to predominate. The slates or tiles upon the roofs are glazed, and, when the sun shines they produce a dazzling, and very unpleasant effect. The church is situated in the centre of the village, and is a neat structure, with windows of painted glass representing the cruelties that were perpetrated in this place by the Spaniards. The narrow streets are all smoothly paved with bricks of a pale colour that are kept as clean as the floor of a drawing-room: no person is even permitted to spit in the streets, and they are not of a sufficient breadth to allow the passage of any carriage.

"A little rivulet called *de Havenrak*, passes through the village to the Vyver, which is a lake surrounded by the best houses, and whose banks partake of the general local neatness. Delighted as we were with this extraordinary place, we were absolutely astonished at the universal silence which every where prevailed; not the smallest noise was to be heard, nor a human form to be seen; and, though in broad day-light, the stillness and solitude of night reigned all around. We even entered the gardens, gathered the flowers, and took up the shells and beads, which composed their variegated beds, without molestation."

"We peeped through the shutters and half-drawn curtains of the windows which were next the gardens, but not a human being was to be seen. This place in reality appeared to us far more melancholy than did the ideal city which is described in the Arabian Nights Entertainment, in whose streets all the inhabitants were turned into stone; for in the fabulous city there were at least the resemblances of men, but here we saw nothing except neatness, that could for a moment encourage the idea of its being an inhabited place, and yet its population is estimated at a thousand, men, women, and children. At the close of our perambulation we could with truth assert, that we had seen but one old woman, two men, and a boy.

"At length, observing something like the contents of a grocer's shop painted upon a door, we resolved to attempt the purchase of a little sugar-candy, and we luckily succeeded. Upon our knocking at the door a middle-aged woman, nicely dressed in the fashion of the place, appeared, and conducted us to her shop in the back part of the house, which was cleanliness itself, and there we made our little purchase. She permitted us, however, to enter it with our shoes on, a privilege very seldom allowed; for even her own son is obliged to put on slippers whenever he returns home before he is permitted to pass into the dwelling. If any dirt or sand is observed to have been left on the spot where a stranger has trod, though it should be without the house, a servant attends to wipe it away.

"I have since been informed that the inhabitants of Broek are united by some religious and political opinions peculiar to themselves. Though they are members of the established Dutch church, they profess a devotion and retirement which they think more conformable to primitive Christianity. They carefully avoid becoming victims to, or in any wise contaminated by the fascinating pleasures of the world. They appear to blend in one system the tenets of the Calvinist, Moravians, and Quakers. Many of them are wealthy, and all of them are charitable: they intermarry in their own village, and should a stranger engage the affections of a *Broekland* girl, he can only obtain her fortune by consenting to settle in the place. By these means most of the families are united, and strangers in a great measure, if not altogether, excluded.

"Whenever the carriage of a stranger approaches, the window-shutters are closed, and the females retire to the back apartments: they are extremely modest and diffident, and as they never associate with foreigners or strangers, they are very ignorant of those manners and customs which differ from their own: the men are said to be equally shy and reserved; but amongst their own family circles both sexes are free, convivial, and cheerful."

A French traveller tells a story of these Broeklanders, which corroborates Mr. Forbes's narration. We shall translate it from the original, in which the latter gentleman has given it: the old pastor of the parish being dead, his successor with great assiduity endeavoured to conciliate the esteem and confidence of his parishioners. To his great mortification and regret, however, he too plainly perceived that his utmost efforts proved in vain. Equally astonished and distressed, he enquired of one of the oldest parishioners, what could be the cause of the coldness and dissatisfaction which his flock testified towards him. After a good deal of hesitation, the honest peasant said to him, 'Sir, we all know that you are a very learned gentleman, and that you understand Latin and Greek perfectly well—but you don't pull off your shoes before you get into the pulpit, as your predecessor did, who always put on a pair of slippers, which are kept expressly for that purpose, and which you will find standing in one corner of the vestry.'

The Dutch Jews, however, are not more cleanly than the English one's: nothing can be more offensive than the Jewish part of Amsterdam, the whole of it appears to be covered with rotten fish, decayed vegetables, and disgusting objects of every description.

Mr. Forbes proceeds, by hasty journeys through Utrecht, Antwerp, and Brussels, and arrives at Paris on the 24th of May, 1803. The imperial decree for detaining the English as hostages for those Frenchmen who had been captured by us *before the declaration of war*, was issued two days before, namely on the 22nd. Mr. Forbes knew nothing of the fate which awaited him (and which he might easily have avoided by passing from Brussels into Germany, had intelligence of the decree there reached him) until he arrived at his hotel, where the countenance of his host presaged some distressing news, as he silently conducted him to his apartments.

Immediately on his arrival, to have received a peremptory order to quit the capital which had been the object of his journey, and then to relinquish those advantages on behalf of his daughter which Mr. Forbes seemed to be on the point of obtaining, would have been a very cutting mortification.

But through the politeness of General Junot, the commandant of Paris, Mr. F., on explaining the purpose of his visit, was allowed to reside within the metropolis, and if he chose it, to pass the day at any of the neighbouring villages, giving his parole to sleep every night within the city. Of this indulgence he very gladly availed himself, and of course saw the wonders of Paris and its vicinity; these are described, but the description has been so often before us of late, that it has lost much of its interest by losing all its novelty.

Mr. Forbes had a brother in captivity at Tours: with some difficulty he obtained from the minister of war a passport on parole for six weeks absence. This was employed in paying a visit to his relative and the account of this excursion is among the most entertaining parts of these volumes.

An air of melancholy still reigns through the country: some of the edifices are indeed recovering from the dilapidations which they suffered during the revolution, but every

where are to be seen the mournful vestiges of sacrilegious rage: naked walls, and broken windows, mutilated statues, and violated monuments, still bring to memory the days of terror. The ancient castles are many of them in the same ruinous state as the churches are: the old nobility live on the wreck of their fortunes, and chateaus which once rung with festivity are now comfortless and desolate; they have fallen into the hands of persons unequal to their new situation, and are cold, half-furnished, and unsocial.

This however is not the case universally: Mr. Forbes visited several which are supported with something of their ancient splendor. The castle of Maintenon, situated about four leagues from Chartres is indebted for its principal beauties to the celebrated lady whose name it bears.

"She left it to her niece Francoise d'Aubigné, who married 1698 the Duc de Noailles, from whom it descended to Monsieur de Noailles, the present owner; who, after being ambassador at the courts of Vienna and London, and filling several high stations under the French monarchy, lost his ducal honours at the revolution, and now resides here as a private country gentleman. He never visits Paris, nor interferes, in the slightest degree, with state affairs, nor ever converses on political subjects; but spends the evening of his life in the bosom of his family, in acts of benevolence among his neighbours, in reflecting on the extraordinary scenes he has lately witnessed, and in lamenting the death of the best of mothers and most amiable of women, who suffered under the guillotine at the age of eighty-four."

We shall transcribe a part of the description of the castle of Chenonçeaux where Mr. Forbes and his party were received with all the politeness and freedom which marked the old French character, by the hosts who were celebrating the birth day of the heir apparent to the domain.

"We are just returned from a pleasant excursion to Chenonceaux, Amboise, and Chanteloup; the two latter I have already described, and shall not trouble you with a repetition; but some account of the former, which is a very celebrated château, on the river Cher, about eight leagues from Tours, may not be uninteresting. It was built by Thomas Bohier, grand financier and chamberlain to four successive kings of France, Louis XI. Charles VIII. Louis XII. and Francis I. by whom it was purchased for his beautiful mistress Diane de Potiers, Duchesse de Valentinois, and fitted up with all the taste and elegance of those times. But Catharine de Medicis being enamoured of the Situation of Chenonceaux, bought the château of Chaumont in 1559, and exchanged it with Diana for this castle, which she greatly enlarged, and it became one of the royal palaces: it afterwards passed into the family of Vendome: and lastly into that of Monsieur Du Pin, farmer-general in the reign of Louis the Fifteenth, whose descendants continue to occupy it.

"The road from Tours to Chenonceaux runs for three leagues on the south banks of the Loire, and then, striking in among the verdant meadows nearer the Cher, continues in a tract between the rivers, which is about three miles in breadth, and agreeably diversified with trees, meadows, corn-fields, and vineyards. The rivers were enlivened by boats and barges, laden with the riches of Touraine; the husbandmen were ploughing their light fertile soil with only a yoke of asses, while their wives and daughters manured the fields, or scattered the grain for ensuing crops. Agriculture, in this country, seems to give very little trouble, and the women take the greatest share in it. Such was the scene in the lovely valley between the Loire and the Cher, while the hills on either side were alive with the old and young of both sexes, gathering the grapes and preparing for the vintage; nor should the pastures below be forgotten, which were covered with flocks and herds. A more rural and pleasing landscape is seldom seen; and a traveller must be fastidious indeed who is not delighted with it. The towns and villages look well at a distance, but disappoint on a nearer approach, as the streets

are, in general, narrow and dirty, and the houses indifferent. The kind of village, so interesting in England, is seldom seen in France.

"This sweet valley at length brought us within view of the turrets of Chenonceaux, rising above the surrounding woods and near it we found a small village with a comfortable inn, where we quitted our carriage and walked through an avenue to the castle, which is situated in the bed of the Cher. Castles on the banks of rivers are not uncommon, nor castellated islands in lakes; but Chenonceaux comes under neither of those descriptions, being actually built upon a bridge of six arches in the river, through which the barges sail under the lower apartments of the castle. It is approachable only by a draw-bridge on either side, and, before the use of fire-arms, might have been deemed impregnable; but its preservation, during the late revolutionary phrenzy, proceeded from a better cause: while the castles and palaces of the unfortunate Louis, and his degraded nobles, were levelled to the ground, Chenonceaux, though once a royal mansion, and still adorned with numerous insignia of monarchy, remained untouched: it was saved indeed by a principle, which too seldom operated in the breasts of those modern Vandals, a respect for virtue and old age personified in Madame Du Pin, its venerable owner, who was then approaching her ninetieth year. Blessed with all her faculties, and endeared to every rank of society by her amiable qualities, she was permitted to dwell in safety, and to die in peace in 1799, in the ninety-third year of her age.

"Madame Du Pin was a patroness of literature, art, and science. She was the friend of Rousseau, who paid long visits to Chenonceaux; and the woods which he frequented, loved, and sung, became more dear to her, and more interesting to her friends.

"On entering the castle we were conducted to a long gallery, built by Catherine de Medicis, graced by a number of Turkish and Persian paintings, and a few French portraits: those of the late royal family, for many generations, hung there at the commencement of the revolution; but, after being for some time concealed in the theatre, were burned by desire of the good old lady, to prevent further depredations: they were valued at 150,000 livres. This gallery occupies the whole breadth of the river, and terminates at the opposite draw-bridge, leading to a part of the garden, where cypresses, yews, and weeping willows, overshadowed the tomb of the late venerable proprietor; who, at her own desire, was interred in this spot, now for ever consecrated, as the inscription expresses.

"Aux Virtus, au Genie, aux Graces!"

The sarcophagus is after the antique: a basso-relievo on one side represents a female in a pensive attitude, contemplating a monument, surmounted with the serpent, the emblem of eternity, and a funeral pall or mantle.

The opposite side is thus inscribed:

Louise Marie Madeleine Guillelmine De Foutaine Du Pin, née à Paris 1707.
Morte à Chenonceaux, 1799.
Par ses petits neveux 1802.

"After visiting the sepulchre of this most respectable woman, we re-entered the castle, and saw the kitchens and offices below, with the ancient prison, and the cold bath, of Catherine de Medicis: the river rushed under the whole, and was visible through some apertures in the floor. We then ascended an old stair-case of large stones, to the family apartments, which contain a heterogeneous assemblage of furniture for many generations, from the gold chair of state once occupied by Francis the First, to the fashionable ornaments of the present day."

In many of the hilly districts of France we have seen, as we have also in some parts of this country, little huts excavated out of the rock by the road side. On the banks of the Loire in the Touraine, wine cellars, cottages, and even gentlemen's houses are to be seen entirely hewn out of the rock. Mr. F. took the sketch of a villa consisting of three stories, each containing a suite of four or five large rooms, with recesses, chimney pieces, and other ornaments. The front is neatly fitted with doors and glass windows; the ascent to each floor is by a flight of rocky steps without, leading to a

terrace in front of the apartment. The stairs and general face of this singular habitation, says Mr. F. were softened by vines trained over the windows in flaunting festoons of purple grapes, enriched by the autumnal leaves of crimson, green, and gold, in endless variety. The wine-vaults and caverns beneath this house are of great extent; and its rocky surface is covered with vineyards, and orchards of apples, pears, peaches, almonds, walnuts, and mulberries, which actually form the roof of this romantic villa, and the surrounding cottages. Those large estates of the nobility, which, amidst the wreck of the revolution did not fall into the hands of generals and bankers, are divided into small lots from the fourth part of an acre upwards; "and many an humble villager living in these rocky cells looks down upon his little domain below, comprising vineyard, orchard, garden, and corn-field, within the compass of half an acre: a continuation of these small estates for many miles together on the banks of the Loire gives a singular effect to the landscape."

"The vintage throughout France generally commences with the new year, the first day of Vendemiaire, which takes place on the autumnal equinox, after the complementary days, which this year amounted to six: An. 12 de la Republique Francaise, therefore began on the 24th of September, 1803, and with it the vintage in Touraine, a country every where abounding with vineyards. The extensive plains, the gentle hills, and winding vallies, fertilized by the Loire, the Cher, and the Indre, however they may locally vary in corn and pasture, all produce wines of different quality, price, and flavour: indeed the whole aspect of this highly-favoured district is a perfect garden; or rather a continued succession of villas, farms, and cottages, situated in the centre of a little domain, which extends from two to fifteen or twenty acres; although the general proportion is perhaps from five to ten. These are diversified according to the nature of the soil and aspect, into patches of corn, vineyards, gardens, and orchards; but the vine every where predominates: here no 'desart idle' is to be seen, nor indeed a single acre of heath or useless plain; but for miles together you walk from vineyard to vineyard, amidst a profusion of nature's choicest gifts. You may eat as much fruit as you please without interruption. It is even thought a good omen, by the owners of the vineyards, when a stranger enters them and refreshes himself with the fruit. But if the grapes should cloy, every tree you see is an apple, pear, peach, plumb, or almond: these, with walnuts and filberts, are the autumnal regale, after the summer months have presented a succession of strawberries, cherries, apricots, and smaller fruits. In India, during the season, I have seen a profusion of mangos, and known them sold in Guzerat at a rupee for one hundred and forty pounds weight; and in Italy the luxuriant vines display their purple clusters hanging in rich festoons from tree to tree, in a more picturesque manner than is seen in the dwarfy vineyards of Touraine; but never did I behold such abundance and variety as on the banks of the Loire, where we must exclaim,

'Thy bounty shines in Autumn unconfin'd,
And spreads a common feast for all that live!'

"Such is the delightful picture of a country now heightened by the joy of the vintage; a season of pleasure throughout all the south of Europe, but carried to the greatest height in France, from the peculiar propensity of its inhabitants to the enjoyment of music, dancing, and festivity. During the former government a humane traveller has remarked that, 'in spite of poverty and oppression, a happy enthusiasm, a charming madness, and perfect oblivion of care are diffused all over the kingdom; and were it not for the tattered clothes and emaciated countenances of the peasants, the traveller who views them in the vintage season, would imagine their situation as enviable as that which has been related of the shepherds of Arcadia."

"The vineyards in France are so extensive as to produce annually about 13,687,500 muids of wine, of various quality and price. The wines most esteemed for the table are from Cham-

pagne, Bourgogne, and Bourdeaux. Provence, and the southern provinces produce Muscat, Hermitage, Frontignac, Lunel, and many other rich wines. From the worst, in various departments, they make brandy and vinegar. A few vineyards in the vicinity of Tours sometimes yield five and twenty casks, of sixty gallons each, per acre: but the average in a good vintage is from ten to twelve. The frost during the two last springs has so injured the vines, that this autumn, an acre seldom produces more than three or four of these casks. The vallies and low lands furnish the most grapes, but the wine is of an inferior quality; while the vines on the stony hills, though less abundant, produce a liquor of superior strength and flavour: the best vineyards at Vouvray are valued at an hundred pounds an acre; those in the lower situations only at forty, fifty, or sixty; but there are some vineyards near Bourdeaux estimated at five hundred pounds sterling per acre, from the very superior quality and high price of wine. The white grapes are all pressed immediately on being gathered, and the juice poured into casks to ferment and refine. The black grapes for the red wine, are generally kept a week or ten days in large tubs, to heat and ferment, before the juice is expressed; which in itself is white, but by continuing so long in a state of fermentation with the dark skins, acquires its rich colour; and if not red enough, the crimson juice of the Tent grape is added to heighten it. Some of the poor white wines are transformed into red by a mixture of the Tent grapes, which, in small patches, are planted in most vineyards for this purpose; and their crimson leaves and black clusters intermingling with the verdant foliage of the other vines, produce a pleasing variety. After the white wines are expressed from the grapes, the remains are given to the vine-dresser; who adds a certain proportion of water, lets them stand for some time, and then extracts a small wine for the use of his family."

At the delightful villa of his brother, and in the enjoyment of domestic happiness the chains of captivity were lightly felt; but notwithstanding an indefinite extension of his indulgence, Mr. Forbes at length thought it prudent to return with his family to Paris. They took the road by Vendome and Chartres, though less interesting than that by Blois and Orleans, as it had the charm of novelty to recommend it: the party passed a fortnight at Versailles, and of course visited Marli, St. Cloud, and Malmaison. St. Cloud suffered less from revolutionary fury than any of the royal palaces, and as Bonaparte has selected it for his principal summer residence, it has been completely repaired, and the gardens have been improved by additional decoration. If St. Cloud does not boast of the extent, magnificence, and splendid embellishments of Versailles, it is said to rival that palace in elegance and comfort; it contains several good pictures, and the furniture, which is new, is very costly and superb. The favourite retreat of the Emperor is Malmaison, which was purchased by Madame Bonaparte during her husband's absence in Egypt. In its extent and outward appearance it is exceeded by the villas of many private gentlemen in England; within, all is elegance, simplicity, and neatness.

The time was now arrived when greater severity was exercised toward the English, and on the 7th of December Mr. Forbes received a positive and irrevocable order to repair within six days to Verdun. On the second morning of his journey, and within a few leagues of St. Denis he saw a wolf devouring the carcase of some large animal. These ferocious creatures are far from being extirpated in France; the forest of Fontainbleau, which is only fifteen leagues from Paris abounds them: and a child in its vicinity was very lately carried off by one. The ravages which these animals formerly committed, induced proprietors to build their farm-houses and the appurtenances in the shape of a quadrangle, so that stock might be safely

shut up at night in the central square. Such is the general construction at present.

Mr. Worsley, whose account of the state of France we have noticed in another place, says, in Champaigne and the province of the Ardennes where the forests are large, wolves are still pretty numerous, and when hunger obliges them to travel from home they commit great depredations. It sometimes happens that they go mad, when the effect of their rage is dreadful and almost certain death to those who happen to approach them. A reward is paid by government for every one that is killed, and double the sum is allowed for a female.

Mr. Forbes says that wolves are seldom seen in the northern departments, and never except in the winter when they are driven from the forests by the want of food: he was at Verdun during the winter, and asserts that a week seldom passed, and sometimes not two days without the skins of them being brought in to be sold to the furriers.

Mr. Forbes occupied the house of a gentleman who had been ranger of the forests round Verdun for nearly forty years; the latter described them as being stocked with wolves which frequently molest the villages and sometimes enter the suburbs. In the extreme hot weather of August, 1803, two of these animals, probably mad from thirst, entered the village of Fleuri, about four miles from Verdun, and bit thirteen persons before they were destroyed. Seven of them, says Mr. Forbes, died shortly after of hydrophobia; one of these ferocious animals was destroyed by a brave young fellow while in the act of biting a girl in the street: the youth seized him by the neck and killed him on the spot: unfortunately, the girl fell an early victim, and five months afterwards her intrepid champion was alarmed by symptoms of hydrophobia, and died in a few days. Black wolves were formerly seen in Lorraine but they are almost as rare now as the black tyger in Hindostan: the peasants near Verdun wear caps and gloves of wolfskin with the tails hanging behind as an ornament to the head. There are also deer in the neighbouring woods, and abundance of wild boars, which the English prisoners sometimes obtained permission to hunt.

The account here given of the state of the prisoners at Verdun corresponds with Mr. Worsley's, which we have noticed in the present volume: their captivity, far from being unnecessarily grievous, was on all occasions alleviated as much as possible by the humanity of the commandant of the town, General WIRION, a name which ought never to be pronounced by an Englishman without emotions of respect and gratitude, for the uniform attention which he shewed to the comfort of such of our countrymen as were committed to his charge. The English had various amusements, racing, dancing, theatricals, &c.; and a large college hall was commodiously fitted up as a place of public worship, where a numerous congregation regularly attended divine service, which was performed every sunday morning by one of the captive clergymen.

Among the many prisoners who were confined at Verdun, some no doubt would be anxious to effect their escape even in violation of a parole, forgetful of the consequences which might be expected to fall upon the heads of their more honourable countrymen whom they left behind. About eighty miles from Verdun is a lofty rock with a flat surface, on which stands the solitary fortress, BITCHE; this place was always held up as an object of terror to English delinquents, who were immediately hurried thither if detected in any attempt to escape. Mr. F. says that when he was at Ver-

dun, there were at least sixty of our ill-fated countrymen confined there in dungeons, besides a few other gentlemen who had the indulgence of walking on its walls, and enjoying the extensive prospects over its dreary environs. Individuals also were daily selected and sent without warning to this frightful fortress, uninformed of their offence, and many of them totally unconscious of any irregularity. The attempts of some of the English to escape curtailed the privileges of those which remained prisoners; and an instance or two which occurred of the violation of a parole very naturally exasperated the French government and increased its suspicions.

After Mr. Forbes had remained at Verdun about four months, he addressed a letter to Mr. Carnot, president of the national institute, the result of which shows in what estimation literary and scientific pursuits are held in France. This letter is a curious one, and we shall transcribe it: it affords an evidence of such industry as modern times we believe but rarely afford:

"Sir, In consequence of a letter I have just received from a member of the Royal Society in England, I take the liberty of inclosing a copy of one sent to him by our worthy president Sir Joseph Banks: in which he says that he intends writing to you to intreat your interest in my behalf, by obtaining an order for my return to England.

"Such an introducion from our president has induced me to trouble you with the present address, and to inform you of a few particulars respecting my situation, amongst the number of my countrymen, who are involved in the same calamity with myself, in consequence of the present unhappy war; a representation which, I trust, will have some weight with men so justly celebrated for their cultivation of the arts and sciences.

"In the public offices at *Paris*, and at *Verdun*, my name and situation are thus inserted; "Mr. James Forbes, *(Gentilhomme)*, Fellow of the Royal and Antiquarian Societies in London, and of the Arcadian Society at Rome,

"I left England before I had attained my sixteenth year, and with some knowof drawing, and an ardent desire to explore foreign countries, I travelled for a space of nearly twenty years in different parts of Asia, Africa, and America; endeavouring to investigate the manners and customs of the inhabitants, to study the natural history, and delineate the principal places, and picturesque scenes in the various regions I visited. To these I added the costume of the natives, together with coloured drawings of the beasts, birds, fish, insects, fruit, flowers, and vegetables, produced in such infinite variety in those distant climes. During this period I resided a long time amongst the Brahmins in Hindostan, at a considerable distance from the European settlements; where I had an opportunity of observing the modes of life, and the peculiar tenets of that singular people.

"Twenty years are now elapsed since I returned from thence to my native country, when, not having visited the continent of Europe, I left England a few years ago in order to view the classical scenes of Italy, the romantic regions of Switzerland, and the extensive tracts of Germany; but, on account of the late war, I could not then enter France.

"In April, 1804, when *peace* fortunately resumed her empire over the contending nations of Europe, I accompanied my wife and daughter to Holland; and, from thence, being ignorant of the renewal of hostilities, arrived at Paris the day after that in which the English, then in France, were made prisoners. I was instantly compelled to share the same fate, and am now with my family at Verdun.

"My drawings, and the descriptions of them, which were made during these travels, fill upwards of fifty-two thousand pages, and are contained in one hundred and fifty folio volumes, all the work of my own hands; and these labours obtained me the honour of being elected a member of the Royal and Antiquarian Societies of London. My friends have insisted upon my making the public acquainted with these researches, and, previous to my leaving England, I had devoted some time to a selection of the most interesting parts, which I was preparing for the press. In

that state they now await my return, when I hope to complete the arduous undertaking.

"Not knowing, Sir, that I should be so fortunate as to have the present access to you, and having suffered much in respect to my health, on the 11th of Ventose I addressed a letter to General *Berthier*, Minister of War, requesting permission to drink the waters of *Barèges*, but I have not yet been honoured with an answer. Could you, Sir, have the goodness to procure me this favour, and still more, could you second the wishes of the President and Members of the Royal Society, by enabling me to return to England, before declining years render me incapable of finishing my undertaking, you will confer the greatest obligation on,

Sir,

Your most obliged,

And most obedient servant,

JAMES FORBES.

VERDUN,
21st Germinal, An 12,
11th April, 1804.

This letter, which General Wirion kindly desired might be delivered to M. Carnot by his own aid-de-camp at Paris, produced a very polite reply from M. Cuvier, secretary to the national institute. It was dated on the 9th of May, and on the 14th of June, General Wirion sent a Gens d'armes to Mr. Forbes, announcing the joyful tidings, that he had received from government a passport and an order for his release. Mr. Forbes set off for Paris, and his option was confined to one of two ports, Morlaix or Rochelle, for embarkation; he preferred the former, and returned in safety to his native country; where we hope he will enjoy health and leisure to complete that arrangement of his papers for publication, which must be the natural desire of a man who has collected such a mass of materials.

ART. VIII. *Naufragia, or Historical Memoirs of Shipwrecks, and of the providential Deliverance of Vessels. By* JAMES STANIER CLARKE, *F. R. S. Chaplain to the Prince's Houshold, and Librarian to his Royal Highness* 12mo. pp. 450.

WE censured Mr. Stanier Clarke for inserting in the first volume of this work the fabulous stories of Robert a Machin and of Captain Richard Falconer. Upon this subject he now makes the following remarks.

"II. AS I have already observed, one essential service which I hoped, in some measure, to render by the publication of the NAUFRAGIA; was to present unto the attention of Mariners, a variety of resources against the perilous Vicissitudes of their Professional Life: and with this idea, I inserted in the first Volume an abstract of a scarce Narrative, written after the manner of CRUSOE, entitled, *The dangerous Adventures, and imminent Escapes of* CAPTAIN RICHARD FALCONER. They form no inconsiderable Counterpart to the celebrated Romance by De Foe: the same resignation is represented, the same industrious resources to preserve Life; and in some passages, the * same ideas have occurred to both Writers. It has never been considered as an authentic Narrative throughout; but as one, in which real Facts have been combined, and the Disasters to which the Shipwrecked are exposed, have been provided against, with considerable ingenuity. Falconer has in consequence been much read and admired; and deserved to be noticed with, the Romance of Crusoe, and the beautiful, though perhaps equally fictitious Story, which *Alcaforado* has preserved, or imagined, of ROBERT A MACHIN. In the first Volume of the NAUFRAGIA, I thought that these celebrated efforts of Literary Genius, which had arisen out of the very subject my Work professed to treat of, would render it more interesting, and prove not unacceptable even to the professional reader.

"Mr. Isaac Reed informs me, that the Author of *Falconer* was CHETWOOD, a Prompter at Drury Lane, who was also a Bookseller."

As these stories were published in a volume which bore for its title Historical Memoirs of Shipwrecks,

* Vol. I. Page 276.

we certainly understood that they were published as *Historical Memoirs*, and no intimation whatever to the contrary appeared. The fable of Robert a Machin is also related at length in the first volume of this gentleman's History of Maritime Discovery: perhaps we shall be told in the second, that it was there inserted as a "celebrated effort of literary genius, which had arisen out of the very subject of the work." But how is the reader to know when Mr. Clarke is copying history and when he is copying romances,—or does Mr. Clarke know himself?

We noticed also with due condemnation the repetition of a foolish story that Harley wrote Robinson Crusoe. Mr. Clarke now says, 'the present Earl of Oxford, since the publication of this volume, has done me the honour of informing me that his family had always considered the first Earl of Oxford, to have been the author of Robinson Crusoe.' His family had heard the report and were willing to believe it. This testimony amounts to nothing more. Robinson Crusoe has been also attributed to Arbuthnot. In these days an author should be ashamed of repeating such idle and unsubstantiated detraction. If there be one English writer, whose style both of thought and language is more eminently distinguishable than any other, it is Daniel De Foe. If the Earl of Oxford wrote Robinson Crusoe, he must have written Religious Courtship, Captain Robert Boyle, &c. &c. &c.

Mr. Clarke speaks of Horrebow's History of Iceland as an excellent history, and gives his measurement of the island, 720 English miles in length, and 300 in breadth, without suspicion or examination of its prodigious inaccuracy. It is about 200 in breadth, and 260 only in length. This Natural History of Iceland is the book which Johnson spoke of as having a whole chapter "concerning Snakes," comprised in these words, "No snakes of any kind are to be met with throughout the whole island." There is another chapter "Concerning owls," which is equally brief and satisfactory. The reader may form his own opinion how far this can be an excellent history, or what credit can be given to an author whose measurements and map are so ridiculously false.

If Mr. Clarke would republish Purchas, he would render an acceptable service to the public: it is to the task of republications that he should apply himself; as a compiler he is utterly deficient in judgment.

ART. IX. *Notes on the West Indies: written during the Expedition under the Command of the late General Sir Ralph Abercromby: including Observations on the Island of Barbadoes, and the Settlements captured by the British Troops, upon the Coast of Guiana; likewise Remarks relating to the Creoles and Slaves of the Western Colonies, and the Indians of South America: with occasional Hints, regarding the Seasoning, or Yellow Fever of hot Climates. By* GEORGE PINCKARD, *M. D. of the Royal College of Physicians, Deputy Inspector-General of Hospitals to his Majesty's Forces, and Physician to the Bloomsbury Dispensary.*

IN a publication like the one now under our review, we naturally expect both amusement and information; we think the reader will not fail to meet with a portion of each of these, but we also think that the opportunity which the author possessed of collecting materials, might have enabled him to produce a work both more amusing and more instructive. Dr. Pinckard was one of the medical officers in the expedition that was fitted out against St. Domingo in the end of the year 1795; in the present volumes, however, we have only an account of his movements, until the time when he arrived at his final destination,

first before he left England, then during his voyage to Barbadoes, and lastly to the coast of Guiana. One hundred and fifty pages are occupied in giving a detail of the different adventures which befel the author before he commenced his voyage. The frequent alterations that took place in the plan of the expedition, the repeated repulses they met with from the state of the weather, his adventures at Southampton and Portsmouth, and his difficulty in getting finally settled in his ship, are all related with a degree of minuteness, which we consider as perfectly unnecessary, and very uninteresting. The work is in the epistolary form, and perhaps to a familiar friend such anecdotes might have some charm, but they are certainly not of sufficient importance to lay before the public.

At length, however, we find our author embarked on board the Lord Sheffield, and setting sail with a large fleet for the West Indies, but no sooner had they left Spithead, than they were overtaken by a violent storm, and separated from their companions. They proceeded upon their voyage alone, and after a passage of peculiar hardship, owing to the almost incessant severity of the weather, they arrived, after nine weeks at Barbadoes. The account of the voyage, is like the preceding part, much too prolix; the author is far too minute in describing his own feelings and sensations, which are unfortunately, not of a peculiarly interesting nature, and frequently interrupts the thread of his narrative with dull reflexions and common-place moralizing.

The first appearance of the island of Barbadoes seems to have disappointed him, but he was amply gratified with a view of Carlisle bay, where he landed.

"The harbour is a fine open bay, the whole of which, with its varied shores, were before the eye; many ships were riding at anchor, and a multitude of boats and small vessels were sailing and rowing to and fro. The two points of lands, at the entrance, serve as a defence, while they augment the beauty of the harbour. On one of them appears a formidable battery, together with an extensive barrack for troops: on the other is a fine grove of mountain cabbage, and cocoa nut trees. Through the shipping at the bottom of the bay, are seen numbers of neat cottages; among which are interspersed various tropical trees, affording the protecting shelter of their umbrageous summits. On the south-west shore stands Bridge-town, the capital of the island; and on the north-east, upon a high ground, is a new and handsome quadrangle of stone barracks, with the military hospital and other buildings of St. Anne's Hill. Nor is the prospect confined to these limits. It extends still wider, and in addition to the water, the shipping, and the numerous other objects, immediately before the eye, the back ground, beyond the bay, and above the town, forms a rich and extensive landscape. The land is seen above the houses, the trees, and the topmasts of the ships, rising to a great distance, clothed in all the richness of its tropical apparel. Verdant fields of sugar, of coffee, and of cotton; fine groves, dark with luxuriant foliage; country villas; clusters of negro huts, windmills, and sugar-works, all present themselves to diversify and enliven the picture."

One of the first objects of his attention, after his arrival in the island, was the state of the negroes; he relates a number of circumstances respecting them, which seem to have been the result of observation, and which are delivered with an unaffected simplicity, that strongly impresses the reader with a conviction of the author's correctness and veracity. On the general question of negro slavery, his sentiments coincide with those of every man of common humanity, who is not personally interested in the subject; he however admits, that in particular instances, the

condition of the slaves was such, as to excite feelings of pleasure, rather than of disgust. But, as might be expected, many circumstances fell under his notice, where they were treated with a degree of barbarity, which in this country, a man would not be suffered to exercise towards his horses. Our readers will probably be amused with the following description of a negro dance.

"The dance consists of stamping of the feet, twistings of the body, and a number of strange indecent attitudes. It is a severe bodily exertion—more bodily indeed than you can well imagine, for the limbs have little to do in it. The head is held erect, or, occasionally, inclined a little forward—the hands nearly meet before—the elbows are fixed, pointing from the sides—and the lower extremities being held rigid, the whole person is moved without lifting the feet from the ground. Making the head and limbs fixed points, they writhe and turn the body upon its own axis, slowly advancing towards each other, or retreating to the outer parts of the ring. Their approaches, with the figure of the dance, and the attitudes and inflections in which they are made, are highly indecent: but of this they seem to be wholly unconscious, for the gravity—I might say the solemnity of countenance, under which all this passes, is peculiarly striking, indeed almost ridiculous. Not a smile—nor a significant glance, nor an immodest look escapes from either sex: but they meet, in very indecent attitudes, under the most settled and unmeaning gravity of countenance. Occasionally they change the figure by stamping upon the feet, or making a more general movement of the person, but these are only temporary variations; the twistings and turnings of the body seeming to constitute the supreme excellence of the dance."

The negro funerals are represented as exhibiting every feeling, but that of sorrow, they present a scene of perfect festivity, and the addresses which they make to their friends, are in such a strain, as to imply their fullest confidence in the superior happiness of a future state. To this the doctrines of their religion may contribute, but we may remark, that such extravagant joy at the prospect of death, speaks in the most unequivocal language respecting the condition of their present existence.

During his residence in Barbadoes, the author made excursions into different parts of the island, the accounts of which are detailed in his usual prolix manner. Some of the scenes which he visited, appear to have been picturesque and beautiful, particularly in a district which is called Scotland. He describes the different vegetables which struck his attention, and speaks of the oranges in the most rapturous terms. The visits which he made to the estates of the different planters are all minutely related; he bestows the highest commendations upon their hospitality, and by the detail which he gives of the numerous dishes that loaded their tables, we may readily imagine that the praise is justly due. Our author attended a sitting of the general assembly, where the same kind of hospitality prevailed; a bowl of punch was introduced, and the strangers were requested to partake of the beverage. In the middle of the proceedings of this august body, their attention was arrested by a clamour in the room above, where the court of chancery was sitting, in consequence of a dispute between two of its members. Some trifling anecdote now leads our author into a train of tedious political reflections, then we have a long account of the adventures of a foolish servant, a story of a drunken sailor, and some moral remarks about the passions.

At length, however, we wade through all this irrelevant matter, and arrive at the part where the author gives a general account of

the island. After some speculations about its origin and formation, we are informed that it is the most completely cultivated of any part of the West Indies; probably it is on this account, that it is esteemed the most healthy, but on the other hand, some persons imagine, that its fertility is exhausted. With respect to the soil:

"Near Bridgetown it is of rich black earth, mostly spread on a base of calcareous rock, formed of madripores, and other marine concretions; in some districts it is of a red earth, of greater depth, but less rich: in others the soil is of a light whitish earth, broken into a grey-looking mould, or hardened into lumps resembling chalk---but actually consisting of indurated argille, bleached by exposure to the weather."

Its climate is remarkably uniform; the wet and dry periods are not so clearly marked as on the other islands, and the heat is not so excessive. Dr. Pinckard remarks, that there is little change of season in Barbadoes, and from this circumstance, he is irresistably led to some sentimental reflexions upon the variations that take place in this country, and particularly upon the delights of our Spring. This again draws him into a second train of sentiment, of a more metaphysical cast, in which he speculates upon the question, whether in viewing beautiful scenery, it is more interesting to be in company with the fair object of one's attachment, or only to be thinking of her. A nice point, upon which we will not at present attempt to decide!

The manners of the Barbadians are next described. Hospitality and a kind of luxurious indolence seem to be their striking characteristics; Dr. Pinckard observes, that they are much addicted to the pleasures of the table, and it would appear from his account of their entertainments, that they have studied the art of cookery with great success. One of their favorite beverages called sangaree, which is composed of Madeira and water, lime juice, sugar, and nutmeg, "approaches nearer, perhaps, to godlike nectar, than any known liquor." We have a description of that hideous disease, which is endemic in Barbadoes, called the elephantiasis, which consists in an enormous enlargement of one or both legs. It seems to commence in the inguinal glands, and is often connected with intermittent fever. Topical applications appear to be of no avail, but the internal use of bark and antimony are thought to be of service. The disease is certainly diminished, if not entirely removed, by the patient's leaving the island, but it is apt to recur upon his return to it. When it is advanced to its last stage, it is one of the most disgusting objects to the eye that can be conceived;

"Perhaps nature has not formed, nor can the human mind conceive an object at once so disgusting, and so pitiable, as an old half-famished negro woman---of withered frame---tottering and trembling about with her loose and naked skin hanging shrivelled in deep furrowed wrinkles; and dragging after her one or both legs grown into an immense bulk of hideous disease---her feet only toes, protruding from this huge mass of distempered leg. Yet such are the objects too often seen hobbling about the streets of Bridge-town!"

About the middle of April, the author quits Barbadoes, and embarks on board a vessel in the expedition against the Dutch colonies in Guiana. They were found totally unprotected, and afforded an easy and valuable prize to the captors. He landed at the town of Stabroek in Demarara. The coast of all this district is little raised above the level of the ocean, is overgrown with forests to the water's edge, except in those few spots that have been lately cleared, and being wet and marshy, is intersected with dykes, very much in the manner of Holland. He had not been long in

this place, before he was witness to some dreadful instances of brutality towards the negroes; one of them (not the most atrocious) we shall quote.

"Happening to call one morning upon a lady at Stabroek, in company with several Europeans who had been my fellow-passengers hither, we were scarcely seated before we heard the bleeding clang of the whip, and the painful cries of a poor unfortunate black. The lady of the house, more accustomed to scenes of slavery than ourselves, pointing to the spot, as if it were a pleasant sight for strangers, or something that might divert us, asked, with apparent glee, if we saw them "*flogging the negro?*" Truly we saw the whole too clearly. A poor unhappy slave was stretched out naked, upon the open street, tied down with his face to the ground before the fiscal's door, his two legs extended to one stake, his arms strained out, at full length, to two others in form of the letter Y, and, thus secured to the earth, two strong-armed drivers,* placed at his sides, were cutting his bare skin, by turns, with long heavy-lashed whips, which, from the sound, alone, without seeing the blood that followed, conveyed the idea of tearing away pieces of flesh at every stroke."

Our author was shortly after present at the sale of a cargo of newly imported Africans. He describes the scene with much feeling, and relates an anecdote that one would suppose must have inspired some degree of tenderness into the breast even of a slave-holder.

"When purchased, the slaves were marked by placing a bit of string, or of red or white tape round their arms or necks. One gentleman, who bought a considerable number of them, was proceeding to distinguish those he had selected, by tying a bit of red tape round the neck, when I observed two negroes, who were standing together entwined in each others arms, watch him with great anxiety. Presently he approached them, and after making his examination, affixed the mark only to one of them. The other, with a look of unerring expression, and with an impulse of marked disappointment, cast his eyes up to the purchaser, seeming to say—'and will you not have me too?'—then jumped, and danced, and stamped with his feet, and made other signs to signify that he, also, was sound and strong, and worthy his choice. He was, nevertheless, passed by unregarded; upon which he turned, again, to his companion, his friend, brother, whichever he was, took him to his bosom, hung upon him, and, in sorrowful countenance expressed the strongest marks of disappointment and affliction. The feeling was mutual:—it arose from reciprocal affection. His friend participated in his grief, and they both wept bitterly. Soon afterwards on looking round to complete his purchase, the planter, again, passed that way, and not finding any one that better suited his purpose, he now hung the token of choice round the neck of the negro whom he had before disregarded. All the powers of art could not have effected the change that followed. More genuine joy was never expressed. His countenance became enlivened. Grief and sadness vanished, and flying into the arms of his friend, he caressed him with warm embraces, then skipped, and jumped, and danced about, exhibiting all the purest signs of mirth and gratification. His companion, not less delighted, received him with reciprocal feelings—and a more pure and native sympathy was never exhibited. Happy in being, again, associated, they now retired apart from the crowd, and sat down, in quiet contentment, hugging and kissing the red signal of bondage, like two attached and affectionate brothers—satisfied to toil out their days, for an unknown master, so they might but travel their journey of slavery together."

Dr. Pinckard is now removed to the colony of Berbische, a settlement which is in every respect in a less cultivated state than that o

* Slaves so termed from being promoted to the distinguished office of following their comrades, upon all occasions, with a whip at their backs, as an English carte follows his horses.

Demarara. At this place he frequently fell in with parties of the native Indians, and had several opportunities of noticing their characters and habits of life. One of their most striking traits is indifference to passing objects, and the total want of curiosity which they possess. When they travel they remove with them all their furniture; and when the journey is made by land, the women appear to be the principal bearers of the burden. "One man, who had three wives, very neatly packed upon their backs the whole of what he had to carry away; then taking up a long staff, he marched on before with lordly step, the wives following him in a silent train, one before another." Their expeditions by water display more of the Indian costume.

"At the fort we have also had a visit from an Indian family, who came to us in the true style of native accommodation—exhibiting the full equipage of the family canoe, and forming a scene of high interest and novelty. Before the canoe reached the fort, we observed the long black hair and naked skins of the man, his two wives, and several children, who were all stowed about the vessel with the strictest attention to equipoise—*trimming* it most exactly. The canoe was large, and, in addition to the family, was loaded with cedar and other kinds of wood for sale or barter. On the top of the cargo appeared a ferocious-looking animal, setting up his bristles like the quills of the porcupine. It was a species of wild hog caught in the forest, and hence called a *bush-hog*. A small monkey was likewise skipping about the canoe. At one side sat two very fine parrots, and on the other was perched a large and most beautiful mackaw, exhibiting all the rich splendour of his gay plumage. On the canoe arriving at the landing-place, the bow and arrows, the clay cooking-vessel, calabashes, hammocks, and crab baskets, were all brought into view, and we gazed on the whole, as forming a very complete and striking specimen of original equipage, and accommodation. The whole family—the household apparatus—the bow and arrows—the canoe and paddles—the hammocks—in short all the furniture and implements for cooking, for sleeping, for shooting, fishing, and travelling were here moved together in one compact body, so as to render it indifferent to them, whether they should return to the home from whence they came, or take up a new abode in any other part of the forest."

The author had an opportunity of visiting one of the Indian villages in the course of an excursion which he took up the river Berbische. For their subsistence the natives depend in a considerable degree upon the chase; the principal vegetable which they employ is the cassada, and the preparation of it appears to be one of the most important occupations of the females. They also make from it an intoxicating liquor which is said to resemble beer. The persons of the native Indians are well delineated.

"They are of a bright bay colour, their hair jet black, long, and straight. In common they are rather personable, and their features are more indicative of mildness than ferocity; for, although in some of them the lines of the Tartar face may be traced, the character more generally denoted by the countenance is that of gentleness and tranquillity. The eyes are very black, they are small, distant from each other, and deep in the orbits. The cheek-bones stand a little wide, but they are not strongly prominent, the forehead tends to squareness of form, and the eye-brows are heavy. The nose, though not strongly aquiline, when viewed in profile somewhat approaches that shape;—the mouth is of middle size; the lips of moderate thickness; the teeth rather small, white and regular; the chin round; the angles of the lower jaw somewhat wide; from all which you will perceive that the face is rather broad than round, although the contour approaches more to the circular than the long or oval. We did not observe among them any resemblance of the flat nose, the wide mouth, thick lips, or large teeth of the negroes."

Their characters have been already in part described: indolence

is the prevailing trait; they are extravagantly fond of spirituous liquors, and hold their wives in the most abject slavery. There appears to be a great similarity between the persons and characters of the Indians all over the vast continent of America. The relation which our author gives of his expedition up the river Berbische, is, we think, the most interesting part of the work.

About the end of July Dr. Pinckard was called from Berbische to Demarara in consequence of the appearance of the yellow fever at the latter place. It does not appear that any very obvious cause could be assigned for its occurrence; the general fact seems strongly to indicate that it does not depend upon contagion, and the state of the weather had not been marked by any peculiarity which could satisfactorily account for it. The disease raged for some time with considerable severity, and medicines seemed to have little effect upon it. The Dutch uniformly give bark and tartar emetic, but it would seem without any very obvious benefit; nor did mercury, bleeding, or bathing produce any decided relief. Bark appeared to be totally useless in the acute stages of the complaint; indeed it was frequently so rapid in its progress as to prevent the application of any kind of medical assistance. The disease continued to rage with violence until the end of September, when it abated. About the middle of the month the author was himself attacked with it; the first symptoms were a violent pain in the head and limbs, heat of skin, great restlessness, and thirst. On the third day he was bled, and took a large dose of calomel; on the fourth the fever was diminished, and a diarrhœa came on; the debility was now very great, and he conceived himself at the point of death, when he began to take large quantities of bark, wine, and opium, and to use the cold bath. The wine and the bathing were peculiarly grateful; he began to revive, and on the tenth day was nearly recovered, except that he still felt great weakness. The account is altogether interesting and instructive; but we may remark upon it, that the author, although no doubt in great danger, had only a mild disease, compared to the form which the epidemic assumed in many cases. A delay of three days would have proved irrecoverably fatal in most instances. We are confident that the author would not have shewn the same tardiness in administering relief to those under his care. His case points out the good effects of wine, and perhaps bark, in the debility experienced in the latter stage of the disease, and from the grateful effects of the cold bath at that period, it may be reasonably inferred, that it would have been still more salutary if employed at the commencement. Dr. Pinckard seems strongly inclined to believe that the fever was affected by the lunar influence. His general opinion respecting the fever is, that it is not contagious, but is generated in the country; that the constitution of the European is, from some cause, peculiarly liable to its attack: negroes are exempt from it, and in general those who have lived for some time in the settlement are not subject to its invasion. It appears to be quite a distinct disease from the typhus.

Our author afterwards undertook an expedition up the Demarara river: he proceeded to the distance of 200 miles, as far as to what are called the falls, some distance beyond the most remote settlement. The falls themselves consist merely of some low rocks intersecting the bed of the river, and are by no means deserving of attention. The plantations are more numerous on this river than on that of Berbische,

and here, as in the former case, the party was received by the owners with the greatest hospitality. In both the expeditions they only met with one solitary instance of a contrary kind. At length, in the month of May, the author received orders to repair to St. Domingo, and set sail for this purpose in a vessel bound for Martinique: and here the narrative abruptly terminates.

We have already in some degree expressed our opinion of the merits of the work. It contains a good deal of amusing information; but unfortunately the effect is injured in consequence of the quantity of extraneous matter with which the more valuable part is blended. The author appears to be a man of an amiable disposition and of unaffected manners, but by no means gifted with that genius which renders us anxious to know every thought that passed through his mind. Whenever he pauses to reflect and moralize, whether on the subject of slavery, or on killing a flea, he is either tedious or ridiculous. We wish he could persuade himself to pare down his three volumes to one; there is enough of substantial matter to form one 8vo of sterling value, but it becomes mere tinsel when spun out to three.

ART. X. *A Sporting Tour through various Parts of France, in the Year* 1802: *including a concise Description of the Sporting Establishments, Mode of Hunting, and other Field Amusements, as practised in that Country: with general Observations on the Arts, Sciences, Agriculture, Husbandry, and Commerce: Strictures on the Customs and Manners of the French People; with a View of the Comparative Advantages of Sporting in France and England. In a Series of Letters to the Right Hon. the Earl of Darlington. To which is prefixed, an Account of French Wolf-Hunting. By Colonel* THORNTON, *of Thornville-Royal, Yorkshire. Illustrated with upwards of Eighty correct and picturesque Delineations from original Drawings from Nature, by Mr. Bryant, and other eminent Artists.* 2 vols. 4to.

ECCE iterum Crispinus!—When we introduced to our readers the well-known sportsman, Colonel Thornton, in the new character of an author, we little expected to see him a second time before our literary tribunal. We imagined that a passion for authorship was one of the numerous eccentricities by which his life has been so eminently distinguished, and would yield to some new caprice never to appear again. We now find that the cacoethes scribendi is easily strengthened into a fixed habit. For we have not only before us a new Sporting Tour, but learn from it, that memoirs of his own life are now preparing by him for the press. These, if written with that frankness which appears to us to form a prominent part of his character, will contain very curious particulars. He will doubtless represent himself in as favourable a light as possible; and may, perhaps sometimes be his own panegyrist, as all authors in similar cases have been before him. But writers of this kind always let out more than they intend, and give their readers a deeper insight into their foibles, and even their vices, than they are at all aware of. On this account we have long been accustomed to read with avidity all publications of this kind, from a full conviction that, more than all others, they increase our acquaintance with human nature; but we confess at the same time, that, whenever we shut the book, it is our firm resolution never to lay ourselves equally open to the world.

The new Sporting Tour has not excited in us an interest equal to that produced by its predecessor. But that was in some degree to be expected. It has not the charm of

novelty: a circumstance never void of attraction to the old as well as the young, the grave as well as the gay. Nor does it gratify us with such romantic and sublime scenery, or so great a variety of adventures. But it exhibits the same ardour for all the sports of the field, the same discriminating taste for the beauties of nature, and the productions of the elegant arts, the same hilarity and good humour with all his associates, the same strongly marked complacence in what he himself does, and in whatever belongs to himself; the same fondness for the pleasures of the table, and the same propensity to minute detail in all his narratives.

The present work consists of a series of letters, written by him from time to time in the course of his tour, to his intimate friend and fellow sportsman, the Earl of Darlington. They afford an excellent specimen of that easy, elegant, and generally accurate style, suited to epistolary composition, which is rarely acquired by the mere man of letters, and which indicates an early liberal education, succeeded by much intercourse either with men of business, or with the higher ranks of society. These epistolary communications are not, however, published by the colonel himself, but were presented by him "to an old school-fellow, who, by the fortuitous circumstances of life, has become much reduced in his circumstances, and who received full permission to dispose of his work to his own exclusive advantage." An editor has accordingly been procured, who has illustrated his text by occasional notes, and, as we strongly suspect, has sometimes omitted objectionable passages; for we can scarcely suppose that a series of letters from Colonel Thornton to the Earl of Darlington should, in all their parts, be fit for the public eye. What is now given to the world, two or three slight instances only excepted, breathes a spirit of the purest morality, and bespeaks a mind embued with an early love of virtue, which, under different subsequent influfluences, would have formed a character as eminent for its extensive usefulness, as it actually has been for its numerous eccentricities.

The colonel's establishment in the present expedition was not so magnificent as that which he took with him into the Highlands of Scotland; the whole party consisting of himself; the ci-devant Mrs. T——, and Mr. Bryant, as secretary and draughtsman; with two valets, a game-keeper, and huntsman. He also took with him from Thornville Royal, twelve fox-hounds; but one of them was unfortunately lost at Brighton, previous to his embarkation for France. For the easy conveyance of these, a carriage was built under his own direction, a description of which we shall lay before our readers in the words of the editor, hoping that it may afford an useful hint to such gentlemen as are in the habit of frequently travelling with their ladies.

"Colonel Thornton's equipage, which was purposely constructed, after his own plan, for this tour through France, was remarkably commodious, and enabled him to transport a dozen dogs, in boxes upon springs, at the front and back of the carriage; whilst the interior of the vehicle contained a secret repository of guns and fishing-tackle. The dickie, on which the servant sat, was formed to carry two terriers, if necessary, and might be removed behind the carriage at pleasure. The imperial, also, might be put on before or behind, for the purpose of easing the post-chaise, if required, as a landaulet, by which the travellers were greeted with an uninterrupted view of the surrounding country. In addition to these conveniencies the colonel ordered a light circular box, which, being placed under the windows, so as not to derange the symmetrical appearance of the carriage, was designed to preclude those unpleasent bickerings which frequently arise in journies from the

multiplicity of the ladies' band-boxes; necessary indeed to the softer sex, but which generally prove very objectionable to gentlemen when travelling.

"Colonel T——— mentioned to the editor a case in point, where a certain duke and his amiable duchess had some altercation on the subject of a band-box, which she wished to convey to Edinburgh. The duchess pleaded her cause with so much sweetness and affability, and so very pointedly, that it seemed impossible but she should have softened his Grace into acquiescence, particularly after stating, that as she paid all due deference to his Grace's *bull-dogs*, she conceived he might pay some attention to her *band-box*. But intreaty and argument proved equally unavailing, as the duke remained inexorable to all that was adduced on this topic. The Colonel resolving to obviate such difficulties, and still consult the accommodation of the ladies, planned the above-mentioned box, which very commodiously contained all the caps, bonnets, flowers, and laces that were purchased during the tour; and it is really inconceivable what a quantity of articles were thus transported without receiving any injury."

Wishing to avoid the common rout to Paris, the colonel, on the fourth of June, 1802, took a passage on board a vessel belonging to Brighton, and was landed the next morning at Dieppe. The road from Dieppe to Rouen passes through an immense tract of Champaigne country, which for the most part appeared to him fertile and well cultivated, although "the cottages were so thinly scattered, that it seemed almost impossible for them to furnish one hundredth part of the population necessary for the purposes of agriculture."

The rural scenery also fell short of his expectation, and he remarked with astonishment, that notwithstanding the advanced state of the season, the corn was very unripe. It perhaps gave him less satisfaction, as in his passage through it, he found no opportunity of beginning his favourite sporting operations. These commenced at Rouen under the patronage of General Ruffin, and other officers in the service of the then first consul, to whom he had easy access through his special letters of recommendation, and known political principles, and who accompanied him to such parts of the neighbourhood as most abounded in Game.

The remainder of the way from Rouen to Paris was so little favourable to field diversions, that he was more attentive to the rural scenery, which greatly improved upon him, as it always does even in a flat country, when the traveller keeps near the banks of a river and meets its stream. While he continues in this course, a multitude of beautiful landscapes open upon him in succession which are not seen in any other direction. The colonel was so struck with many of these on the banks of the Seine, that he often staid at a place longer than he otherwise would have done, that Mr. Bryant might have time to finish his drawings. He also sometimes gave his noble correspondent a verbal description of such as particularly pleased him. One of these we shall lay before our readers.

"I was particularly struck with some woody scenery on the left, consisting of an assemblage of poplars, grouped with some grey willows that overhung the river, while a number of passing boats contributed to enliven and diversify the landscape. On the right was a beautiful valley, rising into an amphitheatre on either side, and enriched with some magnificent forest-scenery."

This is a slight sketch, but it bespeaks the hand of a master, and presents to the mental eye a much more lively and distinct picture, than can ever be produced by the turgid attempts of some of our recent travellers, who, as Sterne has humourously observed, generally contrive to put a parcel of tall, opaque words between their reader and their meaning.

During this part of the journey, it first appears that the colonel had,

or thought he had, a much more important object in view than hunting and shooting. It was no less than to dispose of his boasted estate at Thorneville Royal, become a subject of France, and procure one of the numerous capital domains which were then on sale, many of which it was said, might be obtained at about eight or ten years purchase: but as he visited many of these, and always found something not to his mind, notwithstanding he received the most flattering encouragement directly from some of the ministers, and indirectly from the first consul himself, we suspect that he did not really know his own mind, and that the amor patriæ was too deeply rooted in him to be entirely extirpated.

Before his arrival at Paris, he transmitted to his noble correspondent some observations which had occurred to him in the course of his journey, with respect to the state of agriculture in that cultivated part of the country which he had passed through from Dieppe.

"It has invariably appeared to me, that poor land in England is, in general, the best cultivated. In France, however, this is not the case, where attention to the farm is proportioned to the goodness of the soil. Perhaps the vast population of the country, with the necessity of not trusting to a precarious supply, has induced the French agriculturists to bestow their chief attention on that soil, from which they are confident of deriving a certain crop; but this error is too obvious to require any refutation. It must, indeed, be acknowledged, that the cultivation of an ungrateful soil presents a thousand difficulties; but experience has convinced our English farmers, that, in the end, both the labour and expence are amply compensated. The French farmers are ever anxious to make the land produce as much wheat and rye as possible, and hence arise their erroneous opinions on this subject; for it does not follow, that the more wheat is sown, the more will be reaped; but it is a known fact, that an acre of ground, if kept properly stocked with cattle, will yield more if sown only once in four years, than it would do by being sown every year, without this necessary attention.

"If the cultivation of a farm be changed, in expectation of a rise in any particular grain, it will seldom be found to answer the farmer's expectation. A regular economy in farming is as necessary as in any thing else; and, although the hopes of immediate profit may dazzle the projector, a deviation from that regularity will assuredly terminate in disappointment.

"If a country be rich and populous, it can never want bread, except through the errors of the existing government. The hand of power need not encourage what must be the genuine offspring of free and unfettered inclination. The great culture of rye in France, and that even in the richest provinces, is a gross absurdity; for, throughout the country, there is hardly any soil so bad as to demand rye, the land being, for the most part, good enough for the cultivation of wheat.

"It is, however, a matter of surprise, that a country so large and populous as France, should produce grain sufficient for its inhabitants, when we consider the prodigious extent of its forests, the spacious tracts occupied by the vine, and the prodigious quantity of waste land that may be seen in many of the provinces."

During his residence at Paris, he made frequent excursions into the neighbouring country to enjoy his favourite sports of the field: but of course spent the greatest part of his time in visiting the numerous curiosities with which that capital now abounds. He was particularly delighted with the museum of paintings, and in the enthusiasm of his admiration, a very singular idea presented itself to his imagination, which we shall submit in his own words to the judgment of Connoisseurs.

"On returning to my hotel, a thought suddenly struck me, which I resolved to put into immediate execution. This was to have copies taken from some of the most celebrated pictures in the museum, and in order to add to their beauty, and in some measure render them originals, I proposed leaving out such objects as appeared least

interesting, and adding others of greater consequence from the same masters. Accordingly I contracted for some of these performances with two artists whom I knew to be fully adequate to the task: and I have the pleasure of reflecting, that the execution of this plan will not cost me above a thousand guineas, whereas the purchase of the originals, even if they could be procured from the museum, would amount to fifty, or perhaps, a hundred thousand pounds."

"I had just finished some letters next morning, when Mr. Lucas, an eminent artist of the school of the famous Pigale, waited upon me with two of his superlative copies from the paintings at the museum. Some of my friends, who are amateurs in this delightful science, called at my hotel shortly after, and, accompanying me to the gallery, gave it as their decided opinion, that the pieces were even superior to the originals, the artist having, in compliance with my request, introduced some interesting parts from similar paintings, and left out such objects as appeared objectionable. For my own part I was greatly pleased with the performances, and was fully convinced, that, by procuring such copies from the paintings in the Museum and at Versailles, together with those I might meet with in my travels, I should become possessed of a collection, which, when time should have mellowed the tints, might be deemed almost invaluable. I therefore immediately contracted for a sufficient number to give Mr. Lucas two years constant employment."

We know not how professed Connoisseurs may decide, but we ourselves are inclined to think, that, if any of these pseudo-originals should come to the hammer a hundred years hence, they will bring in a price very much inferior to that of the genuine ones.

The following anecdote of the celebrated Tom Paine, which occurred while Colonel Thornton was at Paris, will amuse the generality of our readers, and will suggest matter for serious and deep reflexion to the thinking few.

"I had been invited to a *pic nic* party, and though I could not attend, a particular friend who was there, mentioned a curious circumstance, which I shall now communicate to your lordship. One of the party happened to be the famous *Tom Paine*, who, upon being asked for a toast, gave the following:—

'*England for Liberty, America for Happiness, but Paris alone for Pleasure.*'

"While the bottle was circulating, *Paine* allowed that he had been proscribed by the Americans as well as the French, but that *Robespierre* was not so infamous a character as generally supposed, from his reigning during a system of anarchy and terror. He said he did not believe there were virtuous individuals enough existing to render the village of *Richmond*, in Surry, a pure republic, for that every man, except the First Consul, was to be bribed. So much for the sentiments of republican Paine, who has certainly had a sufficient share of experience to render him a tolerable judge of *equality*. This little anecdote, however, will give your lordship an idea of the freedom of speech at this period in the metropolis of France."

Desirous of penetrating farther into the country for the double purpose of indulging his passion for rural sports, and of searching for a suitable purchase, the colonel made an excursion southward to Orleans, Tours, Amboise, and Blois. In this tour nothing remarkable occurred except a wolf hunt, which as a novelty we shall lay before our readers without abridgment.

"The intense heat of the following day did not prevent us from throwing into the forest at four o'clock, and we soon roused a wolf, of which we had a view for five or six miles: however, there was no probability of killing but by shooting him, and this was not easily done, as the cover was extremely thick in underwood and heath, the avenues having been entirely neglected since the revolution.

"I heard several shots in different parts, and some of them so near together, that I did not suppose them to be at the same animal: however, the cry returned, and I faintly saw something rush near me. The hunters then came up, and informed me, that they had shot at a wolf, and one of

the party said, in an exulting tone, he was confident that he had mortally wounded him.

"I had twenty-one balls in my seven-barrelled gun, and trusted, if I could get a shot the least clear of cover, I should wound the game. We then took our respective stations in the *allées*, all agreeing (as is necessary) to shoot forwards. In about half an hour I heard the cry no more, and therefore dashed on at a good rate for two miles, when I heard the hounds, but very faintly. Having placed myself in what I thought a likely pass, I heard a rustling, and soon discovered an animal listening, about sixty yards distant. Agitated as I was at this moment, I could not decide whether I should fire. I was certain of hitting with some of the balls; but, as the cry continued to advance, I resolved to wait, and in a little time *my gentleman* passed the avenue. He seemed jaded, and was evidently hit in the hinder part. I then fired but whether successfully or not I could not tell. Running up to the boughs where he had appeared, I found them cut, and, on carefully examining the range of the balls, I conceived that I had certainly wounded him; in consequence of which I remounted my horse, and tallihoed so as to make the forest ring. In about ten minutes a couple and a half of my hounds appeared nearly together. Caustic and Consul, grandson and grand-daughter of Merkin, of true *Conqueror-blood*, seemed the most vermin. They flew counter down the avenue; but I halloed them back, and, at this instant, three couple and a half out of my four came in, and were immediately followed by Vixen, who appeared full as vicious. I caped them, and they went off at a rattling pace after the wolf, but still they were almost mute.

'Having galloped on to the next avenue, I was joined by some straggling gentlemen, and at length by the huntsman, whom I informed of what had transpired. He was in raptures with my hounds, and exclaimed —"*Par Dieu, Monsieur le Colonel ce sont des veritables chiens, ils sont superbes. Ils tueront non pas seulement tous les loups mais aussi le Diable.*" If I halloed like a madman he certainly was not behind me in blowing, for I really thought he would have *burst* either *himself* or his *horn*. The rest of the sportsmen, being furnished with horns, blew in confidence, and the noise they made has never since been out of my ears!

"Another shot proclaimed that the game was again seen, when he turned shorter, and the hounds got nearer; and, on my representing to the gentlemen that our hounds would soon out-rate him, they politely agreed to fire no more. The wolf was now frequently seen, and at every time the horns gave notice. He crossed an avenue tolerably clear, when Vixen, who had joined us, saw him, and, although just before jaded, the little devil got the scent and gave tongue. When she seemed to be near, and teasing him, my hounds came up within two hundred yards of his Jack, all in a sheet; and even some of the French hounds which had given up the chace, now came in; one of them, between a Newfoundland-dog and a deep-mouthed Norman-hound, worked very hard. The huntsman said, "*Monsieur le Colonel ce chien Norman est un gaillard, il aime les loups. Il sera bientôt mort.*" But I replied, "I fear he will wound my hounds severely, there are so few. If, indeed, the pack were here I should not fear him" "*N'ayez pas peur Mons. le Colonel,*" rejoined the huntsman, "*je serai proche et je lui flangerai un coup de mon carabine.*"

"At this moment the wolf turned to us, when the terrier, having a decided advantage from this thickness of the cover, continued catching at his haunches. I halloed, the huntsman blew away, and the game was now at the point of death, surrounded by his enemies. His tongue hung out, and he was evidently wounded in more places than one, as he could scarcely draw his near hind-leg after him. After he had been tormented for some time by Vixen, he came to a sort of opening in the ride, but in crossing some deep ruts he fell in, and could not recover himself. The Norman-hound and three others rushed in, and threw him on his back. He snatched, but they seized him by the throat and back, whilst Vixen had good hold of his haunch. I thrust the end of my whip* in his mouth, and the huntsman coolly tied his nose, and drew his *coutcau de chasse*, which I told

"* This whip had a clasp-saw; a necessary appendage in the English chace; but, as there are neither gates nor paddocks in the sporting domains of France, it was found of very little use in that country."

him was unneccessary; the hounds being at him, he must soon expire.

"Having blown our horns and halloed, 'till we were almost dead with drought, we tied our horses to some trees, and sat down whilst the wolf was dying. The huntsman said it was a "*gros loup de quartier année*," and I observed he had a famous set of grinders and good dog-teeth. He had received from the first fire of M. de Beaumont, a small pistol-ball through the upper part of his back, and one buck-shot had grazed his neck. My balls, being rifled very neatly, were easily known: two of them had entered the fleshy part of the thigh, and a third, which crossed the kidney, seemed to have given the mortal wound as without that, the huntsman said, he would have stood much longer: his brush had suffered from some balls, which almost every gentleman present asserted to have been his own.

"Having opened our canteens and taken some refreshment, I ordered the carcase of the wolf to be thrown to the hounds, and the greatest part of it was soon devoured, but the French-hounds would not touch it. On examining the dogs, we found that one of Consul's ears was almost bit off, Caustic was sadly cut on the side of her face, and the rest a little injured. Vixen had escaped with only a bloody nose: that was indeed, a severe wound for a terrier, but she did not seem to mind it; and, indeed, they all suffered much less than I expected.

"Thus terminated about ten o'clock what I had been so anxious to see,—a wolf-hunt, and I had now ascertained what might be done by fox-hounds."

The classical reader will not fail to discover something truly homeric in the minute accuracy with which the wounds received by the unfortunate victim are described. A particular treatise on wolf hunting is prefixed to the first volume, which cannot be very interesting to the mere English sportsman, as many generations have passed away since a wolf was seen at large in our favoured Island; except perhaps a few wolves in sheep's cloathing, which are said to infest the church of Christ; but these, as far as we know, have never been destroyed by guns, or hunted by dogs.

Disappointed in his researches southward, our traveller turned his attention northwards, allured by the flattering accounts he had received, of the vast abundance of game in that part of the ancient territories of the house of Nassau which lies to the left of the Rhine, and which of course is now incorporated with modern France; and also by some political advantages not to be obtained, as the law then stood, by purchasers in any of the districts of the ancient monarchy. He accordingly passed through Meaux, Chalons, Bois le duc, and Metz, to Saarbruck: but here he found that he had been compleatly deceived by his informer. Besides many other much more calamitous effects, the ravages of war had so completely stripped the country of its game, that there was no prospect of its being renewed for a long time to come.

After his return to Paris he paid a second visit to the banks of the Loire for the sake of taking a more accurate survey of Chanteloup, formerly the property of the Duke de Penthievre, which was offered to him by the minister of finance on moderate terms, and which appeared to him upon the whole so reasonable, as to induce him in one of his letters, jocosely to tell his noble friend, that he was on the point of becoming a French Duke, instead of an English Squire. But here again when he came to the critical point of decision, his heart failed him; and finally resolving to continue a British subject, he returned to Thornville Royal towards the end of the year.

By way of appendix, the colonel has given a description of what he esteems some of the principal hunting seats in England; viz. of Raby castle in the bishopric of Durham, the seat of the Earl of Darlington:

of Woburn in Bedfordshire, the seat of the Duke of Bedford: of Godwood in Sussex, the seat of the Duke of Richmond: but most at large of Thornville Royal, the object of his fondest idolatry, the theme of his constant panegyric, which he has since suffered to pass away from him for ever. The whole concludes with a variety of practical remarks, which, as the result of his own long experience, cannot be unacceptable to the young sportsman.

Most of the engravings are excellent: but a few of the subjects are, we think, ill chosen. The cabin of the packet, for instance, would be a curiosity, were it to constitute an apartment at Thornville, and the ship's steward, whose portrait is given in the same plate, would also be thought an extraordinary kind of domestic: but both are common enough in the British Channel; and there is certainly nothing particulary picturesque in the representation, unless it be in the position of the pots de chambre, which is accurately delineated.

The notes of the editor are in general pertinent; but in a few instances they betray marks of negligence, and in a few others are founded on mistake. The note * Vol. I. p. 161, is a proof of the former. Here the name of one town is inadvertently written for another. In support of the latter part of the charge, we may observe that the editor has fallen into an anacronism, when he asserts, Vol. I. p. 11, that the father of Colonel Thornton led the first regiment of the West York Militia against the rebels in 1745. The fact is that the Militia in its present form, did not exist till some years after the Scotch rebellion. The regiment which Mr. Thornton led into Scotland, was something similar to our present rural volunteers, consisting entirely of his tenants and near neighbours: but as they were raised on the spur of the occasion, they were unavoidably not so well disciplined. How far they actually marched we cannot determine: but they appear not to have accompanied the regular troops into the Highlands, as there was no corps of that description in the battle of Culloden.

The Acacias which the colonel saw at Seaux in the neighbourhood of Paris, and which are said to reach the height of twenty feet and a half in a very short time, are, we are almost certain, no other than the Robinia Pseud-Acacia of Linnæus, the thorny Acacia of our English Nurserymen, which is not uncommon in the ornamental plantations of England and France. The Ægyptian Acacia, though cultivated in the conservatories of both countries, has never exceeded the height of twelve feet.

Upon the whole, the work, to borrow a theatrical phrase, has been *got up* in a style of great beauty and splendour, and will, we doubt not, not only be admitted as a companion of the highland tour, into the scanty library of the mere sportsman, but will also grace the shelves of such lovers of the fine arts as are happily rich enough to devote a part of their income to the purchase of such expensive luxuries.

* "The most delicious carp are found in the Rhine; and when any particular entertainment is given at Paris, the fish is brought a hundred and twenty leagues, or three hundred and sixty English miles, by land-carriage, from the city of Hamburgh."

CHAPTER II.

THEOLOGY AND ECCLESIASTICAL HISTORY.

THE Theological Works for the present year have been neither so numerous nor so interesting and important as usual.

I. Not one work of our *first class* of "*Editions and Translations of the Bible, or of any part of the sacred books*" have we to announce to our readers. A new English Version of the Apocalypse has indeed been published, but as it appears to have been intended chiefly to be a vehicle for the Notes, we have thought it proper to refer it to our next class.

II. It is remarkable that all the works which come under the head of *Sacred Criticism*, for this year, are intended to illustrate the prophetic visions of Daniel and of John. With this view, *Mr. Archdeacon Woodhouse has* published '*The Apocalypse, or Revelation of St. John. Translated with Notes critical and explanatory.*' Mr. Butt, '*The Revelation of John compared with itself and the rest of Scripture,*' and Mr. Bicheno has completed his '*Destiny of the German Empire, or an Attempt to ascertain the Apocalyptic Dragon.*' Mr. Faber has offered a new system in '*A Dissertation on the Prophecies,*' by which Mr. Whitaker has been caused to defend his own Hypothesis, in '*A letter to the Rev. J. Ogilvie, D. D. occasioned by some passages in the Rev. G. S. Faber's Dissertation,*' and this as usual in such cases has provoked a reply from Mr. Faber in '*A Supplement to the Dissertation;*' and so prevalent is the rage for this enigmatical species of reading that even Mr. Kett's '*History, the Interpreter of Prophecy,*' has reached to a fifth edition.

III. Some ingenious and convincing observations have been made by Mr. G. Clark entitled '*Further Evidences of the Existence of the Deity.*' Mr. Schoberl has performed a service not unacceptable to the mere English reader by translating that part of the work of Chateaubriand, which contains '*A Demonstration of the Existence of God, from the wonderful works of Nature.*'

Mr. Van Mildert has broken the long silence of the Boylean Lecturers, and given to the world a course of lectures entitled not very elegantly or correctly '*An Historical View of the Rise and Progress of Infidelity, with a Refutation of its Principles and Reasonings.*' The excellent Bishop of London has clearly shewn '*The Beneficial Effects of Christianity on the temporal concerns of mankind, from History and from Faith,*' and an anonymous writer has produced many curious testimonies from Gibbon, Bolingbroke, and other unbelievers in favour of the gospel, in a work which he has called '*An Historical View of Christianity.*'

IV. The only controversial works are two single sermons which we shall therefore refer to the next division.

V. Sermons and Works of practical theology form, as usual, the most numerous class. *Brackenbury*, *Cooper*, *Halliday*, *Grant*, are original writers. *Mr. Clapham* again appears as an Editor of the works of others, having published '*Forty Sermons selected from the works of Dr. S. Clarke.*'

Single sermons preached in general upon some particular occasion have been sent into the world by *Malthy*, *Belsham*, *Aspland*, *Sandford*, *Moore*, *Hawtrey*, *Gaskin*, and *Stone*.

'*The Temple of Truth, or the best System of Reason, Philosophy, Virtue, and Morals*,' though partly doctrinal, may be most properly ranged with works of a practical tendency and the same may be observed of a very weak production entitled '*The Essence, Spirituality, and glorious issue of the religion of Christ Jesus to all God's chosen.*' Mr. E. 'Bates's *Christian Politics*.' Mr. Cox's '*Essay on the Excellence of Christian Knowledge*,' and a few of still less note will be found in this class.

VII. A new edition of the *Book of Common Prayer*, with an introduction and notes by Mr. Warner, is the only doctrinal work which has during this year issued from the press.

VIII. '*Hints for the Security of the Established Church*' and '*An Address on the Subject of Methodism*,' are the only works relating to Ecclesiastical discipline which we have to notice.

IX. The following works are of so miscellaneous a nature as not to rank under any of the preceding classes. '*A Systematic View of the Revealed Religion of the Word of God :*' by the Rev. Raby Williams. '*Select Passages, of the Writings of St. Chrysostom, &c.*' translated by Mr. Boyd, and a religious novel, called *Thornton Abbey*, written by Mr. John Satchell, of Kettering, and edited by Mr. Andrew Fuller.

ART. I. *The Apocalypse, or Revelation of St. John, translated with Notes, Critical and Explanatory. To which is prefixed a Dissertation on the Divine Origin of the Book, in answer to the Objections of the late Professor J. D. Michaelis. By John Chappel Woodhouse, M. A. Archdeacon of Salop, in the Diocese of Lichfield and Coventry*, 8vo. pp. 498.

THE dissertation prefixed to this new version of the Apocalypse has been already given to the world in the form of letters addressed to the learned translator of Michaelis, the Rev. H. Marsh; and in our Review for 1802, we drew up a short analysis of the arguments by means of which the author (then unknown to us) has endeavoured to controvert the opinions of the very eminent professor, and to settle the long and much agitated question concerning the date and genuineness of the Revelation attributed to St. John. Respecting this part of the work now before us, we might, therefore, content ourselves with referring our readers to the first volume of the Annual Review; but upon revising the dissertation we feel ourselves less satisfied than we formerly were by what the Archdeacon has advanced; and we cannot refrain from offering a few remarks which have occurred to us upon the second perusal.

The evidence for the Apocalypse

Mr. W. justly observes, divides itself into *external* and *internal*. The external is that which is derived from credible witnesses, from the early writers and fathers of the church. The internal is that which arises from a perusal of the book. These two species of evidence he carefully keeps asunder. As the external evidence of the genuineness and authenticity of every book is to be collected from the testimonies of those ancient writers who lived at a period near to that of its publication, it is necessary first to ascertain, if possible, the time when the Apocalypse was written. This enquiry is of considerable importance, as it materially affects the interpretation of the vision. But, unfortunately, there is no external evidence of sufficient authority by which our decision can be guided. Epiphanius, A Subscription to the Syriac version, and Arethas, have been produced to prove that the Apocalypse was published before the destruction of Jerusalem, but their testimony, we acknowledge, is of little importance: yet neither, on the other hand, are we satisfied with the evidence of Irenæus, which according to the most general acceptation of the terms in which it is conveyed, would fix the date in the latter times of Domitian. This evidence is derived from a passage in which Irenæus speaks of the mystical name ascribed to Antichrist. Of this passage Euseb. H. E. lib. iii. 18. has preserved the original Greek, which, as so much depends upon it, we shall here transcribe.

Ει δει εδει αναφανδον εν τω νυν καιρω κηρυττεσθαι το ονομα τουτο δι' εκεινου αν ερρεθη και την Αποκαλυψιν εωρακοτος. Ουδε γαρ προ πολλου χρονου εωραθη, αλλα σχεδον επι της ημετερας γενεας, προς το τελος της Δομιτιανου αρχης

which by the ancient Latin translator has been thus rendered "scientes quoniam si oportet manifeste præsenti tempore præconari nomen ejus per ipsum, utique editum fuisset, qui et Apocalypsim *viderat*. Neque enim ante multum temporis *visum est*, sed pene sub nostro seculo, ad finem Domitiani imperii." This testimony is very dubious, it is by no means clear to what nominative εωραθη belongs in the original passage, or *visum est*, in the version. We are very strongly inclined to adopt the opinion of Wetstein, and to consider Ιωαννης as the subject of εωραθη and we would translate the passage thus, "But if it had been proper that this name should have been openly proclaimed in this present time, it would have been declared (told) even by him, who *had seen* (τω εωρακοτος qui viderat) the Revelation. For *he* was seen (conversant amongst men, not removed from the world) not a long time ago, but almost in our own age, near the end of the reign of Domitian." We are aware that in thus rendering εωραθη we are assigning a very unusual meaning to that term, but it will not be altogether, perhaps, without warrant, if it be considered that a notion prevailed very early in the Christian Church that John did not die. But let our version and our comment be rejected, let Irenæus be allowed to assert that the Revelation was seen by John near the termination of Domitian's reign, we will enter our protest against the testimony of a father, who in contradiction to the plain account of the Evangelists, had the hardiness to assert that Jesus lived to be forty or fifty years of age; the folly to attempt to justify this assertion, by maintaining that it was necessary for the great leader of our salvation to sanctify every age of man, by passing through it himself, and the temerity to avow that this fact was communicated to their hearers by John and the other apostles.

Where external evidence is altogether wanting or dubious, we must endeavour to form our opinion of the true date of any work by the evidence which arises from the examination of its contents. We

make no pretensions to an accurate knowledge of the meaning of this obscure production, but we have long been very forcibly led to assign to it a much earlier date than that for which Mr. W. contends, by the close imitation which prevails in it of the language both of our Lord and his Apostles, relating, we are confident, to the desolation of Judæa. The internal evidence is, in our apprehension, decidedly in favour of the period immediately preceding the Jewish war, which terminated in the detruction of Jerusalem. Fully to demonstrate this would carry us far beyond our due limits, we shall therefore produce in our own justification, only one or two passages. In the very introduction it is announced as a revelation of things which must shortly be accomplished, and at the conclusion the writer is commanded to make known the prophecy immediately, because *the time* (of its accomplishment) *is at hand*. The coming of Jesus in every other book of the New Testament, we are persuaded, after a long and serious examination, uniformly means his coming to the judgment of Jerusalem, in the Roman armies: and in the Apocalypse it is said, 'He who testifieth these things saith, Surely *I come quickly*.' Even so replies the favoured writer, *Come* Lord Jesus! an aspiration in the highest degree absurd, if an advent, even in our own times not generally supposed to be near, were then in his view. In ch. i. 7. it is said, Behold he cometh with clouds, and every eye shall see him, and *they also who pierced him*, and *all the Tribes of the Land* (πασαι αι φυλαι της γης) shall wail because of him. This passage is parallel to Matt. xxiv. 30. xxvi. 64. and Luke xxi. 27. 32. The opening of the sixth seal in chap. vi. is manifestly descriptive of the accomplishment of the predictions of our Lord in Matt. xxiv. 29. Luke xxi. 25, 26. and xxiii. 30. The same event at least in part is described in chap. xi. 8. where Jerusalem is expressly mentioned, the place "where our Lord was crucified," nor can it, we think, be reasonably doubted that the same city is intended under the appellation of Babylon, in which "was found the blood of the prophets and of saints, and of all that were slain upon the earth;" a description corresponding most exactly with the concluding verse of the xxiii. chap. of Matthew's gospel. Many similar passages might be selected, which would be found to harmonize with the prophecies of our Lord and his Apostles, relating to the destruction of Jerusalem; the punishment of the unbelievers and the safety of the faithful in that trying visitation; but we must be content with having barely suggested the reasons by which we are induced to dissent from the author of the Dissertation before us; and to recur to that principle of interpretation which Wetstein and others have partly adopted; and to which we wish to see a greater degree of attention paid. In carrying on an investigation of the Apocalypse upon this principle, no little assistance might be derived from Nisbett's Scripture Doctrine, &c. and Cappe's Dissertations, especially that upon "the term and kingdom of Heaven, &c."

Having settled as he imagines the age of the Apocalypse, the archdeacon proceeds to examine the external evidence which affects its authority. Twelve writers of the second century are produced as bearing their testimony to the existence of the Apocalypse; and some of them to its being the work of John the Evangelist. Five of these Ignatius, Papias, the writer of the Epistle relating the martyrdom of Polycarp, the writer of an Epistle from the Gallic churches, and Athenagoras, bear no direct evidence; their testimony is wrested from one or two supposed allusions,

and these in every instance so slight, that it awakens our surprise that any advocate should cite such witnesses as these to appear. Athenagoras shall serve as a specimen of the rest. "Athenagoras, who was contemporary," says our author, "with Polycarp and Justin Martyr, is admitted by Michaelis from the allusion produced by Lardner to have been acquainted with the Apocalypse." p. 45. We turn to Lardner, and discover, vol. ii. p. 186, this passage. "He speaks of it as the general opinion of Christians that at the time of the resurrection, the earth shall deliver up her dead. "Και αποδωσειν μελλουσαν την γην τους ιδιους νεκρους." And by the side of this is placed the passage from the Revelation to which, with more precipitation we think than could have been expected from so cautious a critic, it is concluded it bears a manifest allusion. Rev. xx. 13. "And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them." "και ὁ θαλασσα, και ὁ ἁδης εδωκαν τους εν αυτοις νεκρους." We should scarcely have imagined that this could have satisfied even the avowed supporter of an hypothesis. And it is with regret that we see it advanced by the judicious Lardner, and acknowledged by the learned and inquisitive professor. But had the evidence of Athenagoras been more direct, it would not appear to us of great moment in this question. What authority ought any one to have in deciding the genuineness of any book, who can assert that *scripture* teaches us, (παλιν ἡμιν λεγοντος του λογου.) "If any one shall kiss a second time because it pleaseth him," &c.; and "a kiss is to be given so slightly that it may be rather only a salutation," &c.

The remaining witnesses we acknowledge are of a more important character. Yet there is not one of them to whom an unprejudiced enquirer might not be expected to raise a plausible objection. Shall *Irenæus* be admitted as a credible witness who asserts that there can be no more than four gospels, because Ezekiel saw no more than four living creatures in his vision? Shall we give implicit credit to Justin Martyr who attributed the inspiration of the Almighty to the Sibyl, and avers that he saw the remains of the 70 cells in which the Jewish translators made the Alexandrian version of the Old Testament? Shall we be guided in our decision by Melito, of whom we know only that he wrote upon the Apocalypse, not what his opinions were. Shall Papias, merely because he was a Millenarian be adduced to persuade us that the Apocalyse is the genuine work of an Evangelist? Must we rely without wavering, upon Apollonius and Theophilus, when we know that they, like most, if not all, the contemporary fathers of the church, did not hesitate to employ spurious and legendary works when they would serve their purpose? Even Clemens of Alexandria will be heard with caution by those who know with what confidence he quotes as divine an Apocalypse of Peter, the gospel according to the Hebrews, a book styled the Preaching of the Apostles, &c. &c. Nor will much stress be laid upon the testimony of Tertullian by any who consider how he speaks of the new Prophecies of Prisca and Maximilla, and who brings as evidence of the truth of the Millenarian doctrine, the extraordinary tale of a city (the new Jerusalem) seen for forty days together, hanging in the air over the country of Judæa?

In the next century we find Hippolitus and Origen, both believers in the genuineness of the Apocalypse. But unfortunately for our author's cause, the genuineness of the fragment ascribed to the former, is very generally called in question; and the latter of these fathers has ad-

mitted into the canon of scripture, or at least cited as of divine authority, other Apocalypses, and books acknowledged now to be spurious.

Such is the direct evidence which the learned Archdeacon has brought forwards in support of the divine origin of the Apocalypse; and then triumphantly asks "what addition of historical testimony can we require?" We confess ourselves to be of the few to whom this testimony appears insufficient. We acknowledge indeed, that most of these fathers of the church have proved the Apocalypse to have been in existence when they wrote, and that some of them regarded it as inspired scripture, the production of the beloved disciple; but when we find them generally of such weak judgment, and of such strong fancy, so disposed to quote with apparently equal reverence the gospel of Luke and the gospel of the Hebrews; the Epistles of Paul and the Shepherd of Hermas; we feel ourselves constrained to draw from their testimony no other conclusion than that in their times the Apocalypse of John as well as the Apocalypse of Peter, was in being. Upon the more important question of its divine origin we cannot allow them to determine for us; nor after all the attention we have paid to the subject, are we able with any satisfaction to determine for ourselves. The evidence which the Archdeacon has produced is not sufficient clearly to establish the claims of the Apocalypse to a divine origin. Nor are the objections which have been advanced by the Professors both of Geneva* and of Gottingen, such as to warrant an unqualified rejection of this extraordinary work. The question was agitated in the earliest period of the church, and we see no means of bringing it to a decision.

Of the internal evidence the Archdeacon himself, though he has conducted the enquiry with great ability, does not speak with perfect confidence. After advancing whatever can be advanced in its favour, he is compelled to sum up the whole in these words:

"We may, therefore, I trust, fairly conclude, that to the impregnable force of external evidence, which has been seen to protect the divine claims of the Apocalypse, a considerable acquisition of internal evidence may be added; or, at least, that this avenue, by which its overthrow has been so often attempted, is not so unguarded as its adversaries imagine. And the future labours of judicious commentators will probably add a continual accession to this weight of evidence; for, every prediction of this prophetical book, which shall be shewn to be clearly accomplished, will prove it to be divine; and, this being proved, there will then remain little or no doubt but that it proceeded from the pen of the beloved Apostle, to whom the early Fathers of the Church uniformly ascribe it."

Before we close our remarks upon the Dissertation, we must, for a moment attend to the observations of the Archdeacon upon the testimony of Eusebius. No one had a better opportunity than this indefatigable Historian and Collector, of forming a decisive opinion concerning the genuineness of the Apocalypse; and yet with all the evidence before him, and more than the Archdeacon possesses, Eusebius could not pronounce a determined judgment. "He represents the matter as in debate, and promises further information when it shall be settled by the testimony of the ancients; but it does not appear that he ever gave it." p. 78. The authority of Eusebius however is so great upon a question of this kind, that an author is determined to press

* The Historical discourse on the Apocalypse by M. Abauzit is very curious, but not always correct. The total want of references to the works of the Fathers, whose testimony he knew so well how to appreciate, is an important defect. If these were supplied, the treatise might be rendered eminently useful.

him into the service, and compels the unwilling historian to be a party in his cause. In order to this he supposes (as others indeed have done) that Eusebius in the 25th chap. of the third Book of his Ecclesiastical History, has distributed into four classes all the books pretending to a place in the sacred canon of the New Testament.

"1. The Ομολογουμενοι, Αναμφιλεκτοι, books universally read, and admitted to be genuine.

"2. Αντιλεγομενοι, Ὁμως Γνωριμοι Τοις Πολλοις, books objected to by some, yet acknowledged by *the* many, by the greater part of the Church.

"3. Νοθοι, spurious or apocryphal books, whose authenticity, or whose divine inspiration, was denied by the Church, but which might be usefully read, as containing pious thoughts, and no bad doctrine.

"4. Books published by heretics, which no Father of the Church has deigned to support with his external evidence, and which have no support of internal evidence, being discordant from the apostolical writings, both as to matter and manner."

Mr. W. then infers that the question was so far settled in the mind of Eusebius, that the Apocalypse must belong either to the first or third class, and by no means to the second or fourth: that by excluding it from the second class, he seems to shew that, till his times, it had been almost universally received by the Church; and that in his times, it had its place among the genuine undoubted books of sacred Scripture. All the reasoning of the Archdeacon in this place depends upon the accuracy of the above distribution; and that we call in question; we deny. Eusebius has thrown all the books which in his days laid any claim to be regarded as of divine authority into *three* classes: 1. The Ομολογουμενοι. These were the four Evangelists; the Acts; the Epistles of Paul; the first Epistle of John, and the first of Peter.—Επι τουτοις τακτεον, ειγε φανειη της Αποκαλυψις Ιωαννου." 2d. The Αντιλεγομενοι or Νοθοι. These were the Epistles of James and Jude: the second of Peter; the second and third of John; the Acts of Paul; the Shepherd; the revelation of Peter; the Epistle of Barnabas, and the Institutes (Διδαχαι) of the Apostles.—"επι τε ως εφην, η Ιωαννου αποκαλυψις, ει φανειη, ην τινες ως εφην αθετουσιν ἑτεροι δε εγκρινουσι τοις ὁμολογουμενοις." And the gospel according to the Hebrews. ταυτα μεν παλαι, adds the Historian. των αντιλεγομενων αν ειη. 3dly. The Οι ονοματι των Απος ολων προς των αιρετικων προσφερομενοι. These were the books published by heretics, and which no ecclesiastical writer had deigned to mention.

If this be the distribution that Eusebius has actually made; his testimony cannot be regarded as in favour of the genuineness of the Apocalypse. He barely mentions the fact that by some it was received by others rejected.

That by using the term νοθοι, Eusebius did not intend to form another class of books different from the Αντιλεγομενοι, is evident from the whole structure of the passage. He begins: των δε αντιλεγομενων, γνωριμων δ'ουν, &c. And then proceeds to enumerate all the works contained in our second division, and concludes, as we have just observed, with these remarkable words: ταυτα μεν παντα των αντιλεγομενων αν ειη. It is evident also from the manner in which he has introduced the term νοθος. After having spoken of the *genuineness* of the second and third epistles of John as doubtful; he immediately adds, "εν τοις νοθοις κατατεταχθω ΚΑΙ των Παυλου πραξεων η γραφη." Had he designed to throw what then follow into a third class distinct from the Αντιλεγομενοι just mentioned he would have inserted the particle δε after ειη; or he would have omitted the conjunction και before των πραξεων Παυλου.

That Eusebius distributed all the

books then known in the Christian Church into these three classes, is further evident from the conclusion of the 31st chapter of this same book, where he refers to his former arrangement by the different appellations of ἱερα γραμματα; αντιλεγομενα and παντελως νοθα. We might also observe in justification of the remarks we have now offered; that the works which Eusebius has called νοθοι in the 25th chapter, were undoubtedly quoted by many of the early Christian Fathers in such a manner as to prove, that however others might question their authority, they received them as genuine and authentic.

We have pleasure in bearing our testimony to the general correctness and elegance of the *Translation*. Occasionally indeed, it is needlessly close, as in the following instances:

Ch. x. 9. "And I went to the Angel saying unto him *to give me* (δουναι) the little book."

xii. 7. "And there was war in heaven, Michael and his Angels *for to fight*, (τω πολεμησαι) with the Dragon, and the Dragon fought and his Angels.

xiii. 16. "And he causeth all, both the small and the great, and the rich and the poor, and the freemen and the slaves *that they should give them* (ινα δωσιν αυτοις) a mark, &c."

How much better the common version, *to receive?*

In some passages the sense is totally obscured by this unnecessarily strict adherence to the idioms of the original. The following is a remarkable instance of this:

Chap. x. 6, 7. "And sware by him who liveth, &c. &c. that time shall be no more, but in the days of the voice of the seventh Angel, when he is about to sound, and the mystery of God was finished, as he hath declared good tidings to his servants the prophets."

In Mr. Wakefield's version of this passage the sense of the original is accurately expressed and all obscurity is avoided:

"And sware by him who liveth, &c. &c. that there should be no longer delay: but in the days of the sound of the seventh Angel, when he is about to blow his trumpet, the mystery of God should then be finished, according to his glad tidings to his servants the prophets."

The translation is, however, in general ably and faithfully performed. The text which the learned author has followed is that of Griesbach; on one side of the new version this text is arranged; and on the other the common English translation.

The critical notes are numerous and often useful. The following is deserving of attention, as it contains the true principles upon which alone many difficult passages in the New Testament can be satisfactorily interpreted, to which, however, we are persuaded the learned Archdeacon himself has not thought of applying them. We refer, amongst many others to those principally in which the resurrection is mentioned:

Ch. iii. 1. "*That thou livest and thou art dead.*] In the same figurative language, our Lord commanded his disciples to "let the dead bury their dead.*" The word νεκρος, a dead body, is used in its metaphorical sense: "*dead*," as Saint Paul expresses it, "in trespasses and sins: alienated from the *life* of God †." The same metaphor occurs frequently in Scripture. A person living in the defilements of the world, in whom the spiritual life in Christ hath little or no vigour, is said to be "dead while he liveth;" as on the contrary, of him who meets death in the discharge of his Christian duty, it is pronounced, that "he liveth, though he die ‡." "The use of this me-" taphor has been so common with the

* Matth. viii. 22. † Eph. ii. 1, 5. iv. 18.

‡ John xi. 26. Matt. iv. 16. Rom. viii. 6. Eph. v. 14, 1 Tim. v. 6. 1 Pet. iv. 6. 1 John iii. 14. Jude 12.

"Jews, that, as Maimonides informs us, * "they proverbially say, Impii etiam vivent vocantur mortui, The wicked are "dead, even while they are alive; for he, "saith Philo †, who lives a life of sin, "τεθνηκε τον εν βιοις, is dead as to a life of "happiness; his soul is dead, and even "buried in his lusts and passions. And "because the whole Gentile world lay "more especially under these unhappy "circumstances, whence the Apostle styles "them sinners of the Gentiles ‡, it was "proverbially said by the Jewish doctors, "Populi terrarum, i. e. Ethnici, non vivunt, the heathens do not live." § An attention to this use of the words *death, die, dead*, &c. in this figurative language of Scripture, will tend to illustrate many passages otherwise obscure. Such are Matt. xxii. 32. iv. 6. Luke i. 79. Rom. vi. 2. viii. 6. 2 Cor. i. 9, 10. iii. 6. 1 Pet. iv. 6. So likewise in the sequel of this prophetical book, where it is reasonable to expect that such words will be used in this their acknowledged metaphorical sense, as in this expression of our Lord to the Church of Sardis, which serves as a clue to the rest. For the whole is his prophecy or revelation, given to him, and delivered by him. ‖ We find also that the early writers of the church, who succeeded the apostles, applied these words in the same figurative meaning. In this acceptation Ignatius uses the word *death*. ¶ In the persecution of the Christians under M. Aurelius, some had denied the faith; these are styled νεκροι, *dead*; but being afterwards enabled to profess their belief in Jesus, even in the face of torture and of death, they are then said to be *restored to life*. The passage is expressive, and may be seen at length in Euseb. Hist. Eccles. lib. v. c. i. Tertullian has frequently used the words *death* and *die* in this figurative sense: Mortuus es qui non es Christianus. ** Apostoli de mortuis vivos faciebant, hæretici de vivis mortuos faciunt." ††

We could easily select many other remarks highly creditable to the author's learning and talents; but this would carry us beyond our due limits.

We shall therefore now proceed to exhibit in as brief a manner as possible, the application which the learned Archdeacon has made of the prophecies contained in the Apocalypse. The contents of the Apocalypse are arranged under two great divisions; entitled α ειδες; and α μελλει γενεσθαι; the first containing the then present state of the Christian Church in Asia; and the second, the events which were to happen. The first occupies the three first chapters; and the second the four which follow. In these four chapters, by the successive opening of the six first seals, a general sketch or outline of the whole Christian History is traced; and all the remaining part of the book is designed to fill up some important intervals; to retrace the history; and to supply many events which were only touched upon before.

The *first seal* represents the origin of the Christian doctrine in its purity; the *second* denotes the enmities, the schisms, and the contentions which began to arise amongst Christians about the end of the second century; the *third* contains the symbolical representation of the ignorance which succeeded. The *fourth* denotes the harsh and usurped dominion which we call the papal tyranny. The *fifth* represents the cry of the martyrs from the death of our Lord till the great day of recompence; and the *sixth* is a description of that great day, when persecutors shall meet with exemplary punishment, and the faithful servants of God be rewarded and honoured.

* More Nevoch. lib. 1. † Lev. Alleg. c. 1. ‡ Gal. ii. 15.
§ Whitby on 1 Pet. iv. 6. ‖ Ch. i. 1.
¶ Epist. ad Trall. sect. 6. ** De Carne Christi, sect. 2.
†† De Præsc. Hæret. sect. 30. See also Cyprian's Epistles 10 & 27, where the same metaphor is used.

Upon the opening of the seventh an awful silence takes place.

"This silence in heaven has been supposed to express, or at least to allude to, that custom of the Jews, whereby they joined their silent prayers to the offering of the incense. But this silence takes place *before* the time of incense; before the angel takes his station at the altar. And there is an intervening action between the silence and the offering of incense, namely, the procession of the seven angels; each of whom is presented with his trumpet. This silence, therefore, though it may bear a certain degree of allusion to the temple service, and may even be supposed to continue during the service which follows, seems to be exhibited for another purpose; to denote, as it appears to me, a change in the mode, or in the subject of the prophecy; to disunite the succeeding scene from that which had gone before; to unfold a new chain of prediction. The connexion, which had hitherto united the seals, is broken; the seventh seal stands apart; and then produces a new method of representation, and a new series of events, to which the silence in heaven, and the offering of incense are preparatory. But if a new series of events is to be exhibited, whence are we to expect it will take its date. Under the sixth seal, preceding this which contains the trumpets, the rapid sketch of the Christian history was brought down to the last great day of recompense. Where then are we to expect that this renewed history will begin? From the earliest times of Christianity, or, to speak more properly, from the period when our Lord left the world in person, and committed the Church to the guidance of his Apostles. From this time, the first seal takes its commencement; from this also the first trumpet. This is the beginning, settled by the agreement of divines, of the second Advent of Christ, the proper subject of the Apocalyptic Prophecies."

The trumpets are preceded by the casting of fire from the altar, and incense upon the earth. This symbolical action is designed to represent the heavenly origin of the Christian religion, which soon mixed with the passions and worldly designs of men, and produced signal commotions. These are introduced by the sound of the trumpets.

The *first trumpet* denotes the first persecution raised by Jewish zealots against converted Jews. The *second*, the persecution of idolaters against the Gentile churches. The *third* signifies the corruptions of doctrine, occasioned by the great adversary of mankind. The *fourth* represents the age of Gothic darkness and superstition. The *fifth* the rise and progress of Gnosticism; and the *sixth*, the Mahomedan imposture. The rise of the papal superstition and the reformation are detailed in the little book. The witnesses are the confessors of the pure faith, said to be two to signify the smallness of their numbers.

The seventh trumpet sounds, and we are carried back again to the ages that are past. The scene is removed from Earth to Heaven; and in the symbol of a woman in travail, we see the Church as she existed from Adam to Christ, labouring with the momentous birth of the promised Saviour. We see also the adversary; the ancient serpent who is called the Devil and Satan, waiting to seize and destroy the seed of the woman that is destined to bruise his head: Jesus is born; but from the threatening jaws of the dragon is caught up into heaven; that is after the hour of his enemies is passed. After his death and resurrection he is seated at the right hand of the Majesty on high. The dragon then turns to distress the woman who flies into the wilderness, to a place prepared of God, to be nourished there 1260 days; by which we are to understand, that during 1260 years, the Church was compelled to live in a retired and persecuted state. The first or chief instrument of the emnity of the Dragon, was the beast from the sea, or the Roman pagan power. The next was the beast from the land, distinguished by two horns;

that is, the antichristian impostures springing up in the midst of the christian world, Mohammedism and Popery; which arose together in the year 606. This beast is marked by the number 666, concerning which Mr. W. observes:

"I have not been able to devise any plausible interpretation of this number. The verse which contains it being wanting in some of the MSS, I had entertained some suspicion that it did not belong to the true text; but it appears upon enquiry to be genuine. The early comment of Irenæus upon it, appealing to ancient MSS. for the genuine reading, (ad fin. lib. v.) stamps it with great authority. And I do not find that any of the commentators since his time have produced any more probable conjectures than that of this Father. The word *Lateinos* was first produced by him: and modern commentators adhere to it*. Others compute the number of the beast from the time of the vision, seen by Saint John in Patmos; and thus bring the 666 years to the year of our Lord 756, or 758, when the Pope obtained his temporal power. I confess myself far from satisfied with any of the methods hitherto produced for solving this difficulty."

The lamb and his followers are next presented to our view upon Mount Sion: a picture of the "true suffering church; which throughout the reign of the dragon, beast, and false prophet, refuses to worship the image, and receive the mark of the beast." And four angels by different proclamations, warn and encourage christians in time of trial, to preserve allegiance to their Lord the lamb, whose banner is now unfolded: these warnings and encouragements are accompanied by a general view of the judgments of God, under the imagery of harvest and vintage.

"As seven angels by sounding the alarm had foreshewn the several shocks which the church should sustain from her enemies; so now seven angels, by pouring forth seven vials express the vengeance of the Almighty, poured out on the triumphant world by powers checking their career, imbittering their success; and finally overwhelming them in destruction."

"They are not to be accounted, as the word πληγη expresses, so many blows or strokes; visitations of Divine Providence on unrepentant sinners. Such fell on Pharaoh and the hardened Ægyptians, who, persisting in their obstinate opposition, were overwhelmed in the Red Sea. The number seven implies a *complete* visitation†. "When "I begin, I will also make an end, saith "the Lord‡." So, with the last of these Vials, "the wrath of God will "be completed." And it is in allusion to this *completion*, that they are called "the "*last* plagues;" for they do not seem to extend to the very last times of *final* judgment, but to end with the beast and false prophet finally and completely subdued; with whose action therefore they seem cotemporary."

The first vial denotes the defeat of the purposes of the early enemies of the Gospel. The *second* represents the miserable state of those who were made converts by terror or force. The *third* is expressive of the unhappiness of those who rejecting the pure christian doctrine, receive in lieu of it a burdensome yoke of superstition. The *fourth* signifies the baneful feuds and animosities which raged amongst the persecutors themselves. The *fifth* denotes the punishment which falls upon the abettors of the great antichristian usurpations: they love darkness, but it does not satisfy them.

The *sixth* vial is not yet poured: it may perhaps signify that at the end of the 1260 years, whenever that shall be; the Mohammedan imposture shall be destroyed, in order that the eastern nations may be converted.

"3. Under *the seventh Vial*, the same kind of apparatus appears, as under the sixth Seal and under the seventh Trumpet; but with this additional information; that "the great city became di-

* See Bp. Newton, &c. on this passage.

† Note, ch. i. 4. ‡ I Sam. iii. 12.

"vided into three parts, and the cities of "the nations fell; and the great Babylon "was remembered before God, to give her "the cup of the wine of the fury of his "anger." This particular description is the proper subject of the *Vials*; in which *the wrath of God is represented as poured on his enemies.* The great city is the same which we find mentioned in ch. xi. composed of "many people, "tribes, nations, and languages*;" and seems to be the universal assemblage, or combined power, of the wicked and worldly, who at the instigation of Satan, and under the expectation of earthly reward, or fear of the beast, shall have set themselves in opposition to the God of Heaven, and to the reign of his Anointed. The division of this community into three parts, must be explained by the event, when the prophecy shall be fulfilled. The cities of the nations may perhaps be associations for worship, pagan and idolatrous, beyond the pale of the great city, of the corrupt Christian-antichristian Church. All such are to fall at this time, before the great Lord and Conqueror, "whose kingdom is an everlasting king-"dom, and all dominions shall serve "and obey Him†." But of all the cities, or communities of Religion, which are opposed to the city of God and of Christ, —to the heavenly Jerusalem, the *great Babylon*, is especially remembered for her, (the harlot, the adulteress, the apostate Church,) the cup of God's anger, the vial of his wrath, is especially prepared. "For it is not an open enemy "that hath done me this dishonour; for "then I could have borne it;—but it was "even thou, my companion, my guide, "and my own familiar friend ‡." The description therefore of this city, of her domination, and of her fall, is related; and becomes the especial subject of the two ensuing chapters; where we shall be enabled to unveil her, and to expose her abominations."

The great Babylon, it is almost needless to say, is the Papal Usurpation. After her fall impiety declines; the great dragon is bound, and the Millennium begins.

"Much has been written upon this promised Millennium, or reign of the Saints; yet little that can afford satisfaction to the judicious. The meaning of a prophecy of this kind can only be made manifest by the event which is to fulfil it. Before that time shall arrive it is unsafe to conjecture after what method it shall be fulfilled; whether, as some prophecies *literally*, or as others, *typically*; whether the departed Saints and Martyrs shall actually be raised again in their own persons, to effect so glorious a change in Religion and morals; or, whether, like Elijah in the person of John Baptist, and David in that of Christ, they shall live again in the persons of other saints, who shall fulfil their characters and offices, no man may presume to determine. It is best therefore, after the example of the wise father Irenæus, respecting another prophecy, to "*wait the completion of the "prediction.*" Yet, if we are not permitted to descend to a special interpretation, we may receive advantage from a *general* view. We may confidently indulge a well-grounded expectation, that happy times, of long duration, are yet destined for the Christian Church, *even here upon earth.* For the days will come, and seem at no very great distance, (the present century may perhaps disclose them,) when, the beast and false prophet being removed, and Babylon sunk for ever, the devil, that ancient foe, shall be deprived of his wonted influence; and the prophecies, which in the Old Testament, as well as in the book of Revelation, promise happy times, shall be accomplished."

After this grand period another apostacy is to take place of a new kind; when the enemies of the christian church shall be numerous as the sand upon the sea shore: "but on these prophecies little can be conjectured with safety."

"They are to be handed down to the Church of the latter days, even as those prophecies, which we have seen fulfilled, have been delivered to us; and with this consolation, that this 'overflowing of 'iniquity,' whenever it arrives, shall be miraculously and completely ter-

* See note ch. xi. 8. 13. † Dan. vii. 27. ‡ Psalm lv. 12, 14.

nated*. And this is the last successful effort of Satan against the Church. He is then consigned to his *eternal* prison."

Nothing then remains but the general judgment, followed by the punishment of the wicked; and the settlement of the pious in the Heavenly Jerusalem.

In many respects this interpretation will be found to differ from what other men of ingenuity have adopted. We will not presume either to approve or to censure; because we confess, and without any reluctance, that the whole is an enigma which we cannot fully resolve: but we may be allowed again to express our surprize, that this, or any such meaning should be assigned to a prophecy which is ushered in by these remarkable words; "The Revelation of Jesus Christ; which God gave unto him, to shew unto his servants *things which must come to pass in a short time.*"

ART. II. *A Dissertation on the Prophecies that have been fulfilled, are now fulfilling, or will hereafter be fulfilled, relative to the great Period of* 1260 *Years; the Papal and Mohammedan Apostasies, the tyrannical Reign of Antichrist or the Infidel Power, and the Restoration of the Jews. By* GEORGE STANLEY FABER, *B. D. Vicar of Stockton upon Tees. In two Volumes.* pp. 359. 414.

NO inconsiderable portion of these volumes is occupied in controverting the principles of former expositors, and in attempting to disprove either wholly or in part the systems which have been formed by Sir I. Newton, the learned J. Mede, Bishop Newton, Whitaker, Zouch, Kett, and Galloway. The principles upon which Mr. Faber has proceeded in his investigation of the prophecies contained in the book of Daniel, and the Apocalypse of John, are the three following:

"1. TO assign to each prophetic symbol its proper definite meaning, and never to vary from that meaning;

"2. To allow no interpretation of a prophecy to be valid, except the prophecy agree, in every particular, with the event to which it is supposed to relate;

"3. And to deny, that any link of a chronological prophecy is capable of receiving its accomplishment in more than one event."

"If we examine, says our Author, the predictions of Daniel and St. John agreeably to these principles, we shall find, that *two great enemies* of the Gospel, *Popery* and *Mohammedism*, are described as commencing their tyrannical career together at the beginning of a certain period which comprehends 1260 *years* and as perishing together at the end of it: that, towards the close of this period, *a third power* is introduced; whose characteristic marks are a total disregard of all religion, an impious determination to do according to his will, and an open profession of absolute atheism, blended nevertheless with the worship of a certain foreign god and other tutelary deities whom his fathers never knew: that *this last power* is likewise destined to be destroyed at the end of *the* 1260 *years*: that he will previously unite himself, for political reasons, with *Popery*: that the stage of their joint overthrow will be *Palestine*: and that, when the period of 1260 *years* is completed, *the restoration of the Jews* will commence. All these matters may, I think, be clearly deduced from prophecy: and the actual completion of many predictions relative to them afford us ample warrant for concluding, that the rest will likewise be accomplished in God's own good season."

These things, and more than these, are thus deduced from the prophecies of Daniel. The prophetic dream of Nebuchadnezzar, chap. iv. and the vision of the four beasts, bear the same import, "equally predicting that from the æra of the Babylonian Monarchy to the commencement of the Millennium, there should be four, and no more than

* So Ezek. xxxix. 6. Isaiah xlvii. 13, 14; xxxiii. 14.

four empires, (the Babylonian, the Medo-Persian, the Macedonian, and the Roman,) universal so far as the church is concerned." The ten toes of the iron and clayey feet of the image in the dream, and the ten horns of the fourth beast in the vision, presignify the ten kingdoms that arose out of the Roman Empire. 1. The Ostrogoths in Mœsia. 2. The Visigoths in Pannonia. 3. The Sueves and Alans in Gascoigne and Spain. 4. The Vandals in Africa. 5. The Franks in France. 6. The Burgundians in Burgundy. 7. The Heruli and Turingi in Italy. 8. The Saxons and Angles in Britain. 9. The Huns in Hungary. 10. The Lombards at first upon the Danube and afterwards in Italy. But in one respect the vision differs from the dream: among the ten horns rises a little horn, before whom three of the first horns are plucked up by the roots. This little horn typifies the spiritual kingdom of the pope, which began in the year 606, when Phocas the usurper of the Constantinopolitan throne, made Pope Boniface III. universal Bishop, and supreme head of the church; and the three kingdoms successively eradicated before the little papal horn, are the kingdoms of the Heruli, of the Ostrogoths, and the Lombards.

"These matters so important to the Church having been clearly set forth, the Holy Spirit, now purposing to describe the exploits of *another great enemy* to Christianity; recalls, in the vision of *the ram and the he-goat*, the attention of Daniel to *the second* and *third empires*, whose prophetic history had been already detailed, for the purpose of introducing *another little horn*, which was to come out of *one of the principal horns of the Macedonian beast*, as *the former little horn* sprung up among *the ten horns of the Roman beast*.

"In Daniel's vision of *the ram and the he-goat, the ram* symbolizes *the same power* as *the bear* mentioned in the preceding vision; and *the he-goat, the same power* as *the leopard*. *The ram* therefore, standing before the river, is *the Medo-Persian empire*; and *his two horns* are *the two kingdoms of Media and Persia: the higher one*, which came up last being *Persia*, the head of the empire; and *the lower one*, which came up first being *Media*, united with, though subjected to, *Persia*. *The ram* extended his conquests *westward, northward*, and *southward*: *westward*, as far as the extreme limits of Asia; *northward*, over Armenia, and Cappadocia; and *southward*, over Egypt, and as far as the Persian gulph. *Eastward*, he made comparatively but little progress, being stopped by the vast deserts of Tartary, and the mighty empire of Hindostan.

"In the midst of his progress, however, and at the very time when no other beast could stand before him, he was attacked by an unexpected enemy, *the he-goat*, or *the Macedonian empire*. Moving with unexampled rapidity from the west, the founder of this mighty sovereignty soon completely overthrew *the ram*, and broke *his two horns*. After this daring exploit, *the he-goat* "waxed very great," extending his arms even into Hindostan, as well as subjugating Egypt and all the other dominions of *the ram*. But, notwithstanding this sudden and astonishing acquisition of power, *his great horn* was destined to be broken even in the very height of his strength. Accordingly, the imperial dynasty of *the great horn* lasted no more than fifteen years after the death of Alexander; within which short space of time his successors, Phillip Arideus, Alexander Ægus and Hercules, were all murdered. After them *the empire* was divided into *four kingdoms*, typified by *the four horns of the goat*, and *the four heads of the leopard*, mentioned in the preceding vision. Cassander held *Macedon and Greece*; Lysimachus had *Thrace and Bithynia*; Ptolemy made himself master of *Egypt*; and Seleucus obtained *Syria and the East*. Thus exactly was fulfilled the prophecy, that *four kingdoms* should arise out of Alexander's empire, governed by princes of his own nation, though neither of his own family, nor with power equal to that which he had possessed."

The little horn of the he-goat concerning which many discordant opinions have been held, Mr. Faber con-

tends is designed to signify the religion of Mohammed which may be said to have arisen in the year 606, when Mohammed retired to the cave of Hera, to fabricate his pernicious system. Here Mr. Faber sees, "the desolating abomination of the he-goat's little horn springing up at the very time when we were taught by prophecy to expect that it would spring up; small at first, but soon waxing exceeding great, and in a very short space of time succeeding in completely polluting the spiritual sanctuary of the church. It made its first appearance at Mecca, soon invaded the territories of the Syrian horn of the he-goat, and afterwards, exclusive of its propagation in other regions, spread itself over the whole Macedonian Empire." At the conclusion of the 1260 years, this tyrannical superstition is *to be broken without hands*, but the idea which is to be affixed to these words Mr. F. does not attempt to determine.

"DANIEL, having in his *two former visions* predicted *the tyranny of the twofold Apostacy of Popery and Mohammedism*, proceeds in his *concluding prophecy**, to give a most accurate account of the subversion of *the Medo-Persian empire*, the rise of *the Macedonian empire*, its subsequent division into *four kingdoms*, the wars of *the Greek kings of Syria* and *Egypt*, and *the conquest of Jerusalem by the Romans*. The whole of this, which is only an *enlarged* and *literal* repetition of his former *brief* and *symbolical* predictions, serves as a kind of chronological introduction to the history of *the king who was to magnify himself above every god*; in the same manner as the vision of *the four beasts* conducted us to *the tyrannical reign of the papal horn*, and the vision of *the ram and the he-goat* to *the exploits of the Mohammedan horn*."

In order to determine what power the prophet meant to describe under the character of this infidel king, Mr. F. is lead to enquire into the import of several other expressions connected with this part of the prophecy, and he finds, or supposes that he finds in the sacking of Jerusalem by the Romans, *the abomination of desolation*; in the Christian Emperor Constantine, the *little help*; in the reformers, the *men of understanding*; and in their sufferings, *the second persecution*. The infidel king therefore must be some power arising after the reformation.

"And shall we," exclaims Mr. F. "while recent events are yet fresh in our memory, find any difficulty in pointing out *the nation*, prefigured by *the infidel king*? Have we not all beheld a mighty people, *after the period of the reformation*, and *during the last days of open blasphemy and profaneness*, rising up as one man, and throwing off every restraint both civil and religious; dirsegarding at once the dignity of their sovereign, and the high majesty of heaven; trampling upon the rights both of individuals and of nations with *liberty*, *humanity*, and *philanthropy*, ever in their mouth; and professedly rending asunder all the endearments of social life, as if human nature could only be perfected by being previously brutalized? When we consider both the character of *the infidel king*, and *the period at which Daniel predicted his manifestation*, we can scarcely hesitate to pronounce him to be *revolutionary France*."

"At present therefore we may pronounce *the king* to be *a motley monster*, compounded of *Atheism* and *Popery*; inwardly *an atheist*, outwardly *a papist*: still doing according to his will, and exalting himself; still insulting and tyrannizing over his weaker neighbours; and still scourging the members of that *Apostasy*, which he now professes to venerate and uphold. In this state, or in some state similar to it, he will continue to the end of *the 1260 years*, and till the commencement of *the restoration of the Jews*; when, like his brethren in fraud, violence, and iniquity, "he shall come to "his end and none shall help him." Meanwhile, whatever may be his ostensible creed, he is still the same tyrant, as when he began his demoniacal career. The laws of nations, and the hitherto universally acknowledged rights of am-

* Dan. x. xi. xii.

bassadors, he violates with the same contempt of every principle of justice and honour, as he heretofore overleaped the laws of his country, and trampled upon the rights of individuals. The privileges of neutral states are disregarded by him, when he conceives that his interests may be promoted by the murder of a Bourbon. In fine, despising the petty villanies of a private robber, he takes a bolder flight of rapacity; and, while with high vaulting ambition he extends on every side the limits of his dominions, he distributes among those, who are base enough to concur with him in his schemes of plunder, whole provinces of a once independent empire under the specious name of *indemnities*. But, gigantic as may be his projects of universal domination the time is rapidly approaching, when 'the Son of man will come in 'the clouds of heaven,' and establish the last universal sovereignty, that of *the symbolical mountain*. Then shall '*the 'fourth beast* be slain, and his body de-'stroyed;' then shall each of *the little horns* be broken: then shall *the infidel tyrant* 'come to his end;' and then shall the victorious Word of God receive from his Almighty Father 'domi-'nion, and glory, and a kingdom, that 'all people, nations, and languages, 'should serve him: his dominion is an 'everlasting dominion which shall not 'pass away, and his kingdom that which 'shall not be destroyed."

Towards the close of his career, this atheistical king is to meet with a most powerful opponent in a mighty king of the north, and with a less vigorous resistance from a king of the south. The king of the north, Mr. Faber thinks we can scarcely doubt is the colossal monarchy of Russia, but what state is meant by the king of of the south he allows is not quite so easy to determine.

"As for the predicted wars of *the infidel power* with *these two sovereigns*, none of them have yet received their accomplishment. The prophet begins his account of them with declaring, that they shall happen at *the time of the end*. The time therefore is not yet; for *the* 1260 *years* have not yet elapsed, consequently *the time of the end* is not yet come. Assuredly however will *Antichrist* hereafter invade Palestine in conjunction with *the false prophet* and *the king of the Latin earth*: and, though the tidings out of the East and out of the North* may trouble him, will succeed in planting the tabernacles of his palaces *between the seas*† in *the glorious holy mountain*: yet, notwithstanding the temporary prosperity of his affairs, he shall come to his end, and none shall help him. The destruction of *the monster* and *his confederated host* will be contemporary with the beginning of *the restoration of the Jews*‡: both will alike take place at the end of *the* 1260 *years*. Few therefore of the present generation can expect to behold him go forth with great fury to destroy, and *under the pretence of religion* to devote to utter extermination those who oppose him: few can expect to witness his predicted invasion of *Palestine*, his capture of *Jerusalem*, his *tremendous destruction between the two seas*. Awful as the scenes have been, which we have beheld as it were with our own eyes, a yet more dreadful prospect extends before us, ere the blessed reign of Christ upon earth shall commence. The revealing angel, who shews to Daniel *that which is noted in the Scripture of truth*, concludes his prophetic narrative with informing him; that, at the period when *the atheistical tyrant* is destroyed, '*there shall be a 'time of trouble, such as never was since 'there was a nation even to that same 'time.*' Nor can we wonder, that that era should be marked with peculiarly horrible events, when we recollect that it

* I think it *probable*, that these tidings may relate to the restoration of the Jews. "The tidings from the East and North," says Mr. Mede, "may be that of the re-"turn of Judah and Israel from those quarters.—Or, if these tidings from the North "may be some other thing, yet from the East I may have some warrant to apply to "the Jews' return, from that of *the sixth vial* in the Apocalypse, where the waters "of the great river Euphrates are dried up to prepare the way of the kings of the East." Works Vol. II. P. 1001.

† The *Dead sea* and the *Mediterranean sea*, between which Jerusalem is situated.

‡ Dan. xii. 1.

is to witness the dying struggles, not only of *Atheism*, but likewise of *Popery*, and *Mohammedism*. It is an era, however, which will be terrible only to the enemies of the Church of Christ. Those, who have come out of *the mystic Babylon*, will not be partakers of *her last plagues*."

Such are the events which our learned expositor discovers in the prophetic visions of Daniel. He next proceeds to examine the kindred prophecies of John, but as his subject confines him to those parts of the Apocalypse which he supposes to relate to the 1260 years of the great apostacy: he passes over the seven first chapters, and commences his observations with the opening of the seventh seal which comprehends all the seven trumpets.

The opening of the seventh seal is attended with silence in heaven; and as this seal is thought to introduce the first incursions of the Goths; the silence, according to Mr. Faber's doctrine of symbols, denotes the state of mute and anxious expectation in which the church anticipated the grand irruption of the Gothic Monarch Alaric. This irruption is denoted by the *first* trumpet.

The *second trumpet* is the destruction of Rome by Genseric, A. D. 455. The star of the *third trumpet* is the prince of Rome, or the line of the Western Cæsars which was hurled from the political heaven in the year 476. The eclipse which followed the sounding of the *fourth trumpet* denotes the diminished power of the Roman Empire, by the fall of the western dominion. He that letted, being now removed; that is, according to Mr. Faber, the civil power in Rome no longer existing to oppose the rise of the spiritual dominion of the Pope: the prophet commences the history of the great apostacy, which he details under the *three last trumpets*, usually denominated the *three woe-trumpets*.

At the sounding of the *fifth*, or *first* woe trumpet, a star which had fallen from heaven to earth opened the bottomless pit, and let out a vast swarm of locusts with their leader Apollyon at their head. The star is the apostate Nestorian monk *Sergius* or *Baheira*, who assisted Mohammed in the forging of his imposture: Apollyon is Mohammed who issued from the bottomless pit; that is, assumed the prophetic office in the year 612. Five prophetic months from this year; i. e. in the year 762, the Saracens ceased from their locust devastations and became a settled people; and the Caliph Almansor built Bagdad, and called it the city of peace. At the sounding of the 6th *Angel*, the four angels bound in the Euphrates are loosed, prepared to slay the third part of men for an hour and a day, or month and a year. These four angels are the four Sultanies of the Turks, the capitals of which were Bagdad, Damascus, Aleppo, and Iconium. These were long restrained by the Crusaders; but in the year 1281, gained their first victory over the Greek Empire; and in the year 1672 wrested Kameniec their last conquest from the Poles.

"Having thus shewn the effects of *two first woe trumpets in the East*, next passes to the collateral and contemporary history of *the West*: for *the same woe-trumpet*, which called into action *the Mohammedan Apostasy*, produced likewise the developement of *the papal Apostasy*; both these *two little horns* commencing their joint reign of 1260 *prophetic days* in the self-same year.

"In order to avoid needless confusion, the Apostle throws the *whole* history of *Popery*, during *the whole* 1260 *days*, and under *all the three woe-trumpets*, into a sort of episode to his *general* series of prophecies; which he terms *a little book*, or *codicil*, to his *greater book of the Apocalypse*. This *little book* comprehends the *eleventh*, *twelfth*, *thirteenth*, and *fourteenth chapters of the Revelation*: and, in point of chronology, all these chapters run parallel to each other, relating severally, though with some variety of circumstances, to the same period and the same events; so as to form jointly *a complete history of the western Apostasy, and of all the principle actors in it*."

In explaining this part of the prophecy, Mr. F. considers the contents of the little book in five sections. 1. The prophesying of the witnesses. 2. The war of the dragon with the woman. 3. The ten-horned beast of the sea. 4. The two-horned beast of the earth. 5. The collateral history of the true church, and the harvest and vintage of God's wrath.

1. *The two witnesses*, are two churches; the church before the advent of our Lord, and the church after his advent: the church founded upon the prophets, and the church founded upon the apostles. The prophesying of the two witnesses, is the zealous avowal of the principles of the Gospel by the spiritual members of the catholic church. The beast of the bottomless pit that makes war against them, is Daniel's fourth beast, or the Roman Empire; and his last head by which he slays the witnesses, is the line of the Gothic Emperors in the west; the first of whom was Charlemagne, and whose representative at the time of the reformation was Charles V. At the reformation the two witnesses received in Germany, by the formal association of the protestant princes in the league of Smalcalde, political life; and they were politically put to death by the victory of Charles V. at Mulburg.

"By this decisive victory the cause of *the reformation* seemed irretrievably ruined in *Germany*, the *street of the great city where their dead bodies lay unburied:* the mass was restored; protestantism was in a manner suppressed; and they that dwelt upon *the Roman earth*, the papists of the various tongues and nations into which *the great city* had been divided by the incursions of the Goths, rejoiced over *the two prophets* that tormented them by their troublesome admonitions; and made merry; and sent gifts one to another. But this joy was of no long continuance. The sure word of prophecy had declared, that it should last only *three years and a half*. Accordingly the reformers again stood upon their feet at Magdeburg in the latter end of *the year* 1550; and in *the December* of the same year defeated the Duke of Mecklenburg, and took him prisoner. Great fear now fell upon all that saw them; but the time was not yet arrived, when they were finally to ascend into *the symbolical heaven*, in the very sight of their enemies. This was at length accomplished by the peace ratified at Passau *in* 1552, and confirmed at Augsburg *in* 1555; by which the protestants were allowed to enjoy the free exercise of their religion. Then it was, that *the two prophets ascended into heaven*, or in other words, *became an acknowledged church*. Hitherto, although possessing *political life*, they only stood upon their feet on *the earth*, surrounded and assailed by their imperial and papal enemies: but now they triumphantly ascended into *heaven*, and firmly established themselves in direct opposition to their enemies who beheld them, *the first beast* and his instigator *the second beast*."

This is represented as being succeeded by an earthquake; which Mr. F. considering as a symbol of a violent revolution either religious or political, has no scruple to assert denotes the French revolution. France is the tenth part of the city, or the Roman Empire: it fell in the year 1789; and in the earthquake were slain seven thousand men of name; the remnant were affrighted, acknowledged their fears, and were stigmatized as *alarmists*.

On the 12th of August, 1792, the *third woe trumpet* began its tremendous blast: Antichrist, the infidel king, on that day stood revealed in all his horrors; "and the long continued efforts of Popery and Mohammedism were constrained to hide their diminished heads in the presence of a gigantic monster; who alike trampled upon the laws of man and defied the majesty of heaven."

2. The war of the dragon with the woman. The dragon is the devil; the grand deceiver of the whole world, the main spring of the apostacy. Heaven is the church general; the woman is the spiritual church consisting of true believers; the part of

heaven occupied by the dragon is the nominal church of the apostacy. The man child is the mystic word of God.. Of this man child the church continued travailing six centuries; when the dragon, the instigator both of the Mohammedan and the Papal superstitions, attempted by their means to devour the child; but the child was caught up to heaven; that is, the word was still received and honoured by the true church, the Waldenses, the Hussites, &c. &c. Michael and his angels warring against the dragon and his angels, are the powers of light; true believers, opposing the powers of darkness, the enemies of the truth. At the æra of the reformation the great victory by the former was atchieved; and the dragon driven from heaven, from the church, retired to the earth and the sea, or the papal Roman Empire in general; and thence renewed his attack upon the spiritual church, by means of the artifices, and the writings of infidels. These are the flood which he pours from his mouth against the woman: but the earth helped the woman: "congregated Europe; met the infidels in arms; and by the general pacification in 1801; atheism was displaced from his throne; and christianity was nominally at least restored. But the triumph of the woman is not yet complete; nor will it be finished till the end of the 1260 years.

3. The seven headed and ten horned beast of the sea, is the same as the fourth beast of Daniel; the temporal Roman Empire: the seven heads denote 1. Kings. 2. Consuls. 3. Dictators. 4. Decemvirs. 5. Military Tribunes. 6. Augustan Emperors. 7. Carlovingian Patricio Emperors. This last head Mr. F. calls his double or septimo-octave head. The beast was wounded to death in his sixth. He revived in his seventh, when Charlemagne became master of Italy under the title of Patrician of Rome in 774. This head continued but a short space. In the year 800, Charlemagne assumed the imperial dignity, "which has ever since been borne by a prince within the limits of the old Roman Empire, and which has ever since given him precedence over the ten horns, by constituting him in a manner their head." p. 190. His ten horns are the kingdoms into which the western empire was divided.

4. The two horned beast occupies the place of the little horn of Daniel. It denotes the catholick church of Rome; the two horns are the Romish Clergy, regular and secular. This ecclesiastic power; this false prophet by prevailing upon the whole Roman Earth to adopt the worship of images; and the persecution of the saints, caused the earth and all that dwell therein to worship the first beast; that is, to respect and cherish the principles by which Pagan Rome had been distinguished: by pretending to work miracles, he establishes image worship; and by various artifices gives to the images which are adored the appearance of life. He also imprints upon all a mark, viz. that of the cross. The number of the beast is 666. In unravelling this noted enigma, Mr. F. lays down four principles. "1. It must be the name of the empire symbolized by the 10 horned beast. 2. It must be the name of some individual man. 3. It must be a name, borne along with some superstitious badge or mark, by every member of the beast, as a test of spiritual communion with his colleague the second beast; and under pain of a severe ecclesiastical interdict. And 4. It must be a name, which comprehends in its numerical letters the precise sum of 666." All these requisites Mr. F. finds in Λατινος. 5. The history of the true church during the period of the great apostacy, and the prediction of the harvest and vintage of God's wrath are included in the xiv. chapter of the

Apocalypse. The 144,000 are the same as the two witnesses, or the line of faithful believers, rejoicing even while they are oppressed, in "that joy which no man taketh from them." The first angel flying in the midst of heaven; that is of the church, is Luther: the second angel is Calvin and the members of the different reformed continental churches. Mr. F. uses the term *reformed* in contradistinction to *Lutheran*. The third angel is the insular church of England.

Such are the predictions contained in the little book. We now come to the third woe trumpet: the period of which this is prophetic begins with the year 1792; and is divided into seven distinct portions, by the successive pouring out of seven vials: but besides this division Mr. Faber regards it as comprehending likewise two grand periods termed by John the harvest and the vintage. The harvest comprehends the three first vials: the vintage the seventh vial; consequently there is also an intervening period during which the 4th 5th and 6th vials are to be poured out.

The 3d woe trumpet began to sound Aug. 12th, 1792; and on the 26th of that month the *first* vial was poured forth: on that day the denial of a god was formally established by law, and atheism, "a noisome and grievous sore fell upon the inhabitants of the Roman Earth."

The second vial was poured forth in September of the same year; when the dreadful massacres of revolutionary France commenced.

The third vial which changed into blood the rivers and fountains of water by which are denoted the different powers of the papal Latin Empire; is the long and bloody war by which the powers of Europe have been shaken.

"From what has been said (observes Mr. F.) it appears, that *the three first vials* relate to *the French Revolution*; describing at once *the principles* upon which it was founded, and *the miseries* both *internal* and *external* which it has produced. This *tremendous revolution*, which more or less has affected *the whole Roman Empire*, I conceive to be *the first period of the third woe-trumpet*, which St. John figuratively describes under the image of *a harvest*; a harvest not of mercy, but of God's wrath against the nations. After *this figurative harvest* has been gathered in, there is to be a sort of pause between it and the commencement of *the vintage*. The affairs of the world are in some measure to return to their old channel: yet they are not to roll on so smoothly, but that *the interval* between *the harvest* and *the vintage* will be marked by certain important events. These events are predicted under *the three following vials*."

The fourth vial, which is the first of the three intermediate vials, is the symbol of the present systematic military tyranny of France; and Mr. F. thinks that the influence of this vial will extend to the very commencement of the vintage.

The fifth vial, now future, is to be poured upon the seal of the beast. This beast is the first, or secular beast; and the pouring of this vial Mr. F. conjectures represents some grievous calamity which shall materially affect that secular power of persecution, and fill the whole papal world with consternation and confusion.

The sixth vial is to be poured upon the waters of the Euphrates; which denotes that the Turkish empire is to be subverted. Who the kings of the East are, who are mentioned under this vial as having a way prepared for them by the annihilation of the Turkish empire, Mr. F. acknowledges that it is impossible to say. He conjectures, however, that they are the Jews.

The seventh vial is the vial of vintage, to be poured out at the conclusion of the 1260 years—at the time of the end. Another period of 75 years is then to begin; during which, the Latin Empire is

to be divided into three sovereignties; Popery and Mahommedism are to be subverted; a great maritime power (most probably the British) is to conduct the Jews to Palestine; the infidel king and his confederates, after some partial successes, are to be utterly destroyed in the valley of Megiddo, and an end is to be put for ever to the power of the adversaries of the church.—Then will commence the glorious era of the millennium.

If these conjectures, for we esteem them nothing better, prove true, the restoration of the Jews will begin to take place in about 50 years; near the same period the present domineering power of the French will be annihilated; and in the year 1941, the reign of the saints on earth will begin, and, according to Mr. Faber's principle, last no less than 360,000 years!

Such is Mr. Faber's system; against which it would be no difficult task to raise objections that would not be easily removed. It is set forth with great parade of accurate interpretation of scripture language, yet the plainest passages of sacred writ are sometimes misunderstood by the author, and wrested from their most obvious signification to suit his hypotheses; predictions long since verified are considered as yet unaccomplished; and the events of the present day are brought forwards to elucidate prophecies which were fulfilled before the birth of Christ. Notwithstanding what Mr. F. has very cursorily alleged in his defence, we cannot but consider it as fatal to his system, that the chronology of the history is regulated by solar years; but the chronology of the prophecy by lunar years; and that whilst whole years are reckoned upon the former computation, the fractions of a year correspond with the latter. The duration of the millennium is also a difficulty by which the author confesses himself perplexed; a difficulty from which he cannot free himself without a violation of his principle. But controversy here is not our business. The book is read and admired; and will no doubt be popular in an age so strongly marked by credulity as the present. A few sober-minded persons intimately acquainted with the language of the ancient prophets, with the discourses of our Lord, with the epistles of the first preachers of the gospel, and with the history of the first century of the Christian church will detect its fallacies; the multitude, or at least that part of the multitude who lay any claim to seriousness, will be captivated by the ingenuity, and misled by the confidence which the author has displayed: they will be gratified by this new solution of enigmas, which have, it may be, long exercised their acuteness; and pleased to find that others are yet left unsolved to be a further trial of their skill.

ART. III. *A Letter to the Rev. James Ogilvie, D. D. occasioned by some Passages in the Rev. G. S. Faber's Dissertation on the Prophecies. By the Rev.* E. W. WHITAKER, *Rector of St. Mildred's, Canterbury.* 8vo. pp. 90.

ART. IV. *A Supplement to the Dissertation on the 1260 Years: containing a full Reply to the Objections and Misrepresentations of the Rev. E. W. Whitaker; some Remarks on certain Parts of the Author's own Dissertation; and a View of the present Posture of Affairs as connected with Prophecy. By the Rev.* G. S. FABER, *B. D.* 8vo, pp. 181.

THE combatants engaged in this contest are of no mean name. The former has upon this field long fought for laurels, and in the opinion of many has deserved to wear them; the latter is a foe that cannot be safely despised, though he has not been so long practised in

the armour which he now wears. The combat is therefore well sustained; and if each has been occasionally compelled to yield to the other, yet each retires unsubdued. Both, however, even were they to join in friendly league, and unite their skill and prowess, would fall an easy conquest before a stripling whose loins were girt about with truth; and in whose hand was "the sword of the Spirit," the simple, unsophisticated "word of God."

It was not to be expected that Mr. Whitaker would suffer a work to pass without his notice, in which his favourite opinion concerning Antichrist is controverted, and he himself is charged with having erroneously interpreted the language of Scripture. In vindication of himself, therefore, and his hypothesis, he now comes forward, endeavouring to justify the sentiment he has long maintained, that the papal usurpation is denoted by the Antichrist of John; to repel the charge of misrepresentation of the Scriptures; to enter his protest against almost the whole of Mr. Faber's system; particularly that part of it which relates to the Infidel King, and to fix upon Mr. Faber the imputation which had been brought against himself. His objections to the hypothesis maintained in the dissertation, are far more valid than the attempt to establish his own; and the same remark, we hesitate not to affirm, may be applied to Mr. Faber's Full Reply.

In the review of his own work, Mr. F. shews some diminution of the confidence with which he had stated his hypothesis; he acknowledges a few errors and inaccuracies, and makes this extraordinary confession:—

"I FEEL conscious, what I was not aware of till I had looked my Work over in print, that I have frequently expressed myself too positively respecting the proper date of *the* 1260 *years*. I still think, as I before thought, that their most *probable* date is *the year* 606; which is pointed out by so many curious numerical coincidences that one can scarcely believe them merely accidental: but I believe, that nothing but the event will enable us to attain to absolute *certainty*. Respecting this famous period we are much in the same situation, that the Jews were respecting the period of *the* 70 *prophetic weeks*, at the time when our Saviour was born. They were *certain*, that it must *nearly* have expired; hence their daily expectation of Messiah the Prince: but they could not *positively* determine in what year it would expire. In a similar manner, *we* are certain, from the long duration of Popery, that *the* 1260 *years* must *nearly* have expired; and we may even, with much appearance of probability, fix upon the very year on which they will expire: but we cannot, at present, *positively* say that we are right."

And yet he goes on to assert that the great outlines of his exposition remain unaltered. This appears to us, we confess, very extraordinary. We cannot conceive how that system can be true, which depends upon many successive and connected dates, and is yet unaffected by an error in the year which is assumed as the commencement of the important period, to different parts of which these dates belong. But what difficulties are too great for the solution of a modern expositor of the revelations! What contradictions can he not reconcile!

Amongst other curious confessions, Mr. Faber acknowledges that he has but recently perused the writings of Mr. *Bicheno*. — This (though it occurs more than once) may be an error owing to the inattention of the printer.

This reply, we understand, will be incorporated in the second edition of the dissertation, now in the press.

ART. V. *History the Interpreter of Prophecy, or a View of Scriptural Prophecies and their Accomplishment in the past and present Occurrences of the World. With Conjectures respecting their future Completion. First published in the Year* 1799. *By* HENRY KETT, *B. D. Fellow of Trinity College, Oxford, and one of his Majesty's Preachers at Whitehall. In two Volumes. The Fifth Edition, with additional Notes.*

A work which has seen almost two lustra, and passed to a fifth edition, cannot require any particular notice from us: the principles upon which it is conducted as well as the execution; must be well known to the public, and generally approved. Our praise, were we disposed to offer praise, would not enhance its value; nor would our censure, did we deem it deserving censure, be of any avail to bring it into merited disrepute. Upon a task evidently so fruitless, we shall therefore not employ our time with remarks which we have good reason to fear would not now effect the purposes we should desire; we will not occupy the pages of our review. The public have made their decision; and we have only to regret, that it altogether differs from our own. Some of the passages which Mr. K. has attempted to illustrate, as prophecies are not prophetic; and others of which he endeavours to shew the accomplishment in events now passing, or lately passed, have been verified more than 1700 years ago.

ART. VI. *The Destiny of the German Empire; or an Attempt to ascertain the Apocalyptic Dragon: and to shew that the binding of the Dragon called that old Serpent, the* DEVIL *and Satan, and the Millenary State, are likely to be altogether different from what Christian Writers have taught us to expect. In Two Parts. By* J. BICHENO, *A. M.* pp. 174.

CHRISTIAN writers in general, we do not say with what propriety, have taught us to consider the dragon as the symbol of a powerful evil spirit; the great seducer of the human race from their allegiance to the supreme majesty of heaven; and the Millennium as a period of a thousand years distinguished by every thing conducive of happiness. But this is erroneous according to Mr. Bicheno. The Apocalyptic red dragon, signified first the imperial tyranny of pagan Rome; afterwards the same tyranny exercised by the emperors when they had assumed the profession of christianity; and lastly, the tyranny of the emperors of the west, beginning with Charlemagne. This red dragon therefore has been successively seated upon the imperial thrones of Rome, of Constantinople, and of Germany: and where, think you, reader, is he now? "Fallen, fallen, fallen from his high estate!" Fast bound by Mr. Faber's infidel king, (but Mr. B.'s angel) and cast into the bottomless pit. The first band was cast about him when the Treaty of Luneville was signed; but on the plains of Austerlitz, he was completely enveloped with chains, which he will in vain struggle to burst asunder till *the thousand years* be past. Past! you exclaim: what, are *the thousand* years begun? Yes, reader, we are now living in the Millennium; and if we do not look speedily about us, the Millennium will be over, and we shall know nothing of the matter. We have all been wrong in our reckonings: the thousand *years* about which poets have sung, and expositors have said so many fine things, are no more than a *thousand weeks*: and the Millennium of the security and happiness of the saints on earth; dwindles down into nineteen years and a quarter; of trouble and consternation; of revolutions, tumult, and war.

"Many" says our author "will smile at these things; and will set them down at once, as wild and visionary in the extreme." Mr. B. is a bad interpreter of the prophecies of others, but will doubtless be proved a true prophet himself.

ART. VII. *The Revelation of St. John compared with itself and the Rest of Scripture. By* JOHN MARTEN BUTT, *A. M. Student of Christ Church. In Three Parts.* 8vo. pp. 15. 28. 30.

IN these small tracts, if the object of the author have been attained, we are at length furnished with the legitimate key of the book of revelation, and with the first principles of sacred prophecy. But we strongly suspect that the author has deceived himself: that this key will prove false; and that after long labouring to make it pass the wards, we shall find ourselves still shut out from the sacred recesses of apocalyptic truth. Certain indeed it is, that Mr. J. M. Butt has by some means or other made himself master of a key, and with this key he has opened a door—but, alas! instead of being introduced to the church in Patmos, we find ourselves in a gallery of historical pictures, representing some of the most important events in the English history. As an illustration of this remark, we present our readers with Mr. Butt's view of the accomplishment of the xiiith chapter of the apocalypse.

"Ch. XVIII. 1 to 4. THE Prince of Orange lands in England, and decrees the English Revolution, and describes the state of the continent after the Waldenses and Albigenses had been expelled, whom their persecutors have exchanged for a Rousseau, a Voltaire, a Gibbon, and a Weishaupt!—Ver. 4. to 9. He calls upon the English to join him, and receive their deliverers, and shake off the yoke of Romish tyranny and superstition, and reform the kingdom.—Ver. 9—20. The flight of king James and his adherents, as a specimen of similar but more grievous dethronements.—Ver. 20—24. The kingdom of the Anglo-Saxons is abdicated and revolutionized, and the pretended power of St. Peter, the rock of Rome, Capitoli immobile saxum, sinks like a millstone, in England, as a type and earnest of the complete subversion of Papal power ultimately to be accomplished by the English Revolution."

ART. VIII. *Further Evidences of the Existence of the Deity. Intended as an Humble Supplement to Archdeacon Paley's Natural Theology. By* GEORGE CLARK, 8vo. pp. 46.

THIS very respectable publication appears to have been prepared for the press before the author had seen Dr. Paley's work; and it is now with great propriety presented as "an offering of the same nature, at the same shrine."

"IT may at first sight, says the ingenious author, appear superfluous, to add any thing to the excellent arguments adduced by the worthy archdeacon, and so it would be, if it were again to tread over the same ground. But the grand argument in the following sheets, is not exactly of the same kind with those adduced by him. It is not merely to point out the evidences of art, which appear in the form of animals; not merely to point out the mechanism apparent in animal frames, and thence to infer design and intention; but to shew prospectively, from the *constitution of the sexes*, and the formation of the *first individual* of each species of animals, that there must have been a *pre-cogitation*, a *previous intention*, a *pre-ordination*—to shew from the formation of one of the sexes, that a *pre-supposal* of the certain future formation of the other sex, must then have existed;—and that upon Atheistic principles, it was impossible, even if an animal of one sex had been fortuitously produced, that another co-ordinate and correspondent animal of the other sex, could have been so produced, as to have perpetuated the species;—and finally to shew, that this impossibility attaches to, and is multiplied in every in-

stance of the formation of sexes, in all the species of animals which have been produced.

"To all that can be said about the formation and production of a mere *animal*, the Atheist has one common answer, 'It was produced by the energies of matter, it is the result of attraction and repulsion, of sympathy and antipathy, of affinities, relations, and combinations.' My object is to carry the Atheist beyond that point, and to make it appear, that even admitting an animal could have been produced by such energies, yet that it was impossible things should be as they now are;—and that if the existence of the first individual of each species of animals had been lengthened out even to myriads of ages, yet it is most incredible, that by the fortuitous production of such another animal, the species should have been propagated, encreased, and continued, as we now see them."

Our readers will, from this extract, be able to judge of the nature of the argument which is here advanced. We have only to assure them that it is supported with great ingenuity and skill, and that this little work forms an important accompaniment to the invaluable treatise of the late learned and ingenious archdeacon of Carlisle.

ART. IX. *Demonstration of the Existence of God, from the Wonderful Works of Nature. Translated from the French of Francois Auguste Chateaubriand, and dedicated by Permission to the Lord Bishop of Landaff. By* FREDERIC SHOBERL, 12mo. pp. 102.

FOR the character of the work of which this is a small part, we refer our readers to the first volume of our review, in which the "Genie du Christianisme" has obtained a distinguished place; and our opinion of this portion of it is particularly expressed. We have only to add that the present translation is executed with spirit and correctness. It is intended to ascertain how far the taste of the public coincides with that of the translator, who, upon due encouragement, means to undertake an English version of the whole work. But popular as this singular and fanciful production may be in the metropolis of France, we will venture to assure Mr. S. that it will not suit the taste of English readers.

ART. X. *An Historical View of the Rise and Progress of Infidelity, with a Refutation of its Principles and Reasonings: in a Series of Sermons, preached for the Lecture, founded by the Hon. Mr. Boyle, in the Parish Church of St. Mary le Bow, from the Year* 1802 *to* 1805. *By the* REV. WILLIAM VAN MILDERT, M. A. *Rector of St. Mary Le Bow, London. In two Volumes,* pp. 495, 495.

"MORE than a century (says our preacher) has now elapsed, since the foundation of Mr. Boyle's Lecture: and it is gratifying to reflect on the substantial benefit which appears to have arisen from it to the cause of revealed religion. Mr. Boyle lived in an age abounding with open and declared infidels, men of active spirit, and indefatigable in their exertions to build up a system of libertinism on the ruins of Christianity. He saw, that to stem the torrent of impiety, it was necessary to call in the joint efforts of the friends of truth:—and as the seeds of error had been widely scattered, he was careful to provide the means of destroying those pernicious fruits which, in after times, they might be expected to produce. With that zeal, therefore, for the honour of God and the best interests of man, which on every occasion marked the character of this exemplary and truly illustrious person, he laid the foundation of a plan calculated to meet future no less than present exigencies; and to supply an effectual antidote for that which might otherwise become an increasing and irremediable evil.

"During a course of nearly fifty years, the publication of the discourses preached for this lecture was continued with little intermission; and such was the accumulation of these labours, that in the year 1739 they were collected into three large folio volumes, comprizing a most valuable body of divinity. Since that period,

although it appears that the lecture has been constantly preached, few only of its productions have been submitted to the public eye; but among them are some of distinguished excellence. The last of these was published in the year 1783."

It deposes not much in praise of those learned members of our established church who have since that year been chosen to carry into effect the pious design of the noble and religious founder of this lecture, that during a period the most eventful that history can record, but marked by nothing more calamitous and threatening than the wide diffusion of infidelity amongst the most numerous and respectable classes of society, they have not publicly appeared to vindicate the faith that was openly despised and insulted—to guard the unwary from the snares which were every where laid to entangle them—to seek and to save those who were in danger of being lost. In comparison of these times, the days in which the Lecture was founded were pure, and the cause of revelation was safe. By some men of noble rank—by some who arrogated to themselves the title of philosophers—the Mosaic dispensation was the subject of doubt or of ridicule. The wise and benevolent system which Jesus established was treated as an imposture; but the contamination of the evil principles of unbelief was confined to those higher classes of the community amongst which they arose. Comparatively small was the danger which then threatened the cause of revealed religion, yet the Hon. Founder thought it great enough to call forth the strenuous exertions of learned and skilful believers, and to induce him for this purpose, to institute a yearly lecture, "for proving the Christian religion, against notorious infidels, for satisfying such real scruples as very many have, concerning these matters, and to answer such new objections and difficulties as might be started. Objections specious, though not new, have been raised, difficulties magnified by every possible artifice have been started, and the lecturers to whom the Christian world ought to have looked for enlightened zeal in the cause of truth have not appeared. They have raised their voice indeed within the walls of a parish church; but who was there to listen? No hardy infidel to be reproved and reclaimed, no waving Christian to be instructed and confirmed, no unfortunate youth whose tender mind was reluctantly yielding to the impressions of a designing foe to the gospel. To realise the wishes and expectations of that truly religious philosopher who appointed this institution, it is necessary that the labours of the preachers should be given to the world, and therefore, though we cannot speak in the highest terms of the execution of the work now before us, we do sincerely commend the author for having been so laudably desirous of fully discharging the important trust committed to him.

"A desire to revive an attention to this eminently useful Institution, has been one motive for hazarding the publication of the present Volumes. Although the noble Founder of the Lecture did not expressly direct that the Discourses should be printed, yet as the design of it could not otherwise be effectually answered, it is hardly to be doubted, that such was his intention: and since in these days of licentiousness and irreligion, they that hate the Truth 'are many in number,' this is surely not a time to be backward in shewing our attachment to it's cause.

"Many persons have indeed regretted, that this and some other Institutions of a similar kind, have been suffered to become almost extinct. If they were only of a *temporary* nature, or were calculated to revive old and fruitless controversies, which might otherwise cease to disturb and perplex mankind, their discontinuance would be matter of satisfaction, ra-

ther than of concern. But since the reasons which gave birth to them still, unhappily, remain in full force; since Infidelity, Irreligion, and Error, in one shape or other, continue unceasingly to assail us; is there not the same occasion as heretofore, for calling upon the Advocates of our Faith, to stand forth in it's defence? That the present publication may induce others of more leisure and greater ability, to engage in similar undertakings, is one object which the Author has much at heart."

Deeply convinced as we are, of the importance of revelation, and earnestly desirous that the faith which justifies the cheering hope of immortality; and sanctions a conduct which alone can conduce to individual and general happiness, we sincerely regret that we cannot pay to this publication, the pure unmixed tribute of our praise. The plan which the author has marked out is truly excellent, and might have been made the foundation for much curious and important matter, instructive to the Christian, and convincing to the sceptic; but narrow views, a frequent misapprehension of the language of scripture, an undue attachment to a system of metaphysical doctrines, and an unphilosophical and indiscriminate, not to say an unchristian severity towards every class of unbelievers, excite in our minds an apprehension, which we fear will prove too well founded, that instead of converting those who have erred, it would tend to deter them from the truth. The preacher shall unfold for himself the plan which he has chosen to pursue:

"It is proposed, therefore, in the ensuing Lectures, to give (in as succinct a manner as the subject will admit) a detail of the most remarkable instances, in which this hostility to the gracious design of man's Redemption has been manifested; and to expose the falshood of the principles on which it has been conducted.

"The materials to be collected for this purpose, will be most conveniently arranged under two general heads, forming distinct topics of enquiry; the 1st, *historical*, the 2d, *argumentative*. Under the former head, facts are to be adduced, to prove, that such a systematic opposition to Revealed Religion hath really taken place:—under the latter, arguments are to be brought, to shew it's pernicious tendency, and that it is indefensible on any just and reasonable grounds.

"In the first part of these Lectures, therefore, it is my design to take a summary view of the endeavours made to counteract the revealed will of God, in the times antecedent to the Christian dispensation;—then to shew the perverseness of both Jews and Gentiles, in their rejection of the Gospel, and their various efforts to overthrow it, from the time of our Lord's personal appearance on earth, to the downfall of Paganism in the Roman empire:—afterwards, to continue the enquiry, through the middle ages, when almost the whole world was overspread by Mahometan and Gothic barbarism:—then, to contemplate the new aspect which Infidelity assumed, on the revival of letters, and the introduction of the Protestant Reformation;—and, lastly, having brought down the history of it's progressive labours to the present day, to consider what expectations we may justly entertain, respecting the final issue of this tremendous contest.

"The historical view of the subject being closed, it is intended, in the second part of these Lectures, to enter upon a general vindication of the grounds and principles of the Christian Faith, in answer to the arguments most commonly urged against it's authority and credibility. These arguments (whether deduced from reasoning *à priori*, to shew the improbability, unfitness, and inutility of Revelation; or of reasoning *à posteriori*, to invalidate it's evidences as a matter of fact;) will be distinctly considered, in order to expose their futility, and to shew the spirit of perverseness by which they are generally dictated.

"The investigation here proposed will afford ample scope for a detection of the various fallacies, misrepresentations, and inconsistencies, with which the writings of Infidels abound. But the limits prescribed to the present undertaking will

require all the compression of which the subject is capable. Nevertheless, if from the historical part of our enquiry, however concise, we can deduce sufficient proofs of a wilful apostacy, on the part of unbelievers, from the known will of God, and of a presumptuous opposition to his authority:—and if, from a fair discussion of the main points in dispute between them and Christians, we can make it appear that the arguments of the former rest on arbitrary assumptions, are contradictory to plain facts, and subversive of each other; whilst those of the latter have both divine and human testimony to support them; are consistent, though various: and, however diversified in form, or in substance, mutually support and illustrate each other:—then will it be evident, that the contest between these opposite parties, is no other than the contest between the enemies and the servants of God; and that the one have built their hope upon the rock of Truth, firm and immoveable: the other upon the treacherous sands of Error, threatening them, every instant, with danger and destruction."

How this design is executed may perhaps appear from a few extracts.

The origin of infidelity is thus explained:

"The parable of the Tares, to which these words relate, instructs us in the origin of that continued opposition to religious truth, which has subsisted, from the first revelation of God's will to man, until the present moment. Our Lord represents this prodigious mass of evil as proceeding from the mischievous efforts of 'the Devil,' that enemy to God and man, who is the author and instigator of every evil work. They who labour to accomplish his purposes, are called his 'children:' and they whom he seeks to corrupt, or to destroy, are 'the children of the kingdom,' the faithful adherents to 'the Son of Man,' whose kingdom they shall finally inherit, notwithstanding the power and subtlety of this their malicious adversary.

"The hatred which this Evil Spirit is represented in Scripture as entertaining towards mankind, must be supposed to have arisen from his previous hostility to man's Creator and Redeemer; an hostility, the ground of which is not discoverable by human reason, nor is it fully explained to us in the sacred Word. The sin of this chief of the fallen angels has indeed occasionally been made a subject of enquiry among pious and learned men; who have formed conjectures concerning the particular nature of the offence, not inconsistent with Holy Writ, though incapable, perhaps, of being proved from it, by any certainty of evidence. Into this point, however, it is not necessary, for our pesent purpose, to enquire. It is sufficient for us to know (what the Scriptures plainly declare) that the same spirit of pride, presumption, or envy, which prompted him to commit that offence (whatever it might be) whereby his own fall and condemnation were incurred, prompts him likewise to aim at the destruction of mankind, in order to frustrate God's gracious purpose in their Creation and Redemption."

This arch-deceiver, according to Mr. Van Mildert, has been the immediate cause of unbelief from the fall of the parents of the human race to the present day. His agency is to be recognized in the days of the patriarchs, and during the sojournings of their descendants in the wilderness; in the idolatries of the heathen world; in the impieties of the middle ages; in the heresies and schisms which have prevailed in Christian countries, in the atheism of Spinoza; in the scepticism of Hobbes and Bolingbroke, Tindall, Chubb, and Morgan; in the artifices of Hume and Gibbon; in the scurrility of Paine; and the open blasphemy of the French Revolutionists; in the learning of Geddes, the anti-trinitarian zeal of Priestley; and the platonism of Taylor.

"Every period of the history of mankind bears testimony to the unceasing and infinitely-diversified labours of some such Opponent. For, as the Gospel is to be regarded as one entire System, carried on from the Fall of Adam to the End of the World, yet comprizing a variety of Dispensations, adapted to the

particular exigencies of mankind; so the opposition made to it discovers a striking uniformity of design, and a certain identity of character and principle, although perpetually changing it's outward aspect, and adapting itself, from time to time, with wonderful versatility, to the actual circumstances of men, with respect to religious knowledge.

"Now, this seems clearly to indicate some active, though invisible, Mover and Conductor of the whole design: since otherwise we are unable to account for that *systematic* plan of hostility, which we find so unremittingly pursued, through every period, and in which, agents the most remote from each other as to time and place, and the most dissimilar as to circumstances and character, are made to conspire, as it were, together, for the accomplishment of the projected mischief. Moreover, since this hostility betrays evident tokens of a deep-rooted malevolence towards God and Man, it is scarcely conceivable that it should *originate* with Man himself. For, in whatever point of view we contemplate Man, whether in relation to his Creator, or his Redeemer, it seems so irrational and monstrous, to suppose that he would purposely resist the Will of God, or be the author of misery to himself and his fellow-creatures, that we seem unavoidably led to conclude, that he must first be *prompted* to such conduct, by the instigation of some other Being, who seeks his destruction."

Aware of the approach which he seems in all this to be making to a system which in one of his discourses he had opposed, our preacher thus endeavours to screen himself from the imputation of a frightful heresy:

"As to the supposition, that this view of the subject, by ascribing so extensive and powerful an influence to the Evil Spirit, may favour the impious notions of the *Manichees*; the objection strikes evidently at Scripture itself, wherein the doctrine of an Evil Spirit holding an unceasing contest with the Redeemer, is clearly taught. But this doctrine, rightly understood, is widely different from that of Manicheism; notwithstanding the labours of infidel and heterodox writers, to confound the one with the other. The Manichean heresy maintains, that there is an Evil Principle in the Universe, coeval and coequal with God himself. But the Scriptures no where give countenance to such an opinion. They instruct us, concerning this Wicked One, not that he was originally created evil, nor that he was self-existent, but that he was created of an angelical nature, and was cast down from his exalted station and dignity, in punishment of his rebellion against the Most High. We can be at no loss, therefore, for a clear line of distinction between the *Scriptural* representation of the Evil Spirit, and that wild and impious notion which prevailed among many *Heathen* nations, and which afterwards characterized the followers of *Manes*. The *fall* of this rebellious Spirit from his original state of dignity and happiness, is a decisive proof of his *impotence*, in comparison with the Almighty. It implies also, that he was previously *in favour with God*, and thus shews that he was not *originally* of an *evil nature*. The Scriptures, therefore, are not chargeable with the blasphemous and frightful doctrines, that God is the Author of Evil, in any sense derogatory to his perfections, or that there is any independent or self-existent Being, capable of frustrating, or opposing, the will and purposes of the Creator. That the Prince of the Fallen Angels should abuse his faculties, rebel against his Maker, and, being doomed, in consequence, to degradation and misery, should exercise his rage and malice in endeavouring to draw others into the same condemnation, is no more incredible in itself, than (what every day's experience sets before us) the effect of pride and perverseness upon the *human* heart, in producing an almost equal degree of malignity and infatuation. And whatever extent of mischief may seem to be occasioned by the ravages of this implacable Adversary, we have still a full and perfect assurance given us, in the very same Scriptures, that God will enable us to become 'more than conquerors through him that loved us*;' that he hath built his Church upon a Rock; and that 'the gates of Hell shall not prevail against it.'"

* Rom. viii. 37.

These views are as opposite to the true doctrine of Scripture as they are to sound philosophy, and much more likely to provoke the smile of the unbeliever than to work his conviction. The language both of the Old and New Testament, interpreted with a careful regard to its peculiar idioms and to the principles which prevailed amongst the Jews after their frequent intercourse with other eastern nations, will afford no ground for a doctrine so derogatory from the wisdom and benevolence of the Deity. Under both dispensations the government of the world is ascribed solely to God. If there be evil in any city, the Lord hath done it. He forms the light and creates darkness. He makes peace and creates evil. He who is the Lord doeth all these things. Under his government moral evil is no less necessary than natural evil. Both are working out an eternal weight of glory; both are contributing to the final honour of God, and the everlasting welfare of his creatures; and both, when they have answered all the important ends for which they are permitted to exist, will be utterly annihilated, and virtue and happiness universally prevail. These are scriptural views; and upon such principles alone can the cause of revealed religion be successfully defended. Mr. Van Mildert's system arises out of a continued misinterpretation of sacred writ, and is highly injurious to the very cause which it is designed no doubt to serve.

Having finished the *historical*, the preacher proceeds in the second volume to the *argumentative* part of his subject. This he divides into two branches;—the principles and the evidences on which our faith is grounded. "Under the first of these he considers the inability of man to frame a religion for himself; the insufficiency of philosophy, natural, moral, or metaphysical, to guide us to religious truth; the reasonableness of taking faith for our guide, in subjects inscrutable to our natural faculties; the limits which ought to be prescribed to human reason in exercising its judgment on any supposed revelation from God; and the preparatory dispositions requisite for enabling us to form a correct judgment of the evidences on which it depends. These topics afford matter for a discussion of all that the preacher thinks can be urged in the way of reasoning *à priori*, either to corroborate or invalidate the proofs of revealed religion. Under the next head is stated at large the nature of the argument *à posteriori*;—the comparative force of human and divine testimony, and the concurrence of both to establish the facts of holy writ; the great general argument for the truth of the Christian religion, from its accomplishment, propagation, and success, i. e. from the impossibility of such a design being carried on through all the ages of the world, from the fall of man to the coming of Christ, and thenceforward to the present day, by any human wisdom or power; also, the more direct and positive proofs of its divine origin, from miracles, prophecy, and the inspiration of the sacred books. These, as well as the preceding topics, are considered with especial reference to the arguments by which unbelievers have endeavoured to deprive us of the main proofs on which our religion depends, so as rather to repel the assaults of infidels, and to obviate their objections, than to exhibit a full and complete elucidation of the whole body of evidence by which our faith is supported."

We shall not fully perform our duty either to the author or the public, unless we subjoin one or two specimens of the manner in which these subjects are treated.

In the sermon designed to show the proper limits of the human understanding in judging of revealed religion. Mr. V. M. observes:

"'But what, then,'" (the Unbeliever will say) 'is the province of Reason? Is it altogether useless? Or are we to be precluded from using it in this most important of all concerns, for our security against error?'"

"Our answer is, that we do not lessen either the utility or the dignity of human Reason, by thus confining the exercise of it within those natural boundaries which the Creator himself hath assigned to it. We admit, with the Deist*, that 'Reason is the foundation of all certitude,' and we admit, therefore, that it is fully competent to judge of the *credibility* of any thing which is proposed to it as a Divine Revelation. But we deny that it has a right to dispute (because we maintain that it has not the ability to disprove) the *wisdom* or the *truth* of those *things* which Revelation proposes to it's acceptance. Reason is to judge whether those things be indeed so revealed: and this judgment it is to form, from the *evidence* to that effect. In this respect, *it is* 'the foundation of certitude,' because it enables us to ascertain the *fact*, that God hath spoken to us. But, this fact once established, the credibility, nay, the certainty of the things revealed, follows as of necessary consequence; since no deduction of Reason can be more indubitable than this, that whatever God reveals must be true. Here, then, the authority of Reason ceases. It's judgment is finally determined, by the fact of the Revelation itself: and it has thenceforth nothing to do but to believe and to obey."

He soon afterwards adds:

"The great points, on which Revealed Religion professes to instruct us, are the nature of God, the Fall of Man, his Redemption by Jesus Christ, his Sanctification by the Holy Spirit, and his title to Eternal Life on the terms and conditions of the Gospel-Covenant. On these great subjects, it propounds several doctrines which Infidels treat as 'foolishness;' but with no better reason for thus judging of them, (as it will be easy to prove) than that they are above the reach of man's natural wisdom."

But there are *some* Christians who call in question the assertion that revelation has proposed these doctrines: who reject these doctrines as they are explained by Mr. V. M. because they cannot find them in the book of Revelation. They own "the word of God to be sufficient evidence of the truth of any doctrine," and "they come to that word with a firm determination to accept and abide by whatever is revealed to them." Yet these, in the preacher's estimation, are amongst the proudest unbelievers!

In discussing the historical evidence of the facts of Scripture, Mr. V. M. replies well to the following objection:

"'But,' says the Unbeliever, 'noting is so easy as to be deceived in matters of *Religion*; *all* Religions being founded on writings or traditions of a similar kind, on the authority of some particular men, and on their pretences to Inspiration, for which we have no proof but their own assertion: and since persons of contrary Religions treat each other's opinions as false and ridiculous, *Philosophers* will regard them *all* as equally Impostures.'

"The obvious answer to such flippant reasoning, is, that, under such circumstances, it behoves us carefully to *examine* these different pretensions, that we may discover which of them are well-founded, and which are not. This is surely more *rational*, than to reject them all without discrimination. For, does it follow, that because there are many writings and traditions full of error and falshood, therefore there are none true? or that because there have been many impostors and enthusiasts pretending to Divine authority without sufficient proofs, therefore those persons are not to be believed who bring proofs incontrovertible of the validity of their pretensions? What is this but saying, that because the world abounds with knaves and hypocrites, therefore there are no honest men? or that truth and falshood cannot be distinguished from each other? Wherein does the Unbeliever, who thus argues, differ,

* Toland's Christianity not mysterious.

in point of wisdom and discernment, from the blindest and most ignorant bigot, whom he makes the object of his sport and ridicule? Yet is this mode of arguing perpetually resorted to in the most popular works of infidel Writers; who endeavour to prejudice their readers against any *enquiry* into the evidences of Revealed Religion, by confounding things *miraculous* with things *fabulous*; and who would hence persuade us that they who believe the Gospel or the Pentateuch, may as well believe the Koran or Ovid's Metamorphoses."

He has also ably compressed the answer which has been given by Campbell and others to Hume's sophistical Essay.

But in the midst of much solid observation, we meet with the hypothesis which Mr. Farmer has long since overthrown, that evil spirits may be permitted to controul the laws of nature. Had the Boylean Lecturer condescended to peruse the treatise of a dissenting teacher, he would not perhaps, upon this principle, have attempted to account for the pretended miracles of the magicians in Egypt, and the sorcerers mentioned in other parts of Scripture.

Upon the whole Mr. V. Mildert does not appear eminently qualified for the task he has undertaken. An advocate for revelation in the present day, must not be an advocate, at the same time, for established creeds and confessions. He must be a man possessed of a comprehensive mind, of a sound judgment, of enlarged and liberal views; not obstinately attached to any system of doctrines; not fearful of what is usually deemed heresy, but anxious for the safety of the citadel, founded by the captain of our salvation upon a rock—rather than of the outworks which human ingenuity and labour have since thrown up, and which may one day prove no better than "wood, hay, stubble."

A list of the preachers at Mr. Boyle's Lecture, since its first institution, is prefixed to the first volume; but we are sorry to find it incomplete. A more accurate investigation would, undoubtedly, have enabled the author to supply the names of those who are now unknown. The trustees, we suppose, have in their possession the records of their predecessors, in which these names must be preserved; and the memory of many persons now living, and to whom application might have been easily made, would unquestionably have enabled the author to inform us who preached the Lectures from the year 1759 to the year 1762 inclusive, and in the years 1764 and 1765.

At the conclusion of each volume a very copious reference is made to writers upon the subject of every discourse. This would have been of far greater benefit had the preacher possessed a liberal mind. Many valuable books are excluded, for no other reason, we fear, than that the authors were sectaries. Lardner and Leland are, we believe, the only dissenters of whose writings any notice is taken.

An Historical View of Christianity, containing select Passages from Scripture; with a Commentary by the late Edward Gibbon, Esq. and Notes by the late Lord Bolingbroke, M. de Voltaire, and others. 4to. pp. 135.

THE virtues which adorned the character of Jesus of Nazareth, the benevolent tendency of his doctrine, the means which were at first employed for its propagation and defence, and the meekness and constancy of the martyrs and confessors in the earliest ages of the gospel, have furnished subjects for eloquent panegyric even to the pen of infidelity. It reflects no small degree of credit upon the Christian system and its distinguished founder, that so many, notwithstanding their prejudices against the doctrine of Christ and their unbelief in the evidence

upon which its truth depends, have offered their unbiassed applause of those excellencies, both in the doctrine and the conduct of our Lord and his apostles, which, if fairly investigated, will inevitably lead to this conclusion, that "the words which they spake were not their own, but the words of the Father who sent them." Such wisdom, such authority, such power, were not the natural distinctions of men born and educated upon the shore of the sea of Tiberias. The carpenter's Son spake not of himself as no man had ever spoken. The fishermen of Galilee, by their own unaided faculties and acquirements, did not withstand and conquer all that opposition which the wisest and the most powerful of the world exerted against them. A doctrine so pure, so enlightened, so far superior with respect to the most important subjects of human enquiry, to the most admired philosophy of that inquisitive age, was not the fruit of the united talents of a few despised Galileans. The effect produced was not according to the usual course of nature, and therefore the cause must have been something more than human. When an unbeliever, such as Lord Bolingbroke, acknowledges that "The system of religion, which Christ published, and his disciples recorded, is a complete system to all the purposes of *true religion*, natural and revealed:" he is bound in fairness to go further, and enquire how a few Jews were able to discover what had been the object of a long but unsuccessful research to the sages of Greece and Rome: and this enquiry, conducted with impartiality, must issue in a conviction, that the counsel of Christianity was of God and not of men.

The praise which has been bestowed by unbelievers upon the Christian doctrine is curious in itself, and important in its consequences. The cause which has excited the admiration, even of its avowed and bitter enemies, must be distinguished by intrinsic excellence, and deserving of a serious examination. And such an examination is all that its warmest friends desire. The author of the work before us has therefore performed a very acceptable service by having brought together many extraordinary testimonies to the excellency of the Gospel scattered through the writings of some of the most inveterate unbelievers. The work is thus introduced by a notice to the reader:

"THE Editor has no difficulty in offering to the public the ensuing Commentary, as the genuine work of Mr. GIBBON; not confiding, however, so much on the peculiarity of his style, as on the circumstances of the whole of it having been at one period or another, inserted in different parts of *The History of the Decline and Fall of the Roman Empire:* a circumstance, which supplies a species of evidence not to be controverted, without imputing to him the most improbable and unparalleled plagiarism. In a note to the fifth Chapter, the reader will find a reference to the pages of Mr. Gibbon's History.——The present publication is offered as a specimen of a more extended work, there remaining in the Editor's hands a large part of the Commentary, of which, as well as of the present publication, correct copies will be left with the publishers, for the perusal of the curious. The Notes from Monsieur de *Voltaire*, Lord *Bolingbroke*, Mr. *Hume*, and others, are selected for the purpose of shewing where they have been consulted by Mr. GIBBON, and how far their writings have contributed to corroborate his Evidence.——To those who interest themselves in the character of our great historian, it must be extremely gratifying, to behold him producing the most unequivocal and unexceptionable evidence in support of Revelation.——Of the Preface, the Editor does not presume to assert, that it is the composition of Mr. GIBBON. It appears, however, to have been written as an Introduction to his Commentary; and, if not by his pen, was probably the pro-

duction of some friend, who had as much pleasure in seeing him among the Defenders of Christianity, as the Inhabitants of *Naioth* had in seeing SAUL among the Prophets. Without presuming to assert, or object to, its authenticity, the Editor submits the question entirely to the critical acumen, and superior judgment of the reader."

After a suitable preface, in which the importance of the Christian doctrine is briefly discussed, and the nature of its evidence in part described, the Editor proceeds to the execution of his design. He thus arranges the materials he has collected: The text which forms the upper part of every page consists of a few passages selected from the writings of the New Testament; the Commentary is almost wholly extracted from the History of the Decline and Fall of the Roman Empire; and the notes are taken from Bolingbroke, Voltaire, and others, with a few from the pen of the Editor himself.

The work is divided into five Chapters. The *first Chapter* is entitled the Progress of the Christian Religion. The text consists of Mark iv. 26. Luke iv. 16. Acts ii. 22, and the Commentary, of Passages selected from the 15th, 20th, 25th, and 55th Chapters of Gibbon. The second Chapter treats of Polytheism. The texts are Lev. xxvi. 1. Deut. vi. 14. Acts xiv. 8. Acts xvii. 22. Rom. i. 21. The third Chapter displays the Spirit of Christianity from Luke vi. 27. John xv. 12. Acts. iv. 32. Eph. vi. 1. 1 Pet. ii. 18. 1 John iv. 7.

The Persecution of the Christians is the subject of the fourth Chapter. The texts cited are Matt. x. 16. Rom. viii. 35. 2 Cor. iv. 8.—vi. 1. Rev. vii. 9. and Chapter the fifth treats of the Jews and their dispersion. Gen. xii. 1.—xvii. 1. Luke xix. 41.—xxi. 5. The Commentary upon all these passages is brought from the History of the Decline and Fall, with the exception of a large extract from Josephus, to illustrate the prophecies of the dispersion of the Jews; and copious notes are added from several distinguished writers, some of them believers in revelation, others it's determined opposers.

The following encomium upon the virtues of Christians, which forms a part of the 15th Chapter of Gibbon, is quoted as a Commentary upon Luke vi. 27.

"But the primitive Christian demonstrated his *faith* by his VIRTUES; and it was very justly supposed that the divine persuasion, which enlightened or subdued the understanding, must, at the same time, purify the heart and direct the actions of the believer. The first apologists of CHRISTIANITY, who justify the innocence of their brethren, and the writers of a later period, who celebrate the sanctity of their ancestors, display, in the most lively colours, the reformation of manners which was introduced into the world by the preaching of the Gospel. When the Christians of Bithynia were brought before the tribunal of the younger Pliny, they *assured* the Proconsul, that, far from being engaged in any unlawful conspiracy, they were bound by a solemn obligation to abstain from the commission of those crimes, which disturb the private or public peace of society,—from theft, robbery, adultery, perjury and fraud. Near a century afterwards, TERTULLIAN, with an honest pride, could boast, that very few Christians had suffered by the hand of the executioner, except on account of their religion. Their serious and sequestered life, averse to the gay luxury of the age, inured them to chastity, temperance, economy, and all the sober and domestic virtues. As the greater number were of some trade or profession, it was incumbent on them, by the strictest integrity and the fairest dealing, to remove the suspicions which the profane are too apt to conceive against the appearances of sanctity. The contempt of the world exercised them in the habits of humility, meekness, and patience. The more they were persecuted, the more closely they adhered to each

other. Their mutual charity and unsuspecting confidence have been remarked by infidels, and were too often abused by perfidious friends."

As a Commentary upon 1 Pet ii. 18, the Editor has selected Mr. Gibbon's extraordinary remarks upon the Use and Beauty of Christianity, contained in the 20th Chapter of his work: and as a note to it, a portion of Lord Bolingbroke's fourth Essay.

"The counsels of princes are more frequently influenced by views of temporal advantage, than by considerations of abstract and speculative truth. The partial and increasing favour of CONSTANTINE might naturally be referred to the esteem which he entertained for the moral character of the CHRISTIANS; and to a persuasion, that the propagation of the Gospel would inculcate the practice of private and public virtue*. Whatever latitude an absolute monarch may assume in his own conduct, whatever indulgence he may claim for his own passions, it is undoubtedly his interest that all his subjects should respect the natural and civil obligations of society. But the operation of the wisest laws is imperfect and precarious. They seldom inspire virtue, they cannot always restrain vice. Their power is insufficient to prohibit all that they condemn, nor can they always punish the actions which they prohibit. The legislators of antiquity had summoned to their aid the powers of education and of opinion. But every principle which had once maintained the vigour and purity of Rome and Sparta, was long since extinguished in a declining and despotic empire. Philosophy still exercised her temperate sway over the human mind, but the cause of virtue derived very feeble support from the influence of the Pagan superstition. Under these discouraging circumstances, a prudent magistrate might observe with pleasure, the progress of a religion, which diffused among the people A PURE, BENEVOLENT, AND UNIVERSAL SYSTEM OF ETHICS†, adapted to every duty and every condition of life; recommended as the will and reason of the Supreme Deity, and enforced by the sanction of eternal rewards or punishments."

Our readers will be able we hope now to form some judgment of the nature and value of the work before

"* LORD BOLINGBROKE.—"We cannot doubt, that the political views of CONSTANTINE, in the establishment of Christianity, were to attach the subjects of the empire more firmly to himself and his successors, and the several nations that composed it, to one another, by the bonds of a religion common to all of them; to soften the ferocity of the armies; to reform the licentiousness of the provinces, and by infusing a spirit of moderation and submission to government, to extinguish those principles of avarice and ambition, of injustice and violence, by which so many factions were formed, and the peace of the empire was so often and so fatally broken. Now no religion was ever so well proportioned, nor so well directed, as that of CHRISTIANITY seemed to be to all these purposes. It had, indeed, no tendency to inspire that love of the country, nor that zeal for the *glory and grandeur* of it, which glowed in the breast of every Roman citizen almost, whilst the commonwealth was in splendour. But it recommended, what CONSTANTINE liked better, BENEVOLENCE, PATIENCE, HUMILITY, and all the softer virtues; subjection to the civil powers as to the ordinances of God, and passive obedience and non-resistance. These it recommended; and these it is said the CHRISTIANS had practised, not only whilst they lay under the ordinary hardships imposed upon them, but under the extraordinary severity of *ten persecutions*, wherein ecclesiastical writers boast, how truly may be doubted, that thirty bishops of the Church of Rome alone were martyrised. *Fourth Essay.*

† VOLTAIRE.—Quoi donc, LES VRAIS CHRETIENS auraient tant de vertu?
Ah! la loi qui l'oblige a cet effort sublime,
Je commence a la croire, est la loi d'un Dieu même.
J'ai connu l'amitié, la constance, la foi;
Mais tant de grandeur d'ame est au-dessus de moi:
Tant de vertu m'accable, et son charme m'attire.—*Alzire.*

us. The whole is not performed with equal judgment. Many of the quotations are no other than the most artful and malignant sneers: to produce their proper effect, the praises bestowed upon the gospel by its adversaries should be, or at least should appear to be sincere.

ART. XII. *The Beneficial Effects of Christianity on the temporal Concerns of Mankind, proved from History and from Facts. By the Right Reverend* BEILBY PORTEUS, *D. D. Lord Bishop of London.* 8vo. pp. 90.

THE argument here advanced is by no means new; Leland and others have insisted upon it in a very full and able manner: but it is an argument of considerable force, and therefore cannot be too frequently urged; some additional facts to illustrate it have been furnished by recent events; and the estimation in which the other works of the venerable author are held, will ensure for it a wide circulation. The design of this tract is to shew that the world has been greatly improved by christianity, in consequence of the influence it has had upon private life; in the articles of marriage, the parental relations, and the condition of servants: and that in all the great and important concerns of civil and social life, its beneficial effects have been not less evident. It has regulated the respective duties both of those who govern, and those who are governed; it has mitigated the horrors of war; and it has abolished the barbarous practice of human sacrifices.

To a plain and a common understanding, as the bishop justly observes, the facts adduced in support of these positions, would appear decisive in favour of the beneficent genius and the divine origin of our religion.

"BUT there is, it seems, a compendious and an easy way of getting rid of this sort of reasoning. The facts are admitted; but the inference drawn from them is denied. It is allowed, that those happy changes in the face of human affairs, which have been here specified, have actually taken place; but it is asserted, that they are not to be ascribed to the operation of evangelical principles and precepts. They are owing solely to the benign influence of A HUMANE PHILOSOPHY, and the gradual improvements of the human mind."

"It is incumbent on the philosophers of the present day, to show from whence they derive that humanity to which they now lay claim, and which, it seems has produced, such beneficial consequences. If they say from the cultivation of their minds, the improvement of their understanding, and the extent of their knowledge and erudition, it is, then, obvious to ask, how it comes to pass that these causes should not, in ancient times, have produced the same effects? How it comes to pass, that, before the appearance of the Gospel, philosophy and humanity were perfect strangers to each other, though they are now, it seems, such close and intimate friends? If we should only say, that the philosophers of Greece and Italy were at least equal, both in natural sagacity and acquired learning, to the philosophers of modern Europe, we should not be thought to do the latter any great justice. Yet not one of those great, and wise, and enlightened men of antiquity seems to have had any apprehension, that there was the lerst cruelty in a husband repudiating an irreproachable and affectionate wife from a mere humour or caprice; in a father destroying his new-born infant, or putting his adult son to death; in a master torturing or murdering his servant for a trivial offence, or for none at all; in wretches being trained up to kill each other for the amusement of the spectators; in a victorious prince oppressing and enslaving a whole country from mere avarice or ambition; in putting a great part of his prisoners to the sword, and enslaving all the rest; nor, lastly, when the magnitude of the occasion seemed to require it, in offering up human sacrifices to the gods. So far from expressing (as far as I am able to recollect) a just detestation of these horrid practices, there were several of the

most eminent philosophers, that expressly approved and recommended some of the worst of them. Aristotle particularly, and Plato, both gave a decided opinion in favour of destroying deformed or sickly infants. We have already seen, that this execrable practice was even joined by Lycurgus, yet the humane Plutarch sees nothing unjust in *any* of his laws, and considers him as a completely perfect character. Thucydides relates the massacre of two thousand Helots by the Lacedæmonians in cold blood, and a multitude of other shocking barbarities, committed, during the Peloponnesian war, without one word of censure or disapprobation; and Livy describes innumerable scenes of a similar nature, with the most perfect indifference and unconcern. Homer goes still further. He expressly approves and applauds the deliberate murder of all captives without distinction, even infants at the breast, and pronounces it to be *perfectly right and just.* And even Virgil, the tender, the elegant, and pathetic Virgil; he who, on other occasions, shews such exquisite feeling and sensibility, represents his hero as offering human sacrifices, without the smallest mark of horror or disgust; and has not only selected the shocking punishment of the Alban Dictator, as a proper and graceful ornament of the shield of Æneas, but has dwelt on the dreadful circumstances of it with an appearance of complacency and satisfaction, and seems even to exult in it, as a just retribution for the crime of the wretched sufferer. *At tu Dictis Albane Maneres,* Æn. viii. 642. It would be endless to enumerate instances of the same kind, which occur perpetually in the most distinguished writers of antiquity, and which incontestably prove, that neither the brightest talents, nor the most successful cultivation of philosophy, of history, of eloquence, of poetry, of all those branches of literature which are properly called the *literæ humaniores,* and which are supposed to soften, and humanise, and meliorate the heart, could in any degree subdue the unyielding stubbornness of PAGAN CRUELTY. On the contrary, it would be no difficult task to show, that the more the ancients advanced in letters and the fine arts, and the more their communication and commerce with the different parts of the then known world was extended and enlarged, the more savage, oppressive, and tyrannical they became. And it is a fact no less remarkable, as well as a proof no less decisive of the doctrine I have been endeavouring to establish, that, on the discovery of the new world, the same astonishing phenomenon presented itself, that we have just been noticing in the old. In the very heart of South America, an empire appeared which had made advances in government, in policy, in many useful and many ornamental arts, far beyond what could have been expected without the use of letters, and infinitely beyond all the surrounding nations of that country. And it appeared also, that these polished Mexicans (for it is to those I allude) exceeded their neighbours the Peruvians, and all the other Indian kingdoms, in fierceness and in cruelty, as much as they surpassed them in all the conveniences and improvements of social and civilized life.

"What shall we now say to the philosophy of the present age, which assumes to itself the exclusive merit of all the humanity and benevolence which are to be found in the world; and how shall we account for the striking contrast, between the insensibility and hardheartedness of the ancient philosophers, and those professions of gentleness and philanthropy which their brethren in our own times, so ostentatiously display in their writings and their discourses? The only adequate and assignable reason of the difference is, that the latter have a source to draw from which was unknown to the former; that to the Gospel they are indebted for all their fine sentiments and declamations on the subject of benevolence; which, however, seem never to reach their hearts, or influence their conduct; for (as fatal experience has shewn) the moment they are possessed of power, they become the most inhuman of tyrants."

The principles and precepts of the Gospel appear fully adequate to produce the excellent effects which are here ascribed to them; and the history of the four first centuries of the christian æra, most clearly proves that "many great improvements in civil, social, and domestic life, which render our situation so

much superior to that of the ancient as well as to the modern pagan world" are to be attributed to the benign influence of the religion of Christ.

ART. XIII. *Fifty-three Discourses containing a connected System of Doctrinal and Practical Christianity, as professed and maintained by the Church of England; particularly adapted to the Use of Families and Country Congregations. Two Volumes. By the Rev.* EDWARD BRACKENBURY, *A. B. Vicar of Skendleby in the County of Lincoln, and formerly of Lincoln College, Oxford.* 8vo. pp. 455. 474.

"These discourses," as the author informs the public in his Preface, "were drawn up by him with a particular desire of imprinting upon the minds and hearts of his appropriate congregation, a connected System of doctrinal and practical Christianity.

"He had long been in the habit of preaching to them (as is the usual mode) from detached texts of Scripture, sometimes insisting upon the peculiar doctrines of the Gospel, especially at particular seasons, and on high festivals; at other times 'laying the foundation of repentance from dead works, and of faith towards GOD*,' and not unfrequently inculcating moral duties upon Christian principles. But this manner of preaching always appeared to him somewhat deficient in its nature and execution before a stated audience, though accompanied with the utmost energy, and most impressive seriousness. The great and leading doctrines of Christianity requiring deliberate consideration, and minute discussion, it is almost impossible to give them a right understanding of them, so as to make them 'wise unto salvation†,' without a particular detail of their nature and importance. The plan here adopted seems to afford sufficient amplitude for that purpose. To inculcate 'line upon line, and precept upon precept ‡' in a desultory and unconnected mode of instruction, during a continued series of years, scarcely seems to give the preacher that advantage in 'declaring the whole counsel of God§,' of which he might avail himself, by a judicious arrangement of his matter. And it may also be fairly presumed, that the human understanding is more likely to imbibe a right conception of religious truths, when its faculties of perception and memory are directed by method, and strengthened by arrangement."

Pursuing this judicious plan, the preacher has treated upon the following subjects, in the order in which they are here placed. The Existence and Attributes of the Deity. The Trinity in Unity. Creation in general. The Creation of Man in particular, and his original Innocence. The Fall of Man. Providence. Original and actual Sin. The new Covenant and Abrogation of the old. The Person and Titles of the Mediator. The Testimony of Prophecy, that Jesus is Christ. The Mediatorial Office of Christ. Universal Redemption. The Incarnation of Christ. The Sufferings of Christ. Christ's Burial and Descent into Hell. Christ's Exaltation. Christ's Ascension and Session at the right Hand of God. Christ's coming to Judgment. The Operation and Influence of the Holy Spirit. The Holy Catholic Church, and Communion of Saints. Forgiveness of Sin. Resurrection of the Body. Life Everlasting. The Christian Vocation. Regeneration. Justification. Sanctification. Adoption. Christian Liberty. Perseverance. Assurance. The Gospel the Power of Salvation. Prayer. Baptism. The Lord's Supper. Christian Obedience. Christian Worship. Common Swearing. Sanctification of the Sabbath. The Duty of Children to Parents. Duty of Inferiors to Superiors. Duty of Servants and Masters. Murder. Adultery. Against fleshly Lusts. Theft. False Witness and Slander. Unlawful Desires. The Use of the Law. The Curse of the Law. The Christian Warfare, Satan's Temptations, and the Necessity of resisting them. The Christian Armour.

In treating upon these subjects,

* Heb. vi. 1. † 2 Tim. iii. 15. ‡ Isaiah xxviii. 13. § Acts xx. 27.

Mr. Brackenbury disclaims all pretensions to originality, and acknowledges himself in many respects indebted to the works of some of our best divines: "he is free to own that his discourses abound not with the persuasive words of man's wisdom, or the grace and elegance of harmonious periods: his only ambition is to acquit his conscience before God, and to do good to man; and his single design is to promote in some degree the glory of the eternal God, and the edification of his fellow christians." Pref. pp. vi, vii. We have no reason to doubt the sincerity of Mr. B.'s professions; but if the glory of God be at all connected with a just conception of his revealed will, and the good of mankind, considered as moral and accountable creatures, be in any measure dependent upon the accuracy of their knowledge of what God has been pleased to communicate, we cannot congratulate the preacher upon the success of his attempt, nor hold out to him any encouragement to hope that his labours will be "instrumental in directing serious and inquisitive christians how to reap that joy and peace in believing, which are inseparable from a true and sound faith." Vol. I. p. 2.

The foundation of the evil which we have to lament in these, and in many discourses of a similar nature which come before us, is the absurd determination of the preacher to handle the word of God according to human creeds and confessionals. His system is avowedly not that which is to be deduced from a careful and unbiassed investigation of the Scriptures, but that which is "professed and maintained by the Church of England." From the articles of faith, and the service book of the national church, the preacher selects the subjects of his discourses; to their authority he generally makes the first appeal; and to their standard he brings the infallible word of God. Instead of being compared with scripture, scripture is here compared with human formularies; and the object is not to elicit truth, but to confirm the dogmas of synods. As a specimen of our author's manner and in vindication of these remarks, we shall select the beginning of his 2d Discourse entitled (how consistently with the language of the New Testament let those who know any thing of that invaluable volume judge) *The Trinity in Unity*. The text, which in sober criticism has nothing to do with the subject, is Ephes. ii. 18, "*Through him we have access by one Spirit unto the Father.*"

"The being and attributes of the Deity having been the subject of a former Discourse, our next inquiry will be, (though not without the most submissive awe, and godly fear) to contemplate the manner of his existence, or the adorable mystery of the Trinity in Unity. In taking so fearful a step, it is some consolation even at the very threshold to be supported by the hand of our own church. Her article, on this fundamental doctrine of Christian faith, is, 'That there is but one living and true GOD, everlasting, without body, parts, or passions, of infinite power, wisdom, and goodness; the Maker and Preserver of all things, both visible and invisible; and in the Unity of this Godhead there be three persons of one substance, power, and eternity, the Father, the Son, and the Holy Ghost*.' These three persons thus related, and thus denominated, constitute that one true GOD, into whose name, faith, and profession, Christians of all nations are and have been baptized. Without controversy, therefore, we may infer from either of the texts above cited, that there is but one GOD subsisting in three persons, each of whom hath the whole divine essence, and yet are distinguished amongst themselves by their personal properties. The divine nature being infinite, it cannot be divided or multiplied; it is therefore whole or entire in every person of the Godhead: and though the persons do not really differ from the

* Art. 1.

essence, yet there is such a distinction between them, that some things are appropriate to the persons which are not to the essence? for, if we may be allowed so to speak, the essence of the Godhead is communicable, the persons incommunicable. The essence is one only, but the persons are three. 'There is one person of the Father, another of the Son, and another of the Holy Ghost; but the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the majesty, glory, and perfection co-equal and co-eternal*.' This is the doctrine of the Christian religion; a right understanding, therefore, of so important a point as the nature of GOD, and the manner of his existence, is highly necessary to every believer of that religion; nor can any one mistake more dangerously and fundamentally than in such an article as this.

"Let us then consider how this doctrine is confirmed by the testimonies of Scripture, and the personal properties of each divine person; and the result will shew the interest we have in the doctrine that shall be thus established."

Fourteen testimonies are then adduced from the scriptures of the Old and New Testament, most of which might with equal propriety and effect have been advanced in proof of any other doctrine. Let us observe two or three of them: Ps. xxxiii. 6. "By the word of the Lord were the heavens made, and all the host of them by the breath or spirit of his mouth." Do you ask, courteous reader, what these words have to do with the doctrine of the Trinity in Unity.—Wait for the ingenious and learned comment of the preacher. "Here," says he, in the profundity of his wisdom, "*the Lord*, denotes God the Father; the word of the Lord, God the Son; and the breath or spirit of the Lord, God the Holy Ghost." He proceeds thus. "So also in the prophet Isaiah is this remarkable Scripture, 'the Angel of his presence saved them, but they rebelled and vexed his Holy Spirit.' Where *the angel* emphatically denotes God the Son, *of his presence*, the presence of God the Father, and the Holy Ghost, is the divine person declared to be vexed by the rebellion of sinful men." Vol. I. p. 40. This might pass in a country congregation; but as the preacher has chosen to submit it to the inspection of our inquisitive board, he must submit to a gentle rebuke for having so carelessly, if not wilfully, perverted the language of the prophet. But as he may perchance object to pay any submission to our authority, and refuse to acknowledge the power under which we act, he shall hear the sentence of his condemnation from his own diocesan, and two other prelates of that church, whose doctrine he thus brings into suspicion, if not contempt.

"One of the great advantages," says Dr. Tomline, "of an established ministry, is, that it affords leisure for study; and I desire to remind the clergy, that at the time of their ordination, they solemnly promise to be diligent in reading of the holy scriptures, and in such studies as help to the knowledge of the same. ....There never was a period when professional learning was more requisite in the clergy than at present." (Pref. to Elements of Christian Theology.) Of this professional learning Mr. B. has shewn himself greatly if not altogether deficient; or he would have known that the verse which he has quoted above, is not faithfully rendered by our older translators; and if it were, he should have known that the phrase, Angel of his Presence, bears no such meaning as that which he has affixed to it. "An angel of his presence," says Dr. Lowth in his note upon this passage, "means an angel of a superior order, in immediate attendance upon God. An angel of his presence is here opposed to Jehovah himself;" and our LEARNED preacher ought to have

* Athanasian Creed.

known that the same eminent prelate has translated the whole passage thus:

"For he (Jehovah) said, Surely they are my people, children that will not prove false;
And he became their Saviour in all their distress.
It was not an envoy, nor an angel of his presence, that saved them.
Through his love and his indulgence, He himself redeemed them:
And he took them up, and he bare them all the days of old.
But they rebelled, and grieved his Holy Spirit;
So that he became their enemy, and he fought against them."

And thus, also, with one small variation, Bp. Stock renders the passage:

"And he became their Saviour.
In all their distress he did not keep close,
Nor did an angel from his presence save them."

To which he adds this judicious note: "He did not," saith the Prophet, "keep himself hid within the recesses of his palace, like an eastern despot, when his people were in distress; neither (for the Hebrew conjunction has the force of NEC here, as often elsewhere) did he send a messenger from his court, one of his chief captains, to their relief: he himself redeemed them." —— But to return to our preacher, 'mighty in the scriptures.'—"Christ" he remarks, "is frequently called *Jehovah*, a name which can belong to no one but God." And in proof of this he cites, Jer. xxiii. 6. Zech. x. 12. The passage in Jer. according to the common version, might perhaps be thought to justify the preacher's remark; but if Mr. B. have not himself access to the original, he should seek the assistance of those who have, before he undertakes the arduous task of establishing such a doctrine as is the subject of his discourse. We will recommend him to peruse with some attention the following version of the passage to which he has referred, by Dr. Blayney, and the note which accompanies it.

"In his days Judah shall be saved,
And Israel shall dwell in security;
And this is the name by which Jehovah shall call him, *Our Righteousness.*"

Literally, according to the Hebrew idiom, "And this is his name which Jehovah shall call, Our Righteousness, a phrase exactly the same as, 'And Jehovah shall call him so;' which implies that God would make him such as he called him; that is, 'Our Righteousness;' or, the author and means of our salvation and acceptance." After the specimen which we have now produced, we need not proceed to any remarks upon the other discourses which compose these volumes. "Ab uno disce omnes."

ART. XIV. *Sermons, chiefly designed to elucidate some of the leading Doctrines of the Gospel. By the Rev.* EDWARD COOPER, *Rector of Hamstall Ridware, in the County of Stafford; Chaplain to the Right Hon. the Earl of Courtown, and late Fellow of All Souls College, Oxford. Vol. II.* 8vo. pp. 310.

IN our Review for 1804, we offered a few remarks upon the first volume of these Sermons; and what we then said is equally applicable to the volume now before us. Mr. Cooper is a plain, serious, orthodox teacher, who seems not very anxious to inquire into the real import of various important parts of scriptural phraseology, who endeavours not so much to improve the understanding of his hearers, as to establish them in the *right* faith; to affect their hearts, and to amend their lives. The subjects of which he treats in this volume, are:

1. The Sin and Danger of neglecting the great Salvation of the

Gospel. 2. The Life and Death of the real Christian. 3. The Duty of surrendering ourselves to God, explained and enforced. 4. Angels rejoicing over the penitent Sinner. 5. Consolation to the afflicted. 6. Expostulation with careless Sinners. 7. The Grace of Christ sufficient for his People. 8. Hezekiah's Fall considered and applied. 9. The Duty of confessing Christ before Men. 10. The Advantages of Godliness to the present Life. 11. Earnestness in Religion, recommended and enforced. 12. The Marks of true Faith stated and explained.

ART. XV. *Sermons, By* ALEXANDER HALLIDAY, *M. D.* 8vo. pp. 232.

THIS small volume, consisting of no more than seven Sermons, is entitled to a place of some distinction amongst works of this class; not indeed on account of any novelty in the subjects upon which the preacher has treated—of any valuable addition to our stock of biblical criticism—of any original philosophical views of human life or human duty—but on account of the judicious and energetic manner in which plain truths of general importance are conveyed to the heart. The Shortness of Life—The Blessedness of those who die in the Lord—The Importance of Holiness—The Advantages of early Piety, and the Benefits of the Death of Christ—the only topics contained in this volume, are topics which have been often handled, and handled well; but they derive some fresh interest from the pen of Dr. Halliday, and are exhibited in a manner which cannot fail to make a deep and lasting impression upon the serious and attentive reader. As a specimen of the preacher's style and talents, we shall select the following passage from the Sermon 'On the Blessedness of the pious dead.'

"THE other part of the happiness of those, who die in the Lord, is the enjoyment of the natural consequences of a well spent life; for the text says, that their works do follow them. The blessed are not only to be freed from every evil, but have also laid open to them the purest and most fertile sources of moral enjoyment. If, in the present life, amidst the prejudice of party, the aspersions of envy, and the malignant calumnies of the world, a self-approving conscience can communicate a joy and a peace, which the accidents of time can neither give nor take away; how rapturous must be the pleasure, for the saint when far removed beyond the tumults of mortality, and with all the witnesses of his worth around him, he casts a retrospective eye on the scenes he has passed through, and surveys, in succession, all the labours of his love! And these labours not only please on the recollection, but they are also the grounds of all his exaltation, and the means which have prepared him for fully enjoying it. It is in all these points of view that the works of the righteous are said to follow him beyond the grave.

"But, further, this expression, their works do follow them, opens [up] a most beautiful view of the happiness of heaven. While the righteous man continues on earth, he is still rising from one degree of attainment to another; he goes on from strength to strength; and this expression leads us to imagine, that the same plan is carried forwards hereafter.—The analogy of providence, the voice of reason, the dictates of the heart, and the language of scripture, all forbid us to suppose, that, at death, the righteous man is instantly raised to some high degree of excellence, and fixed in it for ever. They rather teach us, that he is only secured from the danger of turning back, and freed from the incumbrances which might retard his progress; but is left to start anew, in the career of intellectual and moral perfection, from that point where death arrested him. He therefore, who has made the highest attainments in this life, will then have the advantage; for though all the blessed be hastening forward, with equal celerity, in this glorious career, their advancement will be various, according to the barriers whence they have commenced their course. In this

manner, too, do the works of the righteous follow them to a future world And how proudly does the dignity of our nature rise on the view, when we look forward to this destiny that is prepared for us; and how do we look down on our present pursuits, when we follow the sons of mortality through the ages of eternity, and see them rising, in endless progression, towards the perfection of God! The thought is so pleasing, that we are tempted to imagine that angels themselves are engaged in the same career. Perhaps they are only a few steps before us; and where they now are, we ourselves may shortly be. And may not future worlds arise to retrace those footsteps, which we now leave behind us. But such ideas are too vast for our present conception: we must content ourselves with what is revealed, namely, that blessed are the dead which die in the Lord, because they rest from their labours, and their works do follow them."

From a Dedication prefixed to these Sermons we learn that the author composed them several years ago, but not with the intention of submitting them to the public; and they now come forth as a parting testimony of respect to a profession which he has found it necessary to relinquish.

ART. XVI. *Sermons on various Subjects and Occasions, By* ALEXANDER GRANT, *D.D. Minister of the English Episcopal Chapel at Dundee. In Three Volumes. Vol. III.* 8vo. pp. 296.

THIS volume contains twenty-four Sermons, upon nearly as many important subjects; but it does not frequently fall to our lot to peruse discourses so little adapted either for the press or the pulpit But our readers shall judge for themselves, at least as far as we think our limits can fairly allow. And first of our preacher's style:

"I need not here mention the extravagancies of the heathen poets, which were too ridiculous to be dwelt upon in a serious discourse: even THEIR *philosophers*, those wise and venerable men, &c. &c."—i. e. the philosophers of the heathen poets. p. 3.

"The Stoics, though they did not absolutely deny a superintending power, yet *tied him down* to second causes, to chance, fate, the influence of stars, *and other* CREATURES, *equally childish and irrational.*" p. 5.

"It were vain to detain you with the various systems and opinions of the several sects which prevailed in different times and countries; some denying the existence of any God, and others multiplying THEIR number." Ib.

"He (Christ) was distinctly heard to pray for the very RUFFIANS who perpetrated the execrable deed." p. 24.

"The qualification required is repentance. It behoves us therefore to *get acquainted with* the nature of true repentance." p. 44.

"Yet still they had this *wicked handle to lay hold of*, that he went to be the guest of a man who was a sinner.

"The scribes pushed on the father of the demoniac *to gravel him*, as they thought, with an undeniable matter of fact." p. 100.

"Surely it were degrading the ambition of a regenerate soul, to *pin it down* to objects of sense, &c. &c." p. 140.

"It is difficult *to be a match* for a knave." p. 183.

"Another dares to face the cannon's mouth, where *death confronts him in the form of thunder*." p. 209.

Of his talents as an interpreter of scripture, our readers may judge by the following instances:

"No one ever more steadily urged a persevering loyalty to the lawful government than he (Christ); none could more forcibly recommend the giving to Cæsar those things which were Cæsar's; and

when the practical application of the duty came home to himself, he scrupled not to perform a miracle in order to fulfil it." p. 21.

But the piece of money which our Lord directed Peter to find and to pay, was not due to Cæsar: it was the half-shekel demanded of every individual amongst the Jews, who had attained to the age of twenty, for the service of the temple.

In his sermon on the Resurrection of Christ, he adduces the following passage from Hosea, to prove that the very time of our Lord's being in the grave had been foretold: "After two days he will revive us; in the third he shall raise us up, and we shall live in his sight." p. 169.

The Divinity of Christ is proved in this summary manner:

"That he was also God, was made evident to his disciples, by his miraculous resurrection from the dead, his conversations with them subsequent to that wonderful event, and finally, by his astonishing ascension before their eyes, from the top of mount Olivet, whither he had led them on purpose to see that amazing proof of his divinity, and that no possible doubt should remain in their minds concerning a fact of such mighty, such vast importance." p. 61. A conclusion, in some important respects, different from that which Peter drew from the same events.

Dr. Grant is fond of making a display of learning, but not always to his own credit, or the edification of his readers. We shall subjoin one example:

"The Greek word, which we translate repentance, I find in *some of the best writers* in that language used for a change of mind, especially from evil to good." p. 44. Our readers may perhaps be as much surprized as we were, to find that these best writers in the Greek language, are Athanasius, Aretas, and St. Clement! and these introduced with so much parade, to bear their testimony to a remark which a Tyro might have made!

This volume concludes with *An Apology for continuing in the Communion of the Church of England.*

"An opinion (observes the author) has of late been adopted by some, and pretty generally propagated, that no essential difference exists between the Episcopal church of Scotland, and that established in England; and therefore, that clergymen of the Episcopal persuasion, officiating in Scotland in virtue of ordination by English or Irish bishops, ought to unite with the former, and submit themselves to the canonical authority of the Scotch bishops: and hence it is inferred, that nothing prevents such union from taking place but obstinacy on the part of those clergymen, and their aversion to submit themselves to the canonical obedience of any bishop, which they promised at their ordination."

In justification of himself and his brethren, Dr. Grant asserts that there are three articles in the 36th canon of the Church of England, which none of the Scotch bishops or clergy have subscribed, that the Liturgy of the Scotch Episcopal Church differs from that of the Church of England; and that the Scotch Episcopal Church authorizes practices which he and his brethren cannot approve: these are prayers for the dead; mixing water with wine, in the Lord's Supper; and the omission of a few phrases in the Communion Service. Some clergymen of the Church of England, not viewing these things in the same light as Dr. Walker, have become ministers in the communion of the Scotch Church; but their example is not likely to be generally followed.

ART. XVII. *Forty Sermons on Doctrinal and Practical Subjects; selected from the Works of the Rev. Dr. Samuel Clarke, for the Use of Families. To which is prefixed A Sketch of his Life. By the Rev.* SAMUEL CLAPHAM, *M. A. Chaplain to the Earl Camden, &c. &c.* 8vo. pp. 524.

MR. Clapham introduces this selection to the notice of the public, in the following words:

"I have met with Dr. Clarke's Discourses, in the libraries of many families, and when I have expressed my satisfaction to my friends at finding them possessed of so valuable a system of divinity; the following objections have at one time or other been made to them—that the sermons are too learned, and obscure, to be useful—that they contain too much of abstract reasoning—that the various senses, in which some particular word in the text is shewn to be used, are too elaborately displayed—that the reader is wearied with the number of proofs where the mind does not require conviction—and that the same subject is often discussed from different texts, until it is entirely exhausted. It is, I believe, for these and similar reasons, that those admirable Sermons are so much neglected, as they confessedly are, even by many of the clergy; and that, by the laity, they are seldom read at all. Desirous of removing every, the minutest, objection, which can be made against a writer who is, in my judgment, of all others the most perspicuous and convincing; who with great plainness of style unites unusual elegance; and who conveys to his readers the clearest instructions on the fundamental doctrines of grace, faith, the atonement, &c. &c. I have made a selection from his numerous sermons which may, I humbly hope, be as acceptable to the family, as useful in the closet."

From no less than *one hundred and ninety-one* Sermons, contained in ten volumes, Mr. C. has therefore selected *forty*, omitting scarcely one which he thought would be useful, and divesting those which he has preferred, "of the metaphysical abstraction and redundant proofs which perplex the mind and confuse the memory of the generality of readers." The design is good; and, upon the whole, the execution of the design is deserving of commendation. Thus reduced, many of Dr. Clarke's Sermons may furnish sound instruction to congregations whose pastors are, either from indolence or inability, incapable of resorting to any stores of wisdom and knowledge of their own; and they may supply the pious head of a religious family with useful subjects for the attention of the domestic circle.

But we cannot pass without the censure which it deserves, the correction which the compiler has taken upon himself to bestow upon several passages in these excellent discourses. To curtail what might prove tedious—to lop off redundant citations—to compress, and consequently to strengthen an argument which a needless prolixity had weakened—to exchange obsolete terms for such as are in current use—and by an alteration of arrangement, without affecting the sense, to improve the harmony of a sentence, come properly within the province of one who undertakes to restore a neglected author to the fame which he once enjoyed; but to substitute for terms by which the author had chosen to express some striking peculiarities of his creed, such expressions as shall falsely represent his opinions, and make them appear directly the reverse of what they really were; or to supply what the editor shall chuse to imagine a deficiency, by the insertion of a phraseology which the original author deemed unscriptural, and consequently untrue, is to go beyond the line of his duty—to injure the character of the writer, and to abuse the confidence of the public. In this manner has Mr. Clapham deliberately acted; and for doing so, he merits the severest censure. We will point out a few instances:

In the sermon entitled, The Love of God towards Sinners, Dr. Clarke observes, "that this salvation of men by the coming of Christ, is ascribed to the antecedent love of God, the original goodness and mercy of the *Father Almighty*. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Vol. II. p. 195. But in Mr. Clapham's selection, instead of Father Almighty, we read *Holy Trinity!* p. 56.

The conclusion of the sermon entitled 'Religion consists in keeping the commandments only,' is, in the original collection, as follows:

"For what can be more absurd..... than to imagine..... that names of parties and factions..... should entitle men to any share in *that blessedness* which *(at that great day, when God shall judge the world in righteousness by Jesus Christ)* shall severally, according to the degree and proportion of every man's work, be assigned to those, and to those only, who do his commandments, that they may have right to the tree of life." Vol. VIII. p. 318.

The clause which forms the parenthesis, Mr. C. has, with a very officious and unbecoming zeal, altered thus:

("*At that great day, when God who redeemed us by his blood, shall judge the world in righteousness.*") p. 130.

In treating upon the nature and sufferings of Christ, Dr. Clarke had observed (Vol. VIII. p. 362, 363) "But now, when at the same time that he (God) is pardoning the sinner, he inflicts the heaviest punishment of sin, *upon the best and most innocent person that ever lived in the world*, voluntarily choosing to undergo these sufferings for us; this is an abundant proof, &c. &c." which, not being sufficiently orthodox for the editor, appears in the present selection thus unwarrantably perverted:

"But now when at the same time that he is pardoning the sinner, he inflicts the heaviest punishment of sin, *he himself, in the person of Jesus Christ, voluntarily* choosing, &c. &c. p. 464.

Again, Dr. Clarke observes, (p. 376) "that, from the glorious majesty of heaven, from being in the form of God, and most high in the glory of the Father, he (Jesus) should stoop down to the earth, and submit to such cruel sufferings, &c. &c." But Mr. C. not content with this, has, in direct opposition to the sentiments which his author avowed, converted the clause "*most high in the glory of the Father*," into "*being equal with God.*" p. 170.

Speaking of the Holy Ghost Vol. VI. p. 72, Dr. Clarke says, "That which the Scripture teaches us is this *only*, that he is a Divine person, in an ineffable manner deriving his being, proceeding from, or being sent forth from the Father." Instead of which, the editor has thought fit to insert the following: "What the scripture teaches us, is, that he is a Divine person, and is over all, God blessed for ever." p. 200.

"It becomes us," says Dr. C. p. 76. "to be infinitely careful not to grieve and quench and drive him (the Spirit) from us, lest we be found to do despite to the Spirit of grace; which in Scripture is represented as a more unpardonable fault, than offending against the person even of our Saviour himself."—"a more unpardonable fault," reads Mr. Clapham, "than offending against either the first or the second persons of the Trinity." p. 202.

To one sermon the editor of the present selection has affixed the common Doxology to the Trinity, though it is well known that Dr. C. most carefully excluded it from his amended Liturgy, either by wholly expunging it, or by changing it into one of a scriptural form.

We have not words sufficiently strong to express our disapprobation

of such pious frauds as these. The editor has indeed warned his readers in general terms, that they are to expect to meet with them in the sermons he has selected; but he has not been candid enough to point out the passages in which he has ventured to exhibit the venerable rector of St. James's, contradicting the very principles which he had embraced upon the maturest examination, and which he maintained in the midst of unmerited obloquy and persecution. In the conclusion of his preface, Mr. C. has said, "It may be proper to acquaint the reader, that I have in a few instances changed the expression of the author, my conviction forbidding me to become the instrument of promulgating a doctrine derogatory to the character and dignity of the Son of God and the Spirit of Truth." Pref. p. xii.—But so vague a notice is not sufficient. If the force of the editor's conviction were indeed of such a kind, and such a degree, he ought to have omitted the sermons in which the passages occur to which he could not assent; or at least the paragraphs of which they make a part; or if this could not be done, he should have held himself under an indispensible obligation to insert a notice of every change, and given to the reader, at the foot of the page, the passage which he chose to mutilate, or enlarge. We know of no better rule, nor of any one more generally applicable, than that of our blessed Master's, "to do to others, as we would they should do to us;" and we recommend Mr. Clapham to try his conduct by this golden standard. We will suppose, for the sake of illustration, that some of Mr. C.'s own discourses survive the present century, and fall into the hands of some Socinian compiler, anxious to furnish his younger brethren in the regenerated church, with some approved compositions for the pulpit. He stumbles, however, upon some such expressions, as the Holy Trinity; the second and third persons of the Godhead; the all-atoning blood of Christ, &c. &c. &c. and he substitutes, the Almighty Father; the God and Father of our Lord Jesus Christ; the holy servant of God; the mighty energy of the only God; the unbought mercy of the Father and friend of his creatures, with many phrases of a similar import: with what temper will Mr. C. bear the very apprehension that his opinions should be so grossly misrepresented; and that he who, during, his life, contended so strenuously for the Athanasian faith, should, when dead, be compelled to advance the cause of the strictest Unitarianism! Would he not rather pray that when he himself went down to the grave, his works should descend with him, and be buried in the same forgetfulness! *Mutetur nomen.* For Mr. C. substitute Dr. Clarke, and the injustice of Mr. C.'s conduct must be felt and acknowleged, even by the delinquent himself. The amiable and learned rector of St. James's was a decided opponent of the Athanasian doctrine, and suffered very severely for his opposition; yet he is here produced as an advocate for that very system — an enemy to the principles for which he incurred the censure even of his friends, and the persecution of his enemies.

The same disingenuousness marks the meagre life of this eminent person, which the compiler has abridged from the account composed by Dr. Hoadly. Not one word occurs of the opinions which Dr. Clarke formed concerning the doctrine of the Trinity; nor, of course, any notice of the work which he composed upon that subject. It would have been much more honourable in Mr. Clapham fairly to have stated the origin and the progress of the controversy which this work, from so learned and conscientious a per-

son excited, and to have imitated the liberal and Christian temper of the right reverend biographer:

"This, I hope," says Dr. Hoadly, "I may be allowed to say, That every Christian divine and layman, ought to pay his thanks to Dr. Clarke, for the method into which he brought this dispute; and for that collection of texts of the New Testament by which it must at last be decided, on which side soever the truth be supposed to lie. And let me add this one word more, That since men of such thought and learning, have shewn the world in their own example how widely the most honest enquirers after truth may differ upon such subjects: this, methinks, should a little abate our mutual censures, and a little take off from our positiveness, about the necessity of explaining in *this* or *that* one determinate sense the antient passages relating to points of so sublime a nature."

ART. XVIII. *The Condition and Duties of a tolerated Church: A Sermon preached in Bishop Strachan's Chapel, Dundee, on Sunday the 9th of February, 1806, at the Consecration of the Right Reverend Daniel Sandford, D. D. to the Office of a Bishop in the Scotch Episcopal Church. By the Rev.* JAMES WALKER, *A. M. late of St. John's College, Cambridge.* 8vo. pp. 67.

IN a discourse preached at the consecration of a bishop, what else can be expected than the old arguments to prove the divine origin of episcopacy, and to establish the principle of uninterrupted succession from the days of the apostles. But the peculiar circumstances in which the present discourse was delivered have given to it a character seldom found in those which are composed for a similar occasion. Bishop Sandford will not support the episcopal dignity by raising his mitred front in courts; and displaying his sleeves of lawn amidst the ermined robes of titled senators. Bishop Sandford, though called to preside over an episcopalian church, is a dissenting bishop; and sues for the toleration which his peers on the south of Tweed deign, in some instances much against their inclinations, to grant. How different the language uttered in Bishop Strachan's chapel in Dundee, from that which has sometimes been heard in the chapel of the metropolitan of England in Lambeth:

"OUR Church neither is, nor ever was, as a religious society, contemptible, nor such as any of its members had reason to be ashamed of. Its preservation, in circumstances of uncommon difficulty, is astonishing; that it is not now very numerous, can excite no surprise: but as a distinct religious society, it is still in a high degree respectable. In our doctrines, worship, and discipline, we perfectly agree with the united Church of the greater part of the empire. We are dissenters, indeed, from that which is established in this part of the kingdom: but our reasons of dissent are not frivolous; nor are they ever impertinently obtruded; nor is any part of our practice dangerous. Neither can our principles be condemned as novelties. It is even pardonable, if we wish to distinguish ourselves from the growing mass of sectaries, by reflecting that ours was once the Established Church of our native land, as it still is of the southern part of our island. To the United Church of England and Ireland, we are most sincerely and cordially attached; and our most earnest prayers must ever be that she may ever retain the advantages which she enjoys. When we are called to live within the limits of her jurisdiction, we are her faithful adherents, as the most zealous of her own children. But we are the enemies of no church nor party, however different from our own; and least of all are we disposed to reproach or to injure that which is established among us. What the Established Church of Scotland may have to fear from the numerous sects which have separated, and which daily separate from her, it becomes not us to judge; but

from us, who never separated from, because we never belonged to her, most certainly she has nothing to fear. Her numerous, learned, and truly respectable members, we hold, in common with the rest of our countrymen, in that just and high estimation which is their due; and we are persuaded that they look upon our dispositions with the candour which they merit. If any individuals should hastily think otherwise, the slightest enquiry will equally satisfy them that we are perfectly, harmless, both in our views and practice, and that it is impossible to conceive a case in which we can be otherwise."

Again,

"Though our views and practice however are certainly such, in every particular detail, as will bear the strictest investigation, it is not possible to avoid the suspicions of ignorance, nor the exaggerations of malice. It therefore becomes our bounden duty to be actuated by prudence, caution, and modesty, in every part of our conduct, and especially in our intercourse with those from whom we differ. Such is our situation, and so much are some men disposed to misinterpret our conduct and views, that we must always assume with modesty, and never attempt to exercise with ostentation, even that which the law and reason of toleration fully allow. Our principles certainly stand on a firm basis: but we must not obtrude them. To be ashamed of them would be mean. To yield them up even to the utmost violence of derision, would be disgraceful. But it is our indispensible duty so to conduct ourselves, that we may deserve a good report of them that are without. This is one of the most important requisites of a Bishop, and therefore of all the Clergy, as stated by St. Paul to Timothy; and the reason added furnishes a subject of awful meditation. '*Lest,*' says the Apostle, '*he fall into reproach, and the snare of the devil.*' We must prove, then, to the conviction of all men, that we are entitled to a perfect toleration, and even to a good report of them that are without, by the uniform propriety of our conduct, by the modesty of our demeanour, and the meekness of our zeal; and by preserving them within the strict limits of our spiritual duty. Reproach it is impossible to avoid in any circumstances, if a man be determined, without fear or favour, to do his duty: but whilst we earnestly labour never to deserve reproach, we must prepare ourselves sometimes to meet with it; and when we do so, to bear it with patience. We must have our conversation honest among all men. We must labour in all things to have a good conscience, both towards God and towards man; that if any are indeed disposed to speak against us as evil-doers, they may be ashamed that falsely accuse our good conversation in Christ."

We learn from this discourse, as well as from Dr. Grant's apology, already noticed, that the episcopalian dissenters of Scotland, like their dissenting brethren of England, are divided into parties; several clergymen of English or Irish ordination, still remaining in a state of independence. How far Mr. Walker's present efforts will avail to remove the prejudices which these entertain against Scotch ordination remains to be proved. To us the separation seems likely to continue.

ART. XIX. *The Importance of right Sentiments concerning the Person of Christ; A Sermon preached at Essex Chapel, April* 10, 1806, *before the London Unitarian Society, for promoting Christian Knowledge and the Practice of Virtue, by the Distribution of Books. By* THOMAS BELSHAM. 8vo. pp. 24.

THE object of the preacher, in this discourse is to justify the exertions which have been made by some, and which he is desirous of recommending to every serious believer in the Christian revelation, to obtain correct information concerning the person of Christ. For this purpose he endeavours to demonstrate, first, that the question itself is of very considerable importance, since the determination of it (that is, upon unitarian principles) will clear away the rubbish of much

useless controversy; relieve the mind from much painful embarrassment, and preclude many objections against the Christian religion, and facilitate its reception in the world. Secondly, that the settlement of this question is attended with considerable difficulty, owing to prejudice, self-interest, indolence, authority, and argument; by which Mr. B. means inferences drawn from detached passages of scripture distinguished by Jewish phraseology. But, thirdly, that these difficulties may by care and diligence be surmounted, and complete satisfaction obtained. The discourse is appropriate to the occasion upon which it was delivered; and though many may disapprove the doctrine it contains; all must commend the liberal, and christian spirit by which it is animated.

ART. XX. *A Sermon preached before the University of Cambridge, June 29, 1806, being Commencement Sunday. By* EDWARD MALTBY, *D. D.* 4to. pp. 19.

FROM John ix. 4. "I must work the works of him that sent me, while it is day: the night cometh, when no man can work:" the preacher with all the ability which might justly be expected in him, proves that to every individual is allotted the performance of his peculiar work or employment; and that a distinct and proper season is assigned to each individual for his work; and lastly he insists, with the most impressive energy on the fatal error committed by those who fail to improve the opportunities they enjoy, of gaining the knowledge and discharging the duties, suited to their respective stations. These important lessons are admirably adapted to the peculiar audience to which they were addressed; they who heard them must have felt their force, and yielded to their influence; and we sincerely hope that many who are yet to enter upon an academical life, will be deterred by them from indolence and profligacy; and excited to a diligent, a useful, and an honourable employment of their time and talents in that hazardous but momentous period.

ART. XXI. *Jewish Prophecy the sole Criterion to distinguish between genuine and spurious Christian Scripture; or an humble Attempt to remove the grand and hitherto insurmountable Obstacles to the Conversion of Jews and Deists to the Christian Faith, affectionately submitted to their Consideration. A Discourse preached before the Rev. Dr. William Gretton, Archdeacon of Essex, at his Visitation holden at Danbury, on Tuesday, the 8th of July,* 1806. *By* FRANCIS STONE, *M. A. F. S. A. Rector of Cold Norton, &c.* 8vo. pp. 48.

JESUS Christ was a man begotten and born like other men, in the honourable state of matrimony; at Nazareth, not at Bethlehem: the two first chapters of Matthew's Gospel are a grand imposture practised upon christians: the hypostatic union, which by a species of spiritual legerdemain, makes two Christs out of one, is an "old wives' fable," the fruit of vain babblings and oppositions of science falsely so called: the Arian trinity is a sophistical fiction: the Athanasian trinity in unity is a monster of error and absurdity: and the doctrine of the satisfaction of divine justice by the vicarious punishment of Christ is a disgusting impossibility.

Such are the sentiments which a minister of the trinitarian church of England has chosen publicly to avow; such the sentiments which he has recommended to the attention and belief of his reverend brethren assembled at an archidiaconal visitation. Had the preacher resolved that the religious service in

the course of which this extraordinary confession was delivered should be the last at which he would assist in a church according to his views so antichristian had he at the close of this ingenuous avowal of his heresy, openly and honourably declared his intention to resign those ecclesiastical emoluments to which he is no longer entitled; we should have been disposed to overlook the indecorum of addressing a body of orthodox clergy in a manner which would not have been borne with composure by every society of professed unitarian believers. Still, however, we should have called in question his prudence; and wondered how a man of age and experience could have adopted a method of exposing what he deems error; so likely to establish its influence by exciting a prejudice not to be speedily allayed against the principles which he wished to recommend.

The rector of Cold Norton is not the first clergyman who has felt himself impelled by the dictates of conscience to bear his testimony against the doctrines of the established church. A Lindsey, a Jebb, a Disney; to name no more had exhibited an illustrious example; sanctioned by the applause which it at first received from men of liberal minds; and yet more by the continually increasing respect which it has since obtained from all but the bigot, whose praise is censure. Had Mr. S. followed these confessors, (for such they must certainly be deemed, whatever may be thought of their opinions) he would have escaped no small share of obloquy; he would have earned from the friends of free enquiry in every sect of christians merited applause; he would have excited most probably, the renewed attention of his reverend brethren, to principles for which so much was deliberately sacrificed: and he would have been the means of promoting instead of retarding the progress of that cause to which he is so zealously attached. Upon the merits of that cause we shall not at present decide. A better opportunity may be afforded us when we notice the various answers to this discourse which are already beginning to appear.

ART. XXII. *A Sermon, preached at Holy-Rhood Church, Southampton, on Sunday, Aug.* 10, 1806, *on the Duty of Humanity toward the irrational Part of the Creation. By the Rev.* CHARLES SLEECH HAWTREY, *A. B. Curate of Holy-Rhood Parish. Published at the Request of the Institutor of the Annual Sermon on the Subject.* 8vo. pp. 20.

THIS Sermon is recommended neither by eloquence nor force of argument: it is the effusion of a benevolent heart in the cause of humanity. We cannot highly praise the execution; but we will not by our censure, incur the risk of diminishing the small portion of good which it may be able to effect.

ART. XXIII. *Female Compassion, illustrated and exemplified in the Establishment and Superintendency of a Charitable Institution for the Relief of necessitous Families in the City of Rochester and adjacent Parishes. A Sermon preached in the parish Church of St. Nicholas, Rochester, on Sunday, Aug.* 17, 1806. *By the Rev.* CHARLES MOORE, *M. A. Vicar.* 4to.

THE preacher begins by giving a short sketch of the nature and design of the charity for which he is the advocate; proceeds to point out the different means by which the institution may be benefitted by the exertions of his audience; and concludes by "hinting at the superior excellencies of the female character in all that appertains to the quick

and ready practice of tenderness and humanity." The charity is truly laudable; and we hope that the well meant endeavours of the preacher will prove the means of increasing the number of its patrons.

ART. XXIV. *The English Liturgy, a "Form of sound Words." A Sermon delivered in the Parish Churches of St. Bene't, Gracechurch; St. Mary, Stoke Newington; and St. Mary, Islington. By* GEORGE GASKIN, *D. D. Rector of St. Bene't, &c. &c.* 8vo. pp. 25.

THE English Liturgy is a form of sound words, observes Dr. G., "in virtue of its being constructed according to the best models of christian antiquity; and as it includes all things requisite to the orderly administration of the sacraments, and the reverent and edifying public performance of other divine services: in virtue of its implying, that the church whose liturgy it is, is of an apostolical constitution: and in consideration that it asserts and inculcates the pure and genuine fundamental doctrines of christianity." A great deal to be proved in *twelve* pages! but Dr. G. very wisely does not encumber himself with argument; assertions lie in a smaller compass, are managed with greater ease; and upon the multitude, produce an equal, if not a greater effect.

ART. XXV. *The Fall of eminent Men in critical Periods, a national Calamity. A Sermon preached at the Gravel-Pit Meeting, Hackney, on Sunday, Sept. 21, 1806, on Occasion of the recent Death of the Right Hon. C. J. Fox. By* ROBERT ASPLAND, 8vo. pp. 25.

THIS Sermon, it appears, was written in the ordinary course of the author's weekly preparations for the pulpit, without the faintest idea of publication. He was considerably impressed and even affected by the death of Mr. Fox; and judging that the feelings of the congregation among whom he officiates were in unison with his own, he adopted a subject which he thought would serve at once to express their common sorrow, and to temper it with religious considerations. He succeeded. His hearers were pleased to express their approbation of the discourse; and requested in a body that it might be printed. Pref. p. i.

After a few observations upon the awful state of public affairs, the preacher proceeds to trace a few of the features of the great man whose loss he deplores. He dwells upon his zealous and steady attachment to the liberties and happiness of the people: his moderation; his exertions in the cause of justice and humanity; and his constant endeavours to promote peace. He then points out the lessons which the death of great men conveys: It should lead to the extinction of little animosities and contentions; warn us how easily and speedily a proud nation may be humbled: it should teach us the vanity of all those hopes of the melioration of mankind, which are built solely upon the capacities of human nature, and raise the hope and desire of immortality.

ART. XXVI. *A Discourse occasioned by the Death of the Right Hon. Charles James Fox, delivered at the Unitarian Chapel, in Essex Street, Oct. 12, 1806. By* THOMAS BELSHAM. *2d Edition.* 8vo. pp. 31.

"And the counsel which he counselled in those days was as if a man had enquired at the oracle of God, 2 Sam. xvi. 23." These are the striking and appropriate words with which the preacher introduces

an eulogy, no less honourable to his own principles, talents, and feelings, than worthy of the exalted statesman upon whom it is pronounced. To delineate, as Mr. B. justly observes, a finished portrait of the mind of this patriotic minister of state, would require talents commensurate with his own, and an intimacy of access to his person of which few comparatively can boast. He limits himself, therefore, to a faint outline of his public character, the correctness of which he thinks may be easily appreciated by all who have paid attention to the state of the country for the last thirty years, and to the incidents in the life of the late Right Hon. C. J. Fox. This outline is drawn by the hand of a master, and its correctness will be acknowledged by all who can examine it free from the influence of party prejudices. We select the following from a long passage, which, if our limits allowed, we would gladly present entire.

P. 16. "In this unprecedented crisis, (i. e. of the French Revolution,) a system was pursued by this country directly the reverse of those mild, temperate, and conciliatory measures, which were recommended by this enlightened and liberal statesman; who, in a celebrated publication, written at the time in his own vindication, predicted, with a precision little short of inspiration, the miserable consequences which ensued. But so little regard was paid to his warning voice, that the country, seduced by the fascination of a delusive eloquence, as though it were under a supernatural infatuation, hurried into the opposite extreme. And this great man, this oracle of political wisdom, was left almost alone; neglected by the court; insulted by his enemies; deserted, with a few illustrious exceptions, by his friends; by those who used to look up to him for advice, and in whom he had been accustomed to place the greatest confidence: he was forsaken by the people, of whose rights and liberties he had ever been the fearless advocate; and was almost proscribed as an enemy to his country. This severe discipline, so unexpected and so unmerited, gave the last polish to his sublime character. It purified his public principles. He now learned to practise patriotism for its own sake. His great mind rose superior to popular applause: and he persevered in the path of public duty, from a proud sense of honour and conscious rectitude; from a regard to dignity and consistency of character; and from a high and generous principle of love to his country. Thus he persisted in exerting his amazing energies to enlighten, and to save from impending ruin, a people that turned a deaf ear to his earnest and benevolent remonstrances; till, in the end, truth and reason, aided by his potent eloquence, and by the testimony of sad and dear-bought experience, gained a complete victory over prejudice and passion: and this great statesman enjoyed the peculiar felicity of living to see the loftiest of his opponents giving way to the cogency of his arguments; and his illustrious rival himself acknowledging the wisdom of his political principles, earnestly soliciting his co-operation in the direction of the national counsels; and, almost with his latest breath, recommending him as the only person whose talents and energies were capable of extricating his country from an unparalleled crisis of difficulty and danger."

The preacher concludes with some just reflections naturally occurring from the consideration of the loss of so great a man. We may remark, he observes, the excellence of the British constitution, by which such exalted characters are formed, and brought to maturity. We ought not to despair of our country; and, finally, we ought to acknowledge and adore the providence of God.

PRACTICAL THEOLOGY.

ART. XXVII. *Christian Politics, in Four Parts.* By ELY BATES, *Esq.* 8vo. pp. 445.

THE author of the work now before us, is, we believe, not unknown to fortune, certainly he is not unknown to fame. Another treatise published by Mr. Bates, entitled Rural Philosophy, formerly received our willing praise, and we are happy to find that the taste and judgment of the public have, in this instance, accorded with our own. As a christian politician, he may not, perhaps, be thought entitled to the same respect that he received in the character of a rural philosopher: yet the general nature and tendency of his present treatise are such as to reflect credit upon the writer, and to afford good ground to hope that he will be successful in his attempt to promote a spirit of moderation, contentment, and rational subordination.

This work is divided into Four Parts. The *first* part contains a view of civil government in its influence on virtue and happiness, chiefly from the relation it bears to liberty and property. It restrains liberty, where the exercise of it would be hurtful to the individual or others. It enlarges liberty, by rendering necessary mutual aid and co-operation, and it acts as a species of moral discipline in determining the influence of government on virtue and happiness from the relation it bears to property. Mr. Bates considers society in three different periods, and its progress from rudeness to refinement. The *first* period is that which precedes the full establishment of laws, or of any regular means of human subsistence. The second is that in which the mass of citizens are able to provide comfortably for themselves and families by moderate labour, and not without it, and in which those of a superior rank are neither by their number nor wealth of sufficient influence to disturb this system of mediocrity. And the third is that in which the number of rich citizens constitutes a considerable part of the community. That state of society in which the nearest approach is made to the second of these periods, is justly prefaced by the author as the most favourable to virtue and happiness. The evils attendant upon the last are fully described, and the first part of the work is concluded by the following remarks:

"THUS every just view of man, whether he is considered in his individual or social capacity, leads us to the famous *apophthegm* of the Grecian sage Cleobulus, and which the wise and moderate of every succeeding generation have chosen for their motto—Μέτρον ἄριστον, *a medium is best.* For though mediocrity is not the standard of true virtue, as Aristotle supposed, it is best, however, in respect to those circumstances which relate merely to our present state. Hence the care of government should be to place and secure a people in that situation, in which the fewest individuals possible are in extreme wealth or indigence; and in which the arts and sciences are no further encouraged, than as they are calculated to increase or preserve useful knowledge, to furnish employment, and minister to the real wants or innocent satisfactions of life.

The *second Part* treats upon "the importance of religion, both to society and the individual; with reflections on religious establishments and toleration." The author does not enter upon any "abstract enquiry, either into the rights of the magistrate or the rights of conscience, in the concerns of religion, but confines his attention to a practical view of the subject: and traces, with some degree of judgment and firmness, the consequences of a toleration without an establishment,

of an establishment without a toleration; and of an establishment together with a toleration. The first he considers as theoretical; and the second, as inevitably attended with consequences hostile to the peace and welfare of society. Of the third he speaks with approbation.

"Whoever looks into the history of former ages, and observes how much religion has been obstructed and debased by tyrannic and corrupt governments, he may see reason to congratulate a people when they are left to provide for themselves in their spiritual concerns, at the single impulse of their own consciences. Yet, considering the general disregard of mankind to every thing that relates to another world, he may see still greater cause of congratulation, when, by the special favour of heaven, a people is blessed with truly enlightened and christian rulers, who are no less studious to promote their religious advantages, than to establish and perpetuate their just rights, and secure their temporal welfare. We conclude, therefore, on the whole, that *an establishment with a toleration*, especially when the toleration is *complete*, is preferable to either of them separately; inasmuch as it unites—"liberty of conscience with means of instruction; the progress of truth with the peace of society; the right of private judgment with the care of the public safety *."

Mr. B. then proceeds to point out the methods most adapted to the security of such a church. These are:

"I. To provide the best means of spiritual instruction and edification.

"II. To advance no unjust claims of superior purity to other churches, either in point of doctrine, worship, or discipline; and even when such claims are well founded, not to assert them with a disproportioned or unhallowed zeal.

"III. Not to narrow the terms of church communion beyond the warrant of scripture."

Many serious, and many liberal maxims, occur in the discussion of these points. The necessity of a religious establishment may, indeed, be questioned, and even denied: if, however, it were founded upon the moderate principles recommended by Mr. Bates, some very serious causes of objection would be removed. Speaking of subscription, he observes,

"Why might not the following, or some equivalent form, be thought generally sufficient?

"I believe that the *holy scriptures*, as they are commonly received among protestants, contain all things necessary to salvation; *so that, whatsoever is not read therein, nor proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation* †. And I declare my sincere intention, seriously to study the sacred scriptures, and to instruct the people in the same, according to my best abilities."

In the *third Part*, the author points out the conduct of a good citizen particularly under any moderate government, and he lays down and largely illustrates the following rules as absolutely necessary to be observed by one who wishes to maintain that character:

"I. To guard against any wrong impressions he might receive from new and plausible political theories; and to regulate his expectations by what is obvious and practicable in the present state of human nature, and the existing circumstances of public affairs.

"II. To distinguish real political evils from imaginary ones, and from those various evils which arise out of the common condition of man in this world: also, Not to aggravate or rashly oppose the first; to dismiss the second; and to suffer patiently the last.

"III. To avoid an idle curiosity in political matters; and still more a disposition to hunt after small or unknown grievances.

"IV. To beware of any unnecessary or hasty attachment, and still more of a blind devotion, to any party whatever, either in politics or religion.

"V. Lastly: Never forwardly to urge his

* Paley's Mor. and Pol. Phil. vol. ii. p. 344.

† The words in *italics* are from the sixth article of the church of England.

public claims or pretensions, nor beyond what the common good may require; and when this, on the whole, is provided for, to rest satisfied in the quiet and faithful discharge of the duties of his present station."

Many useful and judicious observations will be found under each of these heads; yet, in some instances, we apprehend that Mr. B. has, in his endeavour to oppose a factious and discontented temper, especially in the humbler ranks of society, been betrayed into sentiments not altogether congenial with the spirit of a free constitution. He wishes to discourage *common tradesmen* and *mechanics* from paying any regard to political concerns; and upon the great mass of the people he is anxious to inculcate the opinion that "there are only two things necessary for any one to know, religion, and his own business." He verges upon the declaration of a late reverend prelate, that the people have nothing to do with the laws, but to obey them, and seems desirous of confining the observation of all the measures which government may at any time be pursuing to the superior orders of citizens. But in the result of these measures the mechanic and the tradesman are materially interested, their nature and tendency they are generally capable of understanding, and they may watch their progress without neglecting the duties of religion, or of their respective social relations; and the reflection that all orders of the community are attentive to their proceedings, forms a very powerful and a very necessary check upon those to whom the administration of the government is entrusted.

In a work unfortunately never completed, entitled, *Civic Sermons to the People*, we once met with a striking passage much more consonant than the advice of Mr. Bates, with the spirit of the British constitution: and, as the little portion of that work which was published is now, we fear, not generally known, it may be gratifying to our readers if we transcribe the passage:

"But you, in whatever rank of life you are, who are sober, industrious, and thoughtful: you who respect the property and rights of your neighbours, and therefore demand and deserve that your own rights and property should be respected; you who have a home, and therefore have a country; you who have a love of order, a sense of ingenuous shame, a relish for the conveniencies and decencies which civilized life affords; you who have a provident care for your families; who are accustomed to say to yourselves, I will not buy strong drink to-day, because my children will have no bread to-morrow—you are worthy to consider the affairs of a community, which, though more complicated, are not materially different. Come then, when the business of the day is over, and leaning over your counters, or by your clean fire-sides; or sitting under your spreading trees, or in the porch covered with honey-suckle before your door, steal a little leisure to turn over these things in your minds, in which, if I can assist you, it will give me great satisfaction. You need not chide away your children, that press about you to climb upon your knees; they will give a spirit and edge to your meditations. It is for THEM: it is for YOURSELVES."

The *fourth Part* is designed to point out "the way to live happily under all governments, and in all situations." The foundation of this happiness must be laid in peace of conscience, and holy and well-regulated affections. "He who possesses these, will not be left unprovided with a variety of topics which will afford him support and consolation, though he should meet with his full share of suffering from the political and the other innumerable evils that overspread the world." The doctrine of a providence will be a principal source of comfort. The pliability of man to his external situation, the great and good examples which are formed and eminently displayed in a turbulent period, and the serious contemplation of the vanity of the world will also lessen the pres-

sure of suffering, and even render evil eminently subservient to good. A few other minor topics are also suggested.

Of this concluding part we cannot speak with much approbation. It is pious, but not philosophical. The author has entered, in the course of it, upon one important subject, the moral government of God, which he does not understand; and he has misrepresented the opinions of a late exemplary character, because he has not comprehension of mind sufficient to view them in all their relations and consequences. We refer particularly to what Mr. Bates has said upon the doctrines of liberty and necessity, and the false light in which he has exhibited some detached passages from the writings of Dr. Priestley. It would be no difficult task to shew the inconsistencies into which, by following his master Dr. Reid, our author, in the course of a few pages, has fallen; and to prove, that if the volitions of men are free, as he has described them, the doctrine of a divine providence will be weakened, and its influence upon the mind less strong and consolatory.

Upon the whole, the present appears to us less interesting and less ably executed than the former treatise by the same author. The thoughts discover little originality, and the style is frequently deficient in vigour and animation.

ART. XXVIII. *The Temple of Truth; or, the best System of Reason, Philosophy, Virtue, and Morals, analytically arranged.* 8vo. pp. 566.

IT is not a very common practice for authors to tell the world plainly, and without any reserve, what, without doubt, most authors secretly believe, that the fruit of their labours is *the best* that can possibly be presented to the public. We are generally greeted upon our entrance on any work by professions of the most profound humility. The writer did not intend his performance for the public eye, "*Tarentinis aiunt se, et Consentinis et Siculis, scribere,*"—he designed it for the amusement of a few friends only, their approbation, their encouragement, their pressing solicitations, their commands, contrary to the suggestions of his own poor judgment, have induced him to violate the native modesty of his disposition; and he now ventures, with the greatest possible distrust of himself, to contribute his worthless mite to the general stock of knowledge, anxious to be known, not as having done any thing towards the increase of science, but as willing to bear his part in so important a concern. He deprecates the severity of criticism, he implores the indulgent candour of his readers, and humbly entreats that the numerous defects which mark his pages may be forgiven, in consideration of the purity and disinterestedness of his motives. Not so Parresiastes, for such is the name which an author assumes in the dedication of his work to "the illustrious author of the Pursuits of Literature;" a stranger to such modest feelings, and too honest to feign them, he boldly professes to give to the world the best system that has ever been devised. But before he is judged, let him be heard in his own cause.

"NOT at all shy of meeting any idea of exception, which may arise in the mind of my readers, I can easily anticipate, that some of them may arraign the very *Title*, I have selected, as confident and presumptuous: and, I should readily allow the justice of the charge, if this *Temple of Truth* be *not* erected upon that basis, which the divine Architect himself has laid in his own oracles of Inspiration. In that case, let it sink into utter ruin, nor leave one trace behind. My own hand should be the first to crumble it into atoms. But, if it be reared on the foundation of sacred Verity, not all the powers and malice of Infidelity itself shall be able to overthrow it

To that Criterion it is submitted; and, persuaded, as I am, it will pass that ordeal, I do not hesitate to affirm, that it must contain the very *best scheme* of *Reason*, *Philosophy*, *Virtue*, and *Morals*, that can be proposed*. Each of these topics may perhaps have been recommended with greater erudition, and more acute argument, in larger works. If so, some merit may be adjudged me, for having reduced them to this compendium, and to a stile of more popular, or less abstruse, simplicity. It is not of greater consequence, that the many should be informed, than that the few should be amused?

"After having fled, with an eagerness of curiosity, and pryed, with a diligence of inquisition, I cannot describe, into every thing that has fallen in my way, for an uninterrupted series of years, on each of these subjects, I have found no refuge from the intellectual confusion and distraction, in which they have involved me, but in 'THE ORACLES OF GOD:' which I now consult, as the *only* oracles of Reason, Philosophy, Virtue, and Morals, in which an immortal can either repose or confide.

To these oracles how many have in all ages resorted! by how few have their responses been understood! Has Parresiastes been more successful than multitudes who were at the same time prostrate at the same shrine? He repaired to them for directions how to revive a splendid temple. The edifice has been erected, and he attends at the portal soliciting the privilege and honour of introducing us, adorned with the spirit of ingenuous candour, not to the mythological mysteries of an Egyptian grove, a Persian cell, or an Indian pagoda, but into what he has dared to call "*The Temple of Truth.*"

This anxious and long-sought for structure, he tells us, is reared upon the following principles: God alone is the first cause, the chief good, and the last end of all things. Revelation is the only mirror of moral truth, science, and goodness. True excellence is the reflex image, however faint, of the divine nature, beauty, and glory, traced on the human soul by an almighty, though invisible agency. There is neither piety nor virtue without divine grace. Real happiness is the peculiar gift of heaven. A religious taste is the supreme wisdom of man. Simplicity and integrity are essential to the christian character. The spirit of christianity is a spirit of humility, and an essential qualification for eternal bliss. A false guide, like an *ignis fatuus*, may prove in the issue a most fatal light, while a true one is a lamp of life. "These, then, are the nine great arches upon which is erected and elevated this Temple of Truth; and the builder is confident, that if they be surveyed with the care and accuracy which he himself has used, they will be admitted as maxims and first principles in this kind of moral architecture," p. 80. In imitation of our author's own manner, we add, as a check to his boasting, 1 Cor. iii. 11.

Having thus explained the principles upon which this temple is erected, our guide conducts us into the portico; and there, before he will permit us to view the interior of the edifice, he points out to us a compendium of the primary doctrines exhibited in the Temple of Truth. These are:

"The salvation of man is that which includes, and constitues, all his religion, excellence, and felicity, for both worlds. Salvation is by grace. Salvation is through faith. The faith by which we are saved is the special gift of God. Salvation is not of works, lest any

* When the great Sir Isaac Newton had delivered an opinion, which any one chose to controvert, he never was at the pains to defend it, but contented himself with saying "I believe, Sir, if you will be at the trouble of examining my opinion, you will find I have very good reasons for it."

man should boast. Real christians are the workmanship of God, in a very sublime and exclusive sense. There is no true happiness, but what is founded upon the principles and derived from the sources of christianity. The habitual practice of piety and virtue is the grand evidence of our being in a state of grace and salvation. A supernatural agency is necessary to form the christian character. All the divine favours and blessings which relate to their supreme excellence and bliss, are communicated to the human race through the great Mediator and Redeemer. He is the central point of union between God and men. 1 Cor. i. 29—31. Eph. i. 3—10. It is a principal design of the Godhead, in the œconomy of redemption, most illustriously to display the exceeding riches or the glory of his grace. Christianity is altogether a religion of grace."

Having thus raised our curiosity to see the full and satisfactory illustration of this *best* compendium of doctrine, this *best* system of Reason, Philosophy, Virtue, and Morals, our hierophant and guide still closes the door of his temple against us whilst he displays at some length his skill in managing a definition. The subjects of his skill are the terms Truth, Reason, Philosophy, Virtue, Morality, Grace, Salvation, Faith, Good Works, Happiness. Our readers shall have a specimen; it is a favourable one:

"Virtue I consider as a generic term, including in it every distinct species of Virtues; which I shall here subjoin, and arrange, according to their ascending Scale of excellence: that the Reader may see, in one comprehensive view, how many things are requisite, to render the christian Character complete. A Character, which ought to be as amiable in all its relative Connections with Society, as it is exalted in the sight of Him, who alone can form it. For, we mean not to deviate, in the smallest degree, from that invariable Aphorism, Πασα δοσις αγαθη, και παν δωρημα τελειον, ανωθεν εστι καταβαινον απο του Πατρος των φωτων. Jam. i. 17. Right Reason, true Philosophy, and christian Virtue, are alike, and alone, the τα χαρισματα, or gracious gifts of Heaven.

"As the term, Virtue, is so extremely vague, equivocal, and undefined, in its common use, it should be minutely analysed—in order to be clearly understood. Let us then reduce it to its decomposition, for that purpose.

"There are, for instance, what may be denominated *the social Virtues*; such as, Urbanity, Politeness, Candour, Humanity, Courtesy, Hospitality, Benevolence, Sympathy, Generosity, Affability, Propriety, Friendship, and the like; all which may be reckoned among τα οσα προσφιλη, τα οσα ευφημα, 'the things, which are lovely and of good report;' and, therefore, ought to be cultivated, as belonging to the kind affections, and as constituting what is called an amiable Character in civil Society.

"There are also what are discriminated from these, as *ethic, or ethiological Virtues*; such as Justice, Temperance, Prudence, Fortitude, Fidelity, Honour, Veracity, Gratitude, Patience, Contentment, with several others of the same species; which more particularly come within the circle of moral Science. The former, have sometimes been distinguished, by the lesser—and the latter, by the greater, duties of life; and therefore, ought to be encouraged, and commended. Aristotle, in his Ethics; Tully, in his Offices; and Seneca, in his Morals; have touched upon these, with surprizing force, and eloquence, as calculated to form what is usually intended by a moral Character.

"But, when we gain the Summit of all that is great, and good, and happy, in this lower world, we shall be surrounded with *the christian Virtues*; such as Faith, Hope, Charity, Meekness, Humility, Penitence, Self-denial, Piety, Purity, and Zeal; which are the strongest lineaments, or most prominent features, in the christian Portrait.

"Some there are, who cultivate the social Virtues, with little or no attention to any other; and some again, who are equally warm in the service of the ethical, without any particular regard to those, which far surpass them; but, if we mean to possess the totality of moral excellence, let us aspire to every virtue; especially to that assemblage, upon which the divine Being himself has thought fit to place the highest honour;

though, sad to say, they are, too generally the lowest in our esteem, and the last we pursue. Nevertheless, Matt. v. 3—12."

Having finished his definitions, our guide exclaims, "And now, after having been detained so long in the portico, let us enter *The Temple of Truth*; Καθως εστιν αληθεια εν τω Ιησε. Ps. lxxxix. 15—17.

It is not easy to conceive of a more resolute overpowering volubility than that which our guide displays, as he now points out to us the various parts of the spacious edifice into which we are at last admitted. Possessed of a great command of words, expert in a proper selection and arrangement of them, ready where he thinks the English terms not sufficiently sonorous or strong, to supply the deficiency from the Latin or the Greek tongues, and suffering no difficulty, no doubt, to impede him, he rushes on, impatient of controul, and amuses us, where he fails (as he generally does with respect to ourselves) to produce conviction. He has not been sparing of the words of others; and by many of these we were so much impressed, that we were desirous of knowing from whom they were borrowed, but no information of this sort could we obtain from our guide. At length he replied to our repeated enquiries, "Hold, I cannot refer you to my authorities, because I have taken such liberties with most of them as might not be approved. I have altered both words and phrases whenever they interfered with my ideas: I have omitted or inserted whole sentences as best accords with my design. With what propriety or honour, after this, could I subjoin their names?" We reluctantly acquiesced.

The following extracts may serve to convey some notion both of the Temple and its minister:

Speaking of the inefficacy of works, our guide remarks:

"But, there is another argument still in reserve, which will not only corroborate what we have already advanced, but, it is to be hoped, will strike the most salutary terror, as well as conviction, into the minds of those, who have hitherto presumed to dispute the dictates of Heaven, or to arraign the wisdom of God, at their impious bar. For, have we never heard, that, 'As many as are of the works of the Law are under the Curse' of that Law; from which there is no Redemption, but *freely* by the *Grace* of God, and through Faith in the Blood of the Redeemer? Is it possible, that, with The Bible before our eyes, we should be strangers to such a declaration? Gal. iii. 10*.

"* Might we not very safely rest the decision of our Cause, upon this single passage? Let the unfeigned Lover of truth dwell upon it, with critical accuracy, and what will it teach him? Will it not teach him the absolute impossibility of our being justified, or saved, in any degree, in any wise, by our personal obedience to the divine Law; which pronounces its righteous Curse upon *every failure?* For, the words are a categorical Proposition; extending to all persons—all times—and all things: not merely to the βαρυτερα του νομου, 'the weightier matters of the Law,' but, to those, which may seem of the smallest concernment: so that, every idle word, every vain thought, every corrupt affection, and how much more, every evil action, is of itself sufficient to render us liable to *the Curse*, which the moral Governour of the world has denounced against all unrighteousness—against every transgression. Every omission of what is good—every secret evil, known only to God—and every sinful operation of the mind—exposes us to his eternal wrath and indignation: nor is there any refuge from it, but in the divine Grace and Mercy. Recollect only, that the least sin is a violation of the whole Law, Jam. ii. 10; that the least violation incurs the Curse pronounced against every act of disobedience; and your own Reason will compel you to deduce this Inference—that, there can be no hope of Salvation for us, but in the Redeemer. Gal. iii. 13. 'The way of Salvation is so ordered, as that we should see the necessity for Christ: a continual necessity—a necessity in all things.' Is. xlv. 22—. Let us be allowed the licence of a little

Here we were about to protest against the interpretation assigned to *the law*, but our guide having already discovered in us some marks of incredulity, instead of patiently allowing us a hearing, opened upon us in the following not very courteous style:

"We have heard men of profound learning, and high philosophic repute—public Teachers—who have dared to affirm, that the inspired penman is speaking here of the works of the ceremonial Law only. A greater *Falsehood* is hardly within the reach of possibility—nor a greater proof of the *wilful blindness* of those, who oppose the Truth, and are determined *not* to see it. Are you an *honest* Man? Then, instead of listening to any human Authority, read over the preceding chapter carefully—and decide for yourself, whether the Apostle refers here to *the moral Law*, or no. The fact is, he is labouring to shew, that we must be 'saved by Grace through Faith' alone; and that every imaginable ground of *boasting*, on our part, must be totally and for ever excluded, *shut out*; as much as we shall certainly be, from the beatific Vision, if we are not made most cordially and humbly willing to be saved in this way. We may say with the haughty Cardinal, Cœlum non *gratis* accipiam! but, let us beware, that it be not said to us, in return, Πορευεσθε οι κατηραμενοι εις το πυρ το αιωνιον. Matt. xxv. 41.

Finding all reply useless, we suffered him to proceed without interruption, till, having run through the whole of his task, he reconducted us to the portico, and thus dismissed us:

"The almost entombed tranquillity, in which his moments are gliding away, has afforded him this opportunity of taking a calm review of a System of sacred Truth, he has often contemplated—would he could say, with all that unceasing and holy estimation it justly merits! and, notwithstanding the numerous defects, which superior Minds will easily discover, it will be acknowledged, he hopes, that he has erected an Edifice with artless simplicity; that its Basis is, the very Foundation which infinite Wisdom itself has laid; that it is disfigured by no needless ornaments; that it is illuminated only by the beams of 'The Sun of righteousness;' and, that nothing has been proclaimed in it, but the riches, and the glory, of Divine Grace."

The hierophant is still ready to display this edifice to other visitors: and if our readers approve of the sketch which has now been drawn out for them, they will of course resort themselves to this Temple of Truth: they cannot fail to be amused, *but nevertheless*, Ps. cxxvii. 1. 1 Cor. iii. 11-15.

ART. XXIX. *A plain and affectionate Address to the Parishioners of St. Martin's and All Saints, in Leicester; from the Rev. Edward Tho. Vaughan, A. M. their Vicar.* 12mo. pp. 81.

THE subjects of this address are: the importance of being a christian; the state of man; salvation by Christ; distinguishing property of true Christians, i. e. faith, justification, sanctification; means of grace; and devout observance of the Lord's day. They are treated, as the title imports, with plainness and affection; and amongst the members of our established church this little tract may be circulated with much benefit. The parishes of St. Martin's and All Saints are not the only parishes in the kingdom, in which are many inhabitants who allow the minister no opportunity of speaking to them from the pulpit; many, who, though they occasionally frequent the ordinances of the church, are for the most part so inconstant in their attendance upon them, as to render it probable that they have not obtained a clear

elegant repetition in a matter, which ought to be fully understood. Locke has used much more in his doctrine of Ideas—though of less importance. 'Line upon line, precept upon precept, here a little, and there a little, is, on some occasions, both expedient, and useful.'"

and full comprehension of the truths which their minister endeavours to enforce upon his hearers." For such principally is this address intended, and we think it can scarcely fail of accomplishing its desired purpose.

ART. XXX. *The Christian's Companion in Retirement; or, a Selection of Books on the great Truths and Practice of the Christian Religion.* 12mo. pp. 32.

AMIDST the multiplicity of books by which the minds of readers in the present day are in danger of being perplexed or overloaded, a judicious selection of the most valuable in every branch of knowledge would be a work of great utility. No judgment is discovered in that which is now before us. Cole, on God's Sovereignty, is ranked with Cudworth's Demonstration of God's Existence, and Locke's Essay on the Human Understanding, is placed under the general head of Natural Religion. Warburton's Divine Legation of Moses is classed with Law's Serious Call to a Holy Life, and Witsius's Economy of the Covenants. Locke's Reasonableness of Christianity immediately precedes Romaine on the Law and the Gospel; and Bunyan's Pilgrim's Progress comes under the same class class as Lardner's Credibility. We need to say no more. To direct others in the choice of books requires some higher qualification than that of being able to draw out a catalogue (as we suspect this to be) of an ill-chosen private library.

ART. XXXI. *An Essay on the Excellence of Christian Knowledge; with an Appeal to Christians, on the propriety of using every Means for its Promotion.* By F. A. Cox, *A. M.* 8vo. pp. 64.

EVERY means is an expression of wide import, and we confess that we were startled by it, upon first reading the above title. Is this some modern crusader, we exclaimed, or some Protestant inquisitor, who seeks to rouse a holy indignation in the breasts of the faithful against all infidels and heretics, and to animate the languid professors of the gospel to resort to such measures as shall "compel others to come in?" But our minds were soon relieved, and our apprehensions entirely removed. *Every means*, we found, comprehended no more than the pious example of private Christians, *Sabbath* schools, and missions. These are the means which Mr. Cox recommends for the purpose of diffusing the knowledge of Christ "as a vicarious sacrifice for sin."

We know not why the author has chosen to employ the term *Sabbath*-Schools. If *Sunday* be too heathenish a term, he was surely not under the necessity of using one that is Jewish. If a christian be so scrupulous as to object to a common and now perfectly innocent appellative, because it originated in idolatry, he ought to adopt that which is truly christian, the *Lord's-Day*. And, to be perfectly consistent, let him also adopt the custom of the Society of Friends in respect of the names of the other days of the week, and of the months of the year.

Mr. Cox expects much good from missions. We expect little. The principle upon which they are generally conducted will ensure their failure. Christianity was not promulgated till the world was civilized, and consequently ready to receive the important truths which the first preachers of the gospel were commissioned to teach. The Society of Friends in America are now very laudably following the example which the Deity himself has proposed, and their success will no doubt be commensurate with the wisdom of their plan, and an ample reward of their labour and expence. They are first teaching the Indians to be men; they will then easily make them Christians.

ART. XXXII. *A Serious Call to the Christian World to consider the present State of the Jews; with some Thoughts on the Prophecies of Daniel and St. Paul. By a Member of the Church of England, the Author of the Battle of Armageddon.* 12mo. pp. 35.

THE object of the writer of this little tract is to rouse the attention of those who are zealously employed in sending missions to Otaheite, to Hindostan, and to Africa, towards God's ancient people scattered through our own country; and to prevail upon them to make some strenuous efforts for their conversion. The conversion of the Jews would, indeed, be in many respects an event of great importance; a strong additional evidence of the truth of revelation, and a means of bettering the condition of a large body of men. But the author of this good advice indulges fallacious hopes, we apprehend, in supposing that they will be induced to violate the grand principle of their law, to receive the system which he insists upon proposing to their acceptance.

ART. XXXIII. *The Essence, Spirituality, and glorious Issue of the Religion of Christ Jesus to all God's Chosen. Exhibited in Remarks on the Expression "Verily, Verily," as used by our blessed Saviour in many Parts of Scripture. By* SAMUEL BARNARD, *Jun.* 12mo. pp. 314.

THE phrase, "Verily, verily," occurs no less than two and twenty times in the gospel of John; and Mr. B. imagining, in consequence of his total ignorance of Hebrew phraseology, that some mystical sense must lie concealed in these passages, has employed a great deal of time and labour in endeavouring to discover it. He imagines also, with equal reason, that he has succeeded. He has certainly contrived to fill more than 300 pages with the result of his lucubrations, and yet his "earthen vessel," p. 308, which he believes, poor man! that his Lord Jesus Christ hath filled, is not yet emptied. He tells us, that he has a larger work *laying* by him unfinished, and he threatens to send it into the world. We hope, however, that "the cares of business, and of a family," will keep it *laying* by him till he is grown old and wise enough (for he acknowledges that he is yet "a babe,") to perceive that he has none of the qualifications requisite for an interpreter of the word of God.

DEVOTIONAL.

ART. XXXIV. *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church of England and Ireland; together with the Psalter, or Psalms of David. To which is prefixed an Introduction, comprising a History of the English Liturgy; a Sketch of the Reformation in England; and a View of the English Translations of the Holy Scriptures. The Calendar, Rubrics, Services, and Book of Psalms, are accompanied with Notes historical, explanatory, and illustrative. By the Rev.* R. WARNER. 8vo.

"IT has been the object of the Editor, (to use his own words) in preparing for the public the present edition of 'The Book of Common Prayer,' to increase the *utility* of our admirable Liturgy, by rendering it more generally and completely *understood*; than there is reason to apprehend it at present is. For this purpose he has prefixed an *Introduction*, containing an account of its origin, progress, and completion; and added to the *Tables*, *Rules*, *Calendar*, *Rubrics*, and *Services*, a series of *Notes*, historical, explanatory, and illustrative, drawn from the best authorities, and thrown into the most familiar form. These will be found to contain

some curious information with respect to the *Tables, Rules,* and *Calendar;* an account of the occasions on which the different *Rubrics* were established; and notices of the *sources* whence the various *Services* of the Church have been compiled; and the times when they were introduced into the places which they now respectively occupy. With these notes are incorporated familiar *explanations* of the obscure or difficult passages in the *Epistles, Gospels,* and *Psalms;** with corrections of mistranslations in them, and illustrations of their numerous references to the ancient history, customs, and manners of the Jewish and Eastern nations. The Editor lays claim to no originality in his materials, and to no very extensive research in his collection of them. The *merit* of his performance (if merit it may assert) arises from his having drawn together, and brought into one point of view, many aids towards the understanding of our National Liturgy, which from their having been hitherto dispersed through various works, were not easily made, and consequently would not probably become, the objects of general attainment."

TO those who are accustomed in their public or private devotions to employ the service book of the national church, this publication will be useful. We are sorry, however, that is not in our power to bestow upon it unqualified praise. Mr. Warner has admitted in his notes, not only upon the calendar, but also upon the services, peculiarly adapted to the feasts, several marvellous stories, now generally rejected by writers upon ecclesiastical history: many obscure passages in the Gospels and Epistles are not illustrated; and the annotations affixed to the Psalms, are frequently needless or unsatisfactory.

ECCLESIASTICAL HISTORY AND CHURCH DISCIPLINE.

ART. XXXV. *Hints for the Security of the Established Church. Humbly addressed to his Grace the Archbishop of Canterbury.* 8vo. pp. 39.

THE anonymous author of these Hints, who boasts of having had the ear of the late primate; and who writes in a manner which marks him for some one of consequence, at least, in his own opinion, has studied in the schools of the Rhetoricians. His Grace of Canterbury, if he be a man, must be moved to attention by such an exordium as the following:

"THE period at which your Grace has been called to the primacy of the Church of England, must be allowed one of extreme difficulty: indeed, if the crown of martyrdom ever formed an object of your ambition, you have, in the estimate of many, as fair a prospect of having that wish gratified, or at least of witnessing the annihilation of your high dignity, as any of your predecessors since the days of Cranmer."

As to the crown of martyrdom his grace may perhaps lower his expectations as he proceeds with our orator and finds that the persecutors he has to fear are the methodists; and the danger with which he has been so unmercifully threatened, arises solely from the itinerancy of the methodist preachers; and from their not being permitted to reside more than one year with the same congregation. Whether after this his grace will think it worth while to attend to the advice of this anonymous writer, and be prevailed upon to countenance the plan which he has suggested, as absolutely necessary to avert the danger, will depend upon the share of good sense which he possesses. It appears that he will be tried.

* I could not avail myself of the able assistance which I have received, with respect to the *Book of Psalms,* without acknowledging that it was derived from my very intelligent friend, the Rev. THOMAS FALCONER, A. M. Bath.

"The subject unto which I thus presume to solicit a candid attention, is one on which I had the honour of frequent conversation with your amiable, conscientous, and vigilant predecessor. I am competent to say that it engaged much of his anxious attention, although principally at a time when declining age, and increasing infirmities, rendered him less able to engage in the rising contest. But he saw the growing evil, and sorely dreaded the probable effect. I thus introduce his respected name to notice further, that I understood from him, that a resolution had in some measure been adopted, even in concurrence with some of the most respectable of the dissenters, to propose certain regulations of the Toleration Act, which might check that spirit of indiscriminate schism which now threatens, not merely the establishment, but even religion itself: but that it was deemed adviseable to pave the way by an act, which should enable the Bishops to silence one prevailing argument in favour of separation, by enforcing the stricter residence of the parochial clergy: thereby not only securing to the people vigilant pastors of their own communion, but probably excluding also intruders on their flocks. The course must be allowed prudent; and I trust the whole of the plan is yet intended to be pursued."

The remedy which is proposed to remove the evil of methodism is as gentle, we acknowledge, as can be prescribed; but we doubt its efficacy, as well as the propriety and the possibility of administering it. "Far is it from my wish," says our author, p. 24. "to increase the number of penal statutes, or to abridge the spirit of the toleration act. Let it merely be defined (as is the case with respect to the clergy of the establishment; and has always been considered as expedient by the most respectable dissenters) that a minister, preacher, or teacher, shall be licenced to and confined to his own appropriate registered place of worship."

The spirit of methodism might by such a measure be checked for a while, but it cannot be subdued: It has been raised by the ambition, the worldly-mindedness, and the negligence of the clergy; and it can be counteracted, and repressed only by their return to that pure and holy character, to that pious and exemplary discharge of their duties, by which they were once honourably distinguished. All other means to stop the progress of methodism must fail. Let the clergy of every rank look to their own lives and conversation; and not to new acts of parliament, or explanations of those already in force; if they wish to save an establishment which is thought to be in danger, not from external foes alone, but from "those of her own household."

We were somewhat surprized to meet in a work pretending to some authority, with such ignorance as the author has displayed concerning the principles of methodism.

"In the ordinary methodist societies, he observes, the calamities of the *Calvinistic* doctrines are generally prevalent; predestination, election, and reprobation with their attendants of presumption and alarm, are dealt out in seductive or terrific language, generally proportioned to the ignorance and illiteracy of the preacher." This is a strange mistake. The doctrines of the methodists are Arminian; the doctrines which we imagine the author himself professes, unless he be a *true churchman*.

In the course of the pamphlet, we meet with some very proper remarks upon the non-residence of the bishops in their dioceses: but the author does not appear to be aware of the forcible application of these remarks to the case of their regular and long attendance in parliament.

ART. XXXVI. *An Address to the Lower Classes of his Parishioners, on the Subject of Methodism; from the Minister of their Parish; By the Author of a Letter to a Country Clergyman on the same Subject.* 8vo. pp. 27.

THE author wishes to convince a number of the silly sheep that have wandered from their proper fold: "that they have left ministers of the Gospel in whom they have confided on the justest grounds, for such as have no reasonable claim to their confidence; and secondly, that in leaving the established church in which they were brought up; they have left doctrines of the Gospel for such as are not to be found there, and indeed are a direct violation of its principles." This minister, so properly desirous of reclaiming his flock, would perhaps have had a better chance of success had he employed a more conciliating method: men are not rendered more open to conviction by being told that they are *ignorant, foolish, sullen,* and *contentious.*

MISCELLANEOUS.

ART. XXXVII. *A Systematic View of the Revealed Wisdom of the Word of God* דבר יהוה *of which Wisdom the Hebrew Tongue is the predesigned and appropriate Expositor. By the Rev.* RABY WILLIAMS, *of the Island of Jamaica.* 8vo. pp. 172.

IT is, we fear, a task beyond our powers to convey to our readers any clear and satisfactory account of this strange production. The great object of the writer, as far as we can understand him, is to prove that the letters of the Hebrew Alphabet taken singly; and also in the various combinations of which they are susceptible, contain a complete system of christian doctrines; and that the arrangement of the earth and the heavenly bodies, is exactly similar to the structure of the Jewish Tabernacle; and the disposition of the various utensils which were placed in it for the purposes of divine worship.

The Hebrew Alphabet according to this most ingenious and penetrating author consists of eighteen original emblems; and hence results the following emblematical creed:

"*(Aleph) Man* formed in the image of his maker, in the similitudes of his blessed Redeemer, was by him placed in the garden of Eden in the *(Beth) mansions* of paradise wherein all the sweet varieties of nature did *abound* and every *(Ghimel) animal* profier its various services: Sin entered, and the man transgressed: justly therefore were he and his consort *detruded* thence, and the *(Daleth) door* shut against them. Their once happy mansion was now unto them as a *(He) fabric overturned,* their conversation, *lamentation,* and *woe.* Soon the *shepherd's life (Vau)* became the occupation of the repentant and faithful, while *(Zain) war* and *slaughter* swayed the unbelieving race: the inflicted earth brought forth *(Heth) thorns and thistles;* and *(Teth) Satan's Empire,* was to the full established. The covenanted time arrives; the *(Jod) holy fire* descends upon the Mount Sinai; and the angel of that covenant *(Lamed) stoops to redeem* the sons of Jacob, and to instruct *(Mem)* a *perverse* generation. For unto this did the fire of his glory *dwell (Nun)* in a measured model *(Samech) of the heavens.* The promised and eventful day draws near; the only begotten of the Father, the light of light, and *(Ain) the discerner of all things,* comes down from heaven; and is incarnate by the Holy Ghost of the Virgin Mary, and is made *(Phe) man;* and is *(Tsade) crucified* also for us under Pontius Pilate, dead and bu-

ried: he descended into hell; on the third day he rises again according to the scriptures, and *(Phe, Koph)* re-appears unto his disciples. Having ordained the *(Resh)* waters of baptism unto remission of sins; and through repentance in faith unto a *(Shin) new birth* in righteousness; he perpetuates the holy mystery, and *(Tau) breaks his sacred body in distribution* of eternal life, unto all who come prepared."

The discoveries of this exquisite author in astronomy, are no less wonderful than these in philology. The Newtonian system, he calls *Babel's* system; and conjectures, most philosophically, "that the mind that did first unbosom this fallacy, must previously have denied some saving truth, which hath thus avenged the insult." The true system, which is that of Zion, is formed from considering the tabernacle and its furniture as the true pattern of the visible heaven and the heaven of heavens. The *altar of burnt offering*, represents the *earth*; the *brazen laver*, the *moon*; the *curtain*, the *fixed stars*; the *lamp-stand*, the *sun and six planets*, &c. &c. &c.

Under the head of eclipses, this luminous author remarks "that where light is not, there darkness hath actual possession, as it were antecedent occupancy. He, however, who formed lights, had himself created that darkness, and had created it to be supplanted, by the resolutions of Jacob, by the uprightness of Israel.

There is then no necessity for the endurance of Satan's assumed power as of an unalienable consequence. Rev. xxi. 22, 27. p. 160.

Having with great difficulty preserved our patience so far; will our readers pardon us, if we confess that we have closed the book exclaiming "*Tribus Anticyris insanabile caput?*"

ART. XXXVIII. *Select Passages of the Writings of St. Chrysostom, St. Gregory Nazianzen, and St. Basil. Translated from the Greek. By* HUGH STUART BOYD. 12mo. pp. 68.

THE translator having devoted his attention for some time past to the study of ecclesiastical history, and the orators of the christian church; has been particularly charmed with the writings of John Chrysostom, and Gregory Nazianzen, archbishops of Constantinople. It is natural to suppose, that what has pleased ourselves, will be acceptable to others; and accordingly Mr. Boyd "presumes that his labour will not have been mispent, if he presents a translation of some selected passages to those who are acquainted with the fame of these illustrious orators; but from their ignorance of the Greek language, are unacquainted with their works."

The passages he has chosen are "an oration of St. John Chrysostom, archbishop of Constantinople, pronounced in the church of St. Sophia, A. D. 899. The exordium and peroration of St. Gregory's funeral oration on his father. The peroration of St. Gregory's farewell sermon when he resigned the see of Constantinople. The peroration of St. Gregory's panegyrick on St. Bazil. An elegy or epitaph on St. Bazil, written by St. Gregory Nazianzen. The peroration of a sermon by St. Bazil, in honour of the forty martyrs, who were put to death at Sebastea. The conclusion of St. Bazil's homily on baptism; and an extract from St. Bazil's funeral oration on the martyr Julitta.

The oration by St. Chrysostom is by far the most eloquent of these passages; and from this we make the following extract as a specimen of Mr. Boyd's talents as a translator.

The oration was pronounced for the purpose of averting the rage of

the populace from Eutropius, the degraded minister of Arcadius, once the bitter enemy of the church, but now a trembling suppliant at the foot of the altar:

"DID I not continually say to you, that wealth is a fugitive slave, but my words were not endured? Did I not perpetually remind you, that it is a servant void of gratitude, but you were not willing to be convinced? Lo! experience hath proved to thee, that it is not only a fugitive slave, not only an ungrateful servant, but likewise a destroyer of man. It is this which hath undone thee, which hath abased thee in the dust. Did I not frequently observe, that the wound inflicted by a friend is more worthy of regard than the kisses of an enemy? If thou hadst endured the wounds my hand inflicted, perchance their kisses had not engendered this death to thee. For my wounds are the ministers of health, but their kisses are the harbingers of disease....Where now are thy slaves, and cup-bearers? Where are they who walked insolently through the Forum, obtruding upon all their encomiums on thee? They have taken the alarm; they have renounced thy friendship; they have made thy downfall the foundation of their security. Far different our practice. In the full climax of thy enormities we braved thy fury, and now that thou art fallen, we cover thee with our mantle, and tender thee our service. The church unrelentingly besieged hath spread wide her arms, and pressed thee to her bosom, whilst the theatres, those idols of thy soul, which so oft have drawn down thy vengeance upon us, have betrayed thee, have abandoned thee. And yet how often did I exclaim, impotent is thy rage against the church: thou seekest to overturn her from her lofty eminence, and thy incautious steps will be hurried down the precipice: but all was disregarded! The Hippodromes having consumed thy riches, sharpen their swords against thee, whilst the church, poor suffering victim of thy wrath, traverses the mountains, vallies, woods, panting to rescue thee from the snare.

"I speak not these things to trample on a prostrate foe, but more firmly to establish the upright: I aim not to lacerate a wound yet bleeding, but to ensure sweet health to those who are unwounded: I wish not to bury in an abyss of waters, him who is half-drowned already, but to caution those whose bark glides smoothly on the ocean, lest they should be wrecked at last. And how shall they be preserved? Let them meditate on the vicissitudes of mortals. This very man, had he but feared a change, had not experienced a change. But since neither foreign nor domestic examples could reclaim him, ye, at least, who are enshrined in wealth, from his calamity should derive instruction. Nothing is more imbecile or more empty than the affairs of men; therefore, whatever terms I might employ to denote their vileness, my illustration would be insufficient. To call them a blade of grass, a smoke, a dream, a flower, would be to stamp a dignity upon them, for they are less than nothing!"

Mr. Boyd informs us in a preface that "if the small and inconsiderable specimens which he has now published should be approved; and if the public should complain not of their prolixity, but of their conciseness; it is his intention, at a future period, to translate several Greek Homilies entire." We hope he will meet with encouragement sufficient to animate him to execute his intention.

ART. XXXIX. *Thornton Abbey; a Series of Letters on Religious Subjects. In Three Volumes*, 12mo. pp. 241. 242. 255.

The author of this religious novel was a Mr, John Satchell of Kettering; the editor is Mr. Andrew Fuller.

The heroines of the story, (if the meagre incidents which are related, deserve that name) are two young ladies; who having been converted from the errors of their ways, undertake the good work of converting all that come within their reach. Miranda Barnwell, fond of dissipation, an avowed member of the established church, but in reality half an in-

fidel; is converted by her aunt into a Calvinistic Dissenter; and at the same time her grave and pious friend Eusebia Neville, a Roman Catholic; is induced by the eloquence of a poor labourer on her father's estate, to abjure popery, and join the regenerated Miranda. An infidel lover, and his infidel father; Mr. Neville, a bigoted adherent to the church of Rome; Miss Neville, equally devoted to the mystical Lady of Babylon; and father Albino, a most furious inquisitor-like priest; are compelled to own the power of these female missionaries, and are led captive by them at their will to the Conventicle. Young Neville becomes a protestant, even whilst a student in a Popish College. In the course of the story a Jewish family is also introduced, and converted to the christian faith: and at the winding up of the whole; all, protestant, catholic, and Jew, excepting the good aunt, are resolved to become baptists. Some poor Socinians also appear in the motley group, but not to be converted: they serve only to excite a little pious wrath in the breast of the amiable promoters of the true faith.

The author, "frank, kind and generous, (so says his editor) a close observer of human nature; and a faithful painter of human life," has very properly shewn a *truly religious regard to truth* as well as orthodoxy; in representing these obstinate heretics as injurious to their fellow creatures, and impious rebels against God.

Considering the extreme dulness of the subject, the book is not badly written; and to the credit of the author it must be observed that, he has taught his female champions, both young and old, to wield the weapons of polemic theology with some degree of dexterity and skill.

ART. XL. *Report of the British and Foreign Bible Society*, 1805. 8vo.

THE forms of the house of commons may be the most convenient for the dispatch of their own business, but they are not well adapted for conveying information to the public. These very interesting reports would have appeared better in another shape; they should have borne the title of transactions or proceedings, and have been arranged in historical order.

The object of the Society is explained in the following advertisement,

BRITISH AND FOREIGN BIBLE SOCIETY.

"A SOCIETY having been formed with the above designation, it has been judged expedient to submit to the Public a brief statement of the *reasons* which exist for such a Society, of the Specific *object* which it embraces, and of the *principles* by which its operations will be directed.

"The *reasons*, which call for such an Institution, chiefly refer to the prevalence of Ignorance, Superstition, and Idolatry, over so large a portion of the world; the limited nature of the respectable Societies now in existence, an their acknowledged insufficiency to supply the demand, for Bibles in the United Kingdoms and Foreign Countries; and the recent attempts which have been made on the part of Infidelity to discredit the evidence, vilify the character, and destroy the influence of Christianity.

"The exclusive *object* of this Society is, to diffuse the knowledge of the Holy Scriptures, by circulating them in the different languages spoken throughout Great Britain and Ireland; and also, according to the extent of its funds, by promoting the printing of them in foreign languages, and the distribution of them in foreign countries.

"The *principles*, upon which this undertaking will be conducted, are as comprehensive as the nature of the object suggests that they should be. In the execution of the plan, it is proposed to embrace, the common support of Christians at large; and to invite the concurrence of persons of every description, who profess to regard the Scriptures as the proper Standard of Faith.

"It may be necessary to add, in soli-

citing the countenance of the Public, that in consequence of the enlarged means of instruction which the lower classes in this country have enjoyed of late years, a desire of perusing the Scriptures has considerably increased among them; and also that in Wales, Ireland, Switzerland, Germany, Denmark, and other parts of the world, Bibles are greatly wanted, and, in some, are sought for with an eagerness, which, but for authentic assurances to that effect, would scarcely be credited."

Subscriptions instantly poured in. If the people of this country be but persuaded of the utility of any plan, money to carry it into effect will never be wanting. In the first year above 5500*l.* was collected, in the second nearly 9000*l.* It is remarkable that the congregational collections in Wales and Scotland greatly exceed those which were made in England; Scotland having in this manner contributed nearly 4000*l.*, Wales about 2500*l.* and England only 200*l.* For this there must be two causes; the subscriptions and donations are chiefly English, but it is probable that congregational collections have been raised only by the evangelical clergy and their coadjutors among the dissenters. The leaders of these united calvinists are among the leading men in this society. Their pulpits are filled with zealous men, all acting under orders. To such demonstrations of zeal we have nothing to object; but why do not those bishops who are among the vice presidents of the bible society, recommend the regular clergy to exert themselves in the same cause? Had the bishops but half the vigilance of the lay-overseers of their confederated antagonists; those antagonists would labour in vain to revolutionize the church of England.

The distribution of English bibles is perhaps the least good which this society will do: it is happily our cheapest as well as our best book; and it is of less consequence to reduce the price of bibles to those charitable persons who are disposed to give them to the poor, than to scatter them in those countries, where they are either not to be procured, or only with great difficulty. With this view they are printing Welsh and Gaelic bibles. They find that there is no occasion to print any in Irish: they who can read in that country read nothing but English; and, were the savages who speak Erse taught to read, they could not understand the written tongue, so different is it said to be from their corrupted dialect. The priests also would take effectual care to prevent them from reading the bible if they had it: all catholic priests do this where they are not shamed into an affectation of liberality.

It is time that all the inhabitants of Great Britain should speak the same language. The difference of tongues in Ireland, causes estrangement, and facilitates rebellion. So well were the leaders of the united Irishmen aware of this, that some among them proposed to make Erse the language of their republick. But there is no reason why the preservation of the Cimbric tongues, as living languages should be desired. Let every relic of their literature be collected, and dictionaries upon the fullest scale be compiled. Government might now perhaps be induced to think such an object not unworthy of national support. That minister is gone; who, if he

Hated not learning worse than toad or asp!

Loved it no better; and his successors have not inherited that part of his spirit and of his system. The languages and all their remains being thus preserved, the sooner they can be orally abolished the better. It is therefore better to teach the children to read the English bible, than to print Welsh or Gaelic ones for the parents; and funds might be raised for the one purpose, as well

as for the other, upon the same religious groundsstrengthened by motives of good policy.

It is judiciously advised by one of the society's correspondents in Ireland; that whatever books be printed for the poor should be in large type. The common people, he says, cannot read a small close printed type: the duodecimo bibles that were sent over for the papists, and distributed by Mr. Hall of Dublin, were almost useless; the people could scarcely read them, and that so slowly and imperfectly, that they could never connect the sentences well enough for edification. Several common people who got them from me returned them again, saying, they would rather give me four shillings for the octavo bibles, published for the association in Dublin, than get the small ones as a present.

But the most interesting part of these publications relates to Germany. The people in that country do literally hunger after the bread of life. These letters will not be read without some emotion.

"*Extract of a Letter from Mr.* KIESLING, *a respectable Merchant in Nurenberg.*

"(Translation.)

"To the Honourable Committee of the British and Foreign Bible Society.

"Much respected Gentlemen:

"When I happened to take my usual tour through Austria and Stiria, at Easter last, I had so many urgent calls for Bibles and New Testaments, that I really felt distrest, not knowing what to do, or how to supply these multiplied wants. The more agreeably was I surprized, when, immediately after my return, I received the account of your new-established Bible Society from your foreign Secretary. Blessed be the name of the Lord, who is able to do exceeding abundantly above all that we ask or think; and may his choicest blessings descend upon you, most respected and beloved Brethren, for your happy resolution to spread far and near the inestimable treasures of the Holy Scriptures.

"We cannot but return you our most humble thanks, for having encouraged us in the most liberal manner to co-operate with you in this excellent work of love. Whilst reading your kind invitation and offer, I was deeply impressed with that scripture 'They beckoned to their partners which were in the other ship, that they should come and help them; and so they came and filled both ships so that they began to sink.' Your letter afforded me such joy that I could not contain myself, but immediately went to the Rev. John Godfried Schoener, one of the most respectable ministers of our city, in order to communicate to him the joyful news from a far country. He was no less affected than myself; and we agreed to appoint a meeting of Christian friends on Ascension-Day, at which we unanimously resolved to unite for the formation of a Bible Society, and by a printed letter, to invite our Christian friends throughout Germany and Switzerland, to assist us in so noble an undertaking.

"When sometimes I am privileged to giveaway a Bible or New Testament, father, mother, son, and daughter, are running after me, thanking me a hundred, and a thousand times, kissing my hand, and my coat; shedding tears of joy, and loudly exclaiming; 'May God bless you: may the Lord Jesus bless you in time and to all eternity.' Really I felt sometimes a foretaste of heavenly joy, so that I could not sufficiently bless God, for having entrusted me with the honourable commission of steward of the kind benefactions of others. But the more I disperse, the more the petitions both of Ministers and Schoolmasters increase, not only fromAustria,but likewise from Stiria, Carinthia, and Hungary, insomuch that I am afraid to present their petitions."

"Among the large number of individuals and families (says a clergyman in Alsace) to whom a Bible is a most welcome present, I first put down such characters as are most active in promoting the Redeemer's kingdom and in doing good to the bodies and souls of their fellow-men.

"I. The *first* Bible shall be given as a present to Sophia Bernard, who is one of the most excellent women I know, and indeed, an ornament to my parish. While unmarried, she undertook, with

the consent of her parents, the support and education of three helpless boys, whom their wicked father had often trampled under his feet, and treated in a manner too shocking to relate, when nearly starving with hunger they dared to cry out for food. Soon afterwards, she proved the happy means of saving the lives of four Roman Catholic children, who, without her assistance, would have fallen a prey to want and famine. Thus she had the management of seven children, to whom several more were added, belonging to members of three several Denominations: she now hired a house and a servant girl, and supported the whole of the family entirely with her own work, and the little money she got from the industry of the children, whom she taught to spin cotton. At the same time, she proved the greatest blessing to the whole village where she lived. For it is impossible to be more industrious, frugal, clean, cheerful, edifying by her whole walk and conversation; more ready for every good word and work; more mild and affectionate, more firm an resolute in dangers, than she was: Satan so enraged some of her enemies, that they threatened to destroy her old tottering cottage. But God was graciously pleased to preserve her. A fine youth, of a noble mind, made her an offer of his hand. She first refused, but he declared he would wait for her even ten years. When she replied, that she could never consent to part her poor orphans, he nobly answered, 'Whoever takes the mother, takes the children too.' So he did—and all these children were brought up by them in the most careful and excellent manner. Lately, they have taken in some other orphans, whom they are training up in the fear and love of God. Though these excellent people pass rather for rich, yet their income is so limited, and their benevolence so extensive, that sometimes they hardly know how to furnish a new suit of necessary clothes. To them I intend to give a Bible, considering that their own is very often lent out in different Roman Catholic villages.

"2. A *second* Bible I intend to give to an excellent woman, Maria Schepler, who lives at the opposite end of my extensive parish, where the cold is more severe, and the ground unfruitful, so that nearly all the householders are poor people, who must lend their clothes to each other when they intend to go to the Lord's Supper. This poor woman is also a very distinguised character, in whose praise I could say much were I to enter into particulars. Though distressed and afflicted in her own person and circumstances, yet she is a mother, benefactress, and teacher to the whole village where she lives, and to some neigbouring districts too. She takes the most lively interest, in all which relates to the Redeemer's kingdom upon earth, and often groans under a sense of all the inroads made by the powers of darkness. She also has brought up several orphans without receiving the smallest reward, keeps a free school for females, and makes it a practice to lend her Bible to such as are entirely deprived of it.

"3. A *third* Bible-present I intend to make to an excellent widow woman, Catharine Scheiddegger, who is like the former a mother to orphans, and keeps a free-school; as also does another young woman, who instructs little children in a neigbouring village, in such knowledge as may render them useful members of human and Christian society.

"I might easily enumerate many more characters of a similar description, whose eyes will overflow with grateful tears if they are favoured with the present of a Bible."

A catholic priest in Swabia enters with great zeal into the views of the society; but he says, all blind bigots of our church have always spread the opinion that it was entirely forbidden for all laymen to read the bible, and this prejudice is, alas, still deeply prevalent among the greater part of the people.

"I feel a very great desire to witness the formation of a similar Bible Society amongst the Roman Catholics; and, indeed, I will make some attempts, though I foresee many difficulties, and can hardly suppose that so many active and benevolent friends of the Bible are to be found amongst the Roman Catholics, as would be requisite for such an undertaking. Your question, however, respecting the Catholics, inspires me with the hope,

that your Society is desirous to extend its beneficial influence likewise to the Catholics, wishing only to know, whether a dispersion of Bibles amongst them would be practicable:—and, indeed, it would not only be practicable, but desirable in the highest degree. Let me, however, candidly observe, that a Protestant edition of the Bible would hardly be suffered to have its free course, after all I know of the minds of most of the Catholic people and clergy. It ought, therefore, to be either a Catholic edition of the Bible, or, if a Protestant, it ought to have the same appearance as if printed in a Catholic town; for instance, the books of the Bible ought to be placed in an order different from that, which is generally adopted in Protestant Bibles.

"Now, I beg you, my dear brother in Christ, to receive these few lines in love. I wrote this, trusting it might be acceptable to your venerable Society. I cannot express, in terms sufficiently strong, the fervency of my joy, and love towards all who, throughout England, heartily believe in Jesus Christ as their only Saviour, and zealously endeavour to extend the Redeemer's Kingdom. I embrace them all as the beloved and elect of God, as friends and brethren in Christ, let them be of whatever name, or belong to whatever church or denomination. The more distant the countries, and the more different the outward forms and establishments are, the more I rejoice, if I am privileged to hear, that our ever-faithful Lord and Saviour is gathering from amongst them a flock of believing people. Truly, God has a numerous *Army of Reserve* in England, who do not bow before the Baal of the age, nor sacrifice to the God of the times. Let all who know his name, glorify him for this mercy! May the peace of God, and the all-sufficient grace of our Lord Jesus Christ be with you all!"

Another foreigner says, it is necessary in our parts to have a number of bibles in readiness to lend them out in the neighbouring districts where all the people are Roman catholicks. For if they possess a bible of their own, they are in danger of having it taken away by some blind popish priests; but if it is only lent to them, they generally are permitted to return it. Three thousand copies of the Hungarian bible of 1747 were burnt by the papists.

The English in their foreign possessions do not show sufficient respect for their own religion; and in consequence they are conceived to be a people who have none. There is no occasion to irritate the feelings of a catholic people by insulting their worship; as little is there to flatter their superstitions, by withholding any external forms of our own. The catholic priests in all our conquests are and must be the enemies of the English; they are the servants of the Pope, and the Pope is now the servant of Bonaparte. In such place the English church should be more especially honoured; our priests should vie with theirs in zeal, and the people would then be led to make a comparison with their faith and ours, instead of between their religion and our irreligion which is now the case. It is a cowardly policy thus to flatter an implacable and irreconcilable superstition, and it is as unwise as it is unworthy.

Let us not deceive ourselves. Popery is now what it always has been; the same sensualizing, the same idolatrous, the same bigoted, the same intolerant, the same juggling system. The anointed emperor is a far more dangerous enemy to Ireland than the philosophizing consul; and on the continent of Europe, he will consider catholicism as the bond which is to connect together his conquests; and the whole church militant of Rome, acting under orders from a Pope who is his creature, will promote his views to the utmost of their power. The protestant cause in Germany is in danger. A regular system is established for bringing back the North of Germany, so lately the most enlightened part of the world, to the Romish Church. Kant and Fichte are giving way to Jacob Behmen; and Jacob

Behmen takes possession of the public mind only *in commendam* for the Virgin Mary and the dirty demi-gods of modern Rome. We cannot call up another Gustavus; but a deliverer will one day arise, and till he shall appear, it should be our policy, as it is our duty, to encourage by every possible means the protestant cause. With the principles of religious liberty, we shall at the same time foster those of civil freedom. A tyrant like Bonaparte may indeed set his priests to preach about rendering to Cæsar, what is Cæsar's due, and call himself the Cyrus of the Lord: but the prophets and the Book of Judges and of the Maccabees will act more powerfully against him than ten thousand pamphlets; and he will not as yet dare, murderer as he is, to murder men for selling the bible. English money will be more wisely applied in giving bibles to the people than subsidies to the princes.

In the letter of a Dutch minister there is the following remarkable passage.

"You feelingly express your regret, that the union between the two nations in which we respectively live, has been unhappily dissolved by the war. Oh, my dear Sir! could you be among us, you would soon be convinced, three-fourths of our nation lament the unhappy quarrel which, for some years past, has divided two nations, which yet have one common interest in the service of the Gospel. But we are a defenceless people, who daily pray to God to have mercy upon us; and so far from being inimical to the English nation, we rather rejoice that not more than two Dutchmen were to be found, who would so far degrade themselves as to advise a plan for the invasion of a country, for the preservation of which we are as anxiously solicitous as for that of our own. We pray and sigh in public and private—How long, O Lord, how long?"

The plans of this excellent society are as extensive as they ought to be. There never was so much religious zeal in England since the restoration at any time as at the present. It remains for government to direct that zeal wisely; to civilize Polynesia; to civilize the South Africans; to establish the institutions, and thereby the dominion of England in India by means of the missionaries; and in Europe to hold up England as once more what it was under Elizabeth and Cromwell, the support and head of the protestant religion.

CHAPTER III.

HISTORY AND POLITICS.

FRUITFUL as the last year has been of important political events, both foreign and domestic, it is remarkable how few publications of merit in this department have made their appearance in the same period. The only history of recent occurrences is a popular sketch of the Campaign of 1805, terminated so triumphantly by the French at the battle of Austerlitz. This work, though obviously intended by the author merely for the general reader, might have been greatly improved, even as to amusement, by the consultation of German works on the same subject. It is remarkable how careless most of our modern chroniclers (for they scarcely deserve the name of historians) are in their selection of authorities: the English newspapers, the English and French state papers, comprize the whole of their materials; to the entire neglect of many extremely valuable particulars relative to continental affairs, to be found in German works, from the general ignorance of this language which prevails among the literary part of the community: the consequence of which is, that so long as the exclusion of the English from the continent of Europe shall continue, the French official bulletins will be almost the only channels of historical information. Mr. Gordon has published an useful history of Ireland, from the earliest times to the present. Mr. Johnes has completed his translation of Froissart's Chronicles; and the Journal of Bannatyne, secretary to the celebrated John Knox, has found an able editor in Mr. Dalyell.

The only work on general policy, in our catalogue, is a valuable abridged translation of Filangieri's treatise on the science of Legislation, by Sir R. Clayton.

The accession of the Whigs to ministerial authority, has produced an interesting publication by one of the party, entitled, An Enquiry into the State of the Nation; which has been replied to by an advocate of the opposite side.

The state of the military force has employed the pens of various writers. One, who signs himself Commentarius, is entitled to high respect, for his acquaintance with the present state of the army, and the practicability of the reforms which he suggests. Mr. Macdiarmid's work on civil and military subordination, contains also several valuable

neralityoftheircontinentalneighbourswho still labour on in the condition in which France had been placed prior to her revolution.

"It is both idle and deceitful to assert that France enjoys no more freedom now, than before the revolution: the reverse is the fact, and to it is owing the evolution and accretion of her power, and the consequent brilliancy and continuance of her successes. The superior liberty enjoyed by Englishmen after their revolution, is the true foundation of our present power and greatness. This cause alone enabled us to rival greater and more powerful nations: the present difference of condition between England and Spain, arose from the latter being enslaved, and the former free: from the people of Spain being bound mind and body with civil and religious fetters, whilst Englishmen were at liberty to employ all reasonable and just means for increasing their happiness. This difference of condition between the two nations, is most strongly marked in the relative circumstances of the countries which they have colonized: the American United States, are a proud proof of the wholesome and vigorous constitution of the parent whence they sprung; whilst South America exhibits only the stunted, wretched offspring, of a mother-country, enslaved and unhappy herself."

If the former ministers of Great Britain had been duly sensible of this important truth, they would have put their subsidies at the disposal of the revolutionary party in Germany, and not of the despised and odious courts. The consolidation of Germany is essential to its vigorous defence, and to its military efficacy: the Austrian and Prussian factions should have been amalgamated and lost in the entirety of a German imperial republic, obeying, as its main mover, the representatives of the circles. To effect such consolidation, an interval of anarchy was necessary, a temporary confusion of pre-established rank, a practical jacobinism. But those pretended statesmen, who swayed the British cabinet at the time when the emancipation, the liberty, and the consequent consolidation and antigallicanism of Germany might have been effectually prepared, were so bigotedly intolerant against all jacobinical parties, that they have needlessly flung away to France the continent of Europe, and have almost endangered the independence of Great Britain. What remains is, to reverse the policy of the Burkites, or antijacobins; to patronize the opinions which they punished; to assist the parties which they persecuted; to revive the zeal which they quenched; to employ the treasures and the armies of Great Britain for the diametrically opposite purposes, and to call forth every possible effort, personal and intellectual, for undoing the effects now experienced from their ten years of official predominance. A Gustavus Adolphus may yet arise to break the French and foreign yoke of oppressed Germany, to found there a new liberty and equality, a purer reformation of ecclesiastic fraud, a representative constitution, and a powerful independent nation.

ART. III. *A History of Ireland, from the earliest Accounts to the Accomplishment of the Union with Great Britain in* 1801. *By the Rev.* JAMES GORDON, *Rector of Killegny in the Diocese of Ferns, and of Cannaway in the Diocese of Cork.* In Two Vols. 8vo.

CHRONICLES may be divided into histories at full length, and histories in miniature. Some writers endeavour to record all that has happened with accompanying vouchers. Others omit every comparatively insignificant detail, and copy only the striking outlines and garish colour of their scenes. To the latter class belongs the Rev. James Gordon. He is a compendious narrator, and so sparing of references to authorities that the reader is at a loss how to re-examine and to authenticate an

suspected portion of the relation. Epitomators of history should plainly indicate who is their chief guide, and should insert references to counter-statements, whenever they see fit, in particular instances, to depart from their principal authority. Without such precautions, the credibility, the impartiality, the diligence, the judiciousness of an abbreviator, cannot easily be appreciated, or safely be commended; and exertions worthy to decide public opinion may pass for the echoes of faction. There is a coincidence of substance and of sentiment between this writer and Mr. Plowden, which, wherever it is independent of sheer reliance, lends a welcome corroboration to the statements of that courageous and documented historiographer.

Mr. Gordon's first volume contains twenty-six chapters. The three first include a geographical sketch of the country, and treat with prudent brevity of the fabulous or Milesian period, in which Druidism is suspected to have been the religion of a savage population, speaking an Erse dialect, and occasionally visited by Phœnician and by Roman ships. The two next chapters relate the intrusion of Christian missionaries, and of Danish pirates. With the sixth begins certain history: the arrival of Robert Fitzstephen in 1170, and the consequent transactions which founded an English dominion in Ireland, are attested by records of purer authenticity, than the monkish fables and legends respecting the primæval dynasties.

The seventh, eighth, and ninth chapters narrate the reigns of Henry II. John, and Henry III.

An agreeable excursion concerning the history of Scotland opens the 10th chapter, and explains the influence of Scottish power on Irish transactions.

The eleventh chapter gives a similar but more concise view of French policy. The twelfth, to the eighteenth chapters, conduct the history of Ireland to the date of the ecclesiastic reformation under Henry VIII. From this period begin factions, whose party-principles are not yet extinct. When the catholics shall be politically equalized with the protestants, we may hope to see a termination of hatreds, which have often interrupted public tranquillity. By introducing vernacular worship, the protestants rendered a great service to popular instruction and national culture; but their other changes were mostly for the worse.

The sixteenth, to the nineteenth chapters, narrate those oscillations of religious policy, which the reigns of Mary, of Elizabeth, of James the First, successively occasioned.

The twentieth, to the twenty-sixth chapters, comprize the effect of the civil wars of Great Britain, on the government and condition of the Irish. Civil wars commonly desolate the extremities of empire: resistance is more easily begun at a distance from the heart; and it is popular in the metropolis to keep the conflict out of sight.

The second volume is divided into twenty-one chapters, numbered in continuation. The twenty-seventh praises highly the administration of Henry Cromwell: a short, and unparalleled interval of equitable treatment. We transcribe the passage.

"Henry Cromwell, who had, after his inspection of Irish affairs, returned to England, was sent again into Ireland, first as a military officer, and afterwards as lord-deputy in Fleetwood's place; where he acted with such temper and ability, that his father declared that himself might receive instructions from his son. Though the military officers were discontented and refractory; though the nation was exhausted, oppressed, and unabled to support so great an army, while no supplies were sent from England, and the revenue was drained by grants to particular creatures of the protector; and

though Ireland was sometimes totally neglected by the English government amid more weighty concerns; yet this deputy so reconciled men's minds to the new government, that, while great discontents prevailed in England, addresses were transmitted from the army, and every county in Ireland, expressing resolutions of adhering to the protector, against all who, from private animosity, should endeavour to throw the public again into combustion. On the death of Oliver Cromwell, and the accession of his eldest son Richard to the protectorship, who confirmed Henry in his government with the title of lord lieutenant, the same assurances were renewed: but in consequence of new revolutions in England, by which Richard was deposed, Henry was ordered to resign, and the civil government to be consigned to commissioners, while the command of the military forces in this kingdom was committed to Ludlow. Dreading least the lord lieutenant should avail himself of his power and popularity to retain his place by force, the commissioners employed Sir Hardress Waller to surprize the castle of Dublin: but Henry, too generous to embroil the public for personal views, had determined to resign; and he retired to the Phœnix park, so poor, from his disinterested administration, that he could not immediately procure money to defray the expences of his voyage to his own country."

The twenty-eighth, to the thirty-second chapters, conduct the affairs of Ireland to the Revolution, another period of confiscation.

The thirty-third, to the thirty-seventh chapters, conduct the affairs of Ireland to the commencement of the American disturbances. It is well observed that the bigotry of Queen Anne, or rather of her episcopal advisers, by the bill of 1703, for preventing the further growth of popery, founded, without any provocation, that disaffection to a protestant government and a protestant ascendancy, which has since produced so many massacres. A tolerant policy has always produced an orderly submission. The Irish have been goaded by ecclesiastic tyranny into those excesses, which are now pleaded as the apology for an ill-usage which preceded them.

The thirty-eighth and thirty-ninth chapters relate the infusion of a new principle into the Irish feuds, the pursuit of political liberty, of representative organization, of democratic influence, of independent sovereignty. During the American war, a real revolution was achieved by the volunteers of Ireland; their parliaments became independent of British legislation.

The fortieth, to the forty-sixth chapters, are occupied with the influence of the French revolution on the spirit of Irish parties. The grievances of the catholics formed the agitating cause; step by step the people were induced to attempt the introduction of a French force, in order, by its aid, to found an independent republic in Ireland, having for its fundamental law the political equality of religious sects. How much bloodshed might have been spared, if, when the dissenters applied in 1787 to the British parliament for the repeal of the corporation and test-acts, a general abolition had been undertaken of all the religious disabilities inflicted on the different sectaries.

The recent conduct of the Irish catholics is thus detailed:

"That the catholics should take measures to ameliorate their condition, while the minds of the people throughout the kingdom were strongly agitated by a spirit of political reform, might naturally be expected. A secret committee, instituted for the management of the political concerns of the Irish catholics by Charles O'Connor, an antiquarian, Doctor Curry, a physician, and a Mr. Wyse of Waterford, had subsisted in Dublin, since the year 1757, elected from the several dioceses of the kingdom and parishes of the metropolis. In meetings of this body in the February of 1791, a petition to parliament was prepared; but from fears of revolutionary designs on democratic principles, or from apprehension of being suspected of such by government, some respectable ca-

tholics declined to concur with the rest: and at length, sixty-four in number, including the lords Kenmare and Fingal, formally seceded, and on the twenty-seventh of December presented an address to the lord lieutenant, expressive of the respectful submission of themselves and the catholic body to government, and of their resignation to its wisdom and humanity. The rest of the members persevered in their pursuit; and, that they might be enabled to lay before government the sense collectively of the whole catholic body, they devised the plan of a convention, composed of delegates from the several towns and counties, who were elected by persons deputed, two from each parish. Assembling on the third of December, 1792, in Dublin, and holding its session in Taylor's Hall in Back-lane, whence it was called in derision the *Back-lane parliament*, the convention voted a petition to the king, and afterwards adjourned, having appointed a permanent committee of nine for the management of catholic affairs during its recess.

"A petition, representing the grievances of the penal statutes, the meritorious patience and long tried loyalty of the Irish catholics, was committed to five deputies elected by the convention, at whose head was Mr. Edward Byrne, a wealthy merchant. In their way through Belfast these gentlemen were gratified by the cordial attention of the protestant inhabitants, of whom the lower sort expressed in shouts their wishes for the success of the petition, and, unharnessing the horses, drew the carriages of the deputies through the town, at their departure. Proceeding to London through Scotland, they were introduced, on the second of January 1793, by secretary Dundas, to the king, who received their petition in a very gracious manner, and at the ensuing meeting of the Irish parliament, he recommended to that body, through the lord lieutenant, a serious attention to the condition of his catholic subjects.

"To weaken the force of opposition in parliament against their claims, and to conciliate the protestants, the catholics had published a solemn disavowal of some dangerous tenets commonly supposed to be entertained by them, and added the declarations of some catholic universities abroad, which had been given in answer to queries proposed from England, when indulgence to catholics in that country had been a subject of consideration. Such doctrines had been actually reduced to practice by catholics, as appears from indubitable records, but had been reprobated by others of the same communion, and probably those of Ireland were at this time sincere in their disavowal. They abjured as detestable and impious the opinions that princes excommunicated by the Pope, or any ecclesiastical authority whatsoever, may be murdered or deposed; that men may be lawfully murdered on account of their being heretics; that actions immoral in their own nature can be justified under pretence of their being committed for the good of the church, or in obedience to any ecclesiastical power; and that no faith is to be kept with heretics, or that oaths made to persons not belonging to the catholic communion are less binding than those made to catholics. They also declared their disbelief of the competency of any power to absolve them from their oaths of allegiance, or from any just oaths or contracts; of any right of temporal jurisdiction within this realm directly or indirectly belonging to the Pope or any other foreign power; of the infallibility of the Pope; and of any power on earth to forgive sins without sincere and complete repentance. They finally made a solemn renunciation of all claims of lands forfeited from their ancestors, and all designs of subverting the present ecclesiastical establishment in Ireland.

"While the catholic leaders, encouraged and aided by many protestants, especially those of the presbyterian communion, and those who had entered into the society of United Irishmen, were labouring to influence the legislature in their favour, measures to produce a contrary influence were actively taken by other protestants, who apprehended the loss of a monopoly of power, or feared that, from the unparalleled spirit of intolerance assiduously nourished in the Romish religion, the catholics, if once admitted into a participation of political authority, would, with the peculiar zeal of their sect, avail themselves of their superiority of number, and every other possible advantage, to gain the exclusive possession of the state, and ultimately to persecute and exterminate the heretics. Resolutions hostile to the claims of the catholics, and to their plan of a convention, as of a seditious nature, were voted by grand juries, conventions of the freeholders in counties, and the corporation of Dublin. Observations on these were published in return, and the press teemed with controversial writings

of the catholics and their protestant friends on one side, and their opponents on the other, to the unhappy revival of religious animosity, which every true christian would wish to be buried in oblivion.

"In the session of parliament which commenced on the nineteenth of January 1792, some new indulgences, on a motion made by Sir Hercules Langrishe on the twenty-fifth of that month, had been granted to the catholics, such as their admission to the practice of the law, intermarriage with protestants, and an unrestrained education: but a mass of disabilities still remained, as was clearly shewn in a digest of the popery laws, made by the honourable Simon Butler, chairman of the United Irish, and published by order of that society."

And again,

"Since by authority of the catholic committee great sums were levied on persons of that communion, apprehensions were entertained that at least a part of this money might be applied to the encouragement of defenderism, and to this idea the report made by the secret committee of the lords appeared calculated to give countenance. In defence against such aspersions, a committee of six was appointed to examine the accounts, and to publish a report of the receipts and disbursements of this money. The sum of five thousand two hundred pounds was acknowledged to have been received, and nearly five thousand five hundred disbursed, of which above two thousand three hundred had been paid for his agency to a son of Edmund Burke. By another committee of twenty-two, appointed to examine into the honourable engagaments of the catholic body to individuals, report was made that fifteen hundred pounds, with a gold medal of thirty guineas value, should be presented to Theobald Wolfe Tone, agent of the catholic committee; five hundred pounds to the honourable Simon Butler; five hundred to William Todd Jones, beside a sum of the same amount already paid to him, and five hundred more unless the funds should prove insufficient; and that two thousand pounds should be expended in the erection of a statue to the king. The sum acknowledged to have been collected from the catholic body appeared extremely small to those who had observed the collections in some part of the country. Tone delared to some gentlemen who are still in Dublin, that he never received more than five hundred pounds, yet the assertion is positively made, that the whole sum of fifteen hundred was given him."

The forty-seventh and concluding chapter narrates the history of the union, a praise-worthy and wise measure, the chief glory of the Pitt administration; it was accompanied, however, with an implied promise to the catholics of a subsequent emancipation. We trust the suspicion of perfidy is not long to hang over the British councils. The consequences expected from the union are thus enumerated.

"Among the regulations expected from the imperial parliament for national prosperity were a commutation of tythes, and the abolition of all political disabilities in catholics. By the former would agriculture be encouraged, violent discontents against the maintenance of the protestant clergy banished, and the clerical character rendered more respectable. The last consequence of commutation must be evident to all persons acquainted with the degrading circumstance of wrangling for tythes, and enforcing their payment on miserable peasants, to which the clergy are compelled by the present system. By catholic enfranchisement would the union of British people throughout the united kingdom, be completed, and protestant ascendancy secured in the safety of the empire. That measures of such prime advantage should be so long prevented by a spirit of narrow policy must be matter of deep regret; for, when powers on the continent of Europe are by the natural course of events, growing into enormous magnitude by the absorption of the weaker states, what have the British islands for the preservation of their independence but their aqueous barriers, firm union at home, and a wholesome system of government, promotive particularly of agriculture, the great source, and only solid foundation of national wealth for the maintenance of fleets and armies? To the Roman-catholic religion I am far from being a friend. It endungeons human reason,

the only light with which we are furnished by our Creator, for discriminating between real and fictitious revelation. *Its intolerant* spirit has far surpassed that of all others, even the Mahommedan. For under what other system of worship can we find in history such courts of inquisition, such national massacres, and *such* numbers with solemn formality burned alive for a mere difference of opinion? By a mental thraldom it has degraded the human species and paralysed their industry. Thus the kingdom of Spain, which, *from its* extent, fertility, and situation for commerce between the ocean, the Mediterranean, and Straits of Gibraltar, might be the first in Europe, is sunk to insignificance. But the spirit of papal *intolerance* is broken. The revolution of France has inflicted a mortal wound. Commixed with protestants, and vested with no predominant power, the catholics are as good members of society as any other description of men whatsoever. A more kind-hearted and obliging people than the catholics of Ireland, I am persuaded, can no where be found, and I must confess that I feel for them a strong affection; nor can I entertain a doubt of their inviolable attachment to British government, if they were once fully admitted to an unqualified participation of its benefits."

This history of Ireland appears to us well adapted for British popularity: it has convenient dimensions; and, without imposing a heavy task of study, communicates what is most interesting in the progress of international transaction. It is well proportioned: it abridges the remoter events with severer precision than the contiguous; so that, as we approach our own times, the details are more abundant, and the characters brought on the stage more numerous and more evolved. It selects the features interesting to Englishmen: of the fanciful antiquities, those absurd dreams about primæval civilization, those pedigrees that meet the patriarchal genealogies, are wisely omitted; the legislative and judicial institutions are described with merited preference; the confiscation of wastes, and the scuffles of anarchy, are not irritatingly magnified into systematic plunder and massacre; and a wholesome spirit of ecclesiastical temper, of pious charity, of spiritual tolerance, of religious benevolence, is every where inculcated.

Some peculiarities of diction have been adopted by this writer: such is the use of the word *annexion*, where *annexation* would be written by the slaves of usage. This is unquestionably right; the words in *ation* ought only to be formed from Latin infinitives in *are*. Another peculiarity, which is also proper, is the spelling *iland* instead of *island*, the word being compounded of *ei* water, and *land*; and not a derivative of the French *isle*. A third peculiarity is the use of the adjective *monarchal* for *monarchic*; this is a sacrifice of etymology to euphony. In general, the style is natural without meanness, and terse without affectation; it has the great merit of not soliciting attention, and of not disappointing it; and, like those lamps concealed in vases of alabaster, defines without dazzling, and illuminates unseen.

ART. III. *Journal of the Transactions in Scotland, during the Contest between the Adherents of Queen Mary, and those of her Son*, 1570, 1571, 1572, 1573. *By* RICHARD BANNATYNE, *Secretary to John Knox*. 8vo. pp. 50.

THE literary patriotism and industry of the Scotch do them the highest honour. If any of their public or private distinguished libraries possess a curious manuscript, likely to throw light on the early annals or historical antiquities of their country, it is sure to find an editor who will illustrate, and buyers who will patronize the publication.

Richard Bannatyne was secretary

to John Knox, the celebrated reformer: his journal narrates the principal occurrences, ecclesiastical and civil, of the years 1570, 1571, 1572, and 1573. His peculiar situation rendered him hostile to those attached to Mary's interest, and a bitter enemy to the catholic faith; these feelings gave a partial tinge to his method of narration. The General Assembly of the Church of Scotland, soon after the death of Knox, voted a sum of money to print certain memorials relative to the ecclesiastic history of the country. From the interference of Bannatyne on that occasion, it has been supposed that he wished this journal to be comprehended among the documents printed: it is perhaps fortunate that it then remained unpublished, as the spirit of that age would probably have curtailed the civil history, which is now more interesting to us than the ecclesiastical.

Nine leaves are wanting at the beginning of the manuscript, which seems to have commenced with the death of Regent Murray. It now reposes in the advocate's library at Edinburgh, whither it was transferred in 1748, on the death of Robert Miln, its previous possessor. It is possibly the autograph of Bannatyne; at any rate it is a transcript nearly cotemporary.—Goodall, about half a century, and Crawford, about a century ago, quoted its testimony.

The principal events immediately preceding the period engrossed by this journal, are thus recapitulated by the editor.

"MARY, queen of Scotland, after having passed her youth in France, revisited her native kingdom, when the dissensions which originated in the reformation of religion had hardly subsided.

"In the year 1565, she married Henry lord Darnly, who was murdered in consequence of a conspiracy, formed chiefly by the means and instigation of the earl of Bothwell.

"While this was yet recent, Mary most imprudently married Bothwell: a measure which only tended to strengthen suspicions, that had formerly arose of her own participation in the conspiracy.

"A rebellion immediately broke out, which terminated in the flight of Bothwell, and in the queen being reduced to the necessity of submitting to her subjects, by whom she was imprisoned in Lochlevin castle. There she was forced to resign the crown to her infant son: and her natural brother, the earl of Murray, was appointed regent of the kingdom.

"Mary escaped from Lochlevin, and hastily collected an army. But having encountered the regent's forces at Langsyde, a total defeat ensued, and she fled with precipitation into England, where she was detained in captivity ever afterwards.

"The power of the regent for some time met with little opposition. But the queen's adherents at length recovering from their panic, associated together, and rebelled against his administration.

"Then all the nation divided into two factions; to which Mary's partisans were the more disposed, from the sanguine hopes of her restoration, and each party prepared for open hostilities. In the mean time, the regent was inhumanly assassinated at Linlithgow, on the 23d of January, 1570."

Then follows the journal of Bannatyne, sparingly annotated. A short specimen of the narrative will suffice, describing the impression made by the French massacre of Saint Bartholomew, which, by rendering the catholic party odious, greatly contributed to the triumph of Calvinism in Scotland. The public papers, private letters, and other documents, are every where incorporated at full length.

"Sir, our newes out of France doe continewe as they began, and mendit as sowre aill in sommer. Whosoewer cumeth from thame can tell of nothing but murther tressonablie done. That began, as ye know, on Sonday, being Bartilmoo day, at Paris. Straight come post after post, on efter ane vther; so the Tuysday next efter that bloodie Sonday, they be-

gan at Lionis, apprehending all the protestantis, imprisoned thame inventored thair gudis, and killed thame, sendin in butcheouris in vnto thame fiftie in one day in one place, and ceased not till they had killed 3000 of thame. This we heir from Lionis of thame that wat not what to doe in this warld.

"At Paris murther doeth continew, not onlie by first imprisoning thame, and in the night to hing thame and drowne thame, or elis knock them on the heidis and drowne thame, but sumtymes, ewin still after the auld disorderis of Paris, the throat cutteris killis whame they list. *O tempora, O mores! O scelus perfidium, O Neronem redivivum gallo, cæterum dedecus!*

"And yit Sir, on Fryday the quene mother tauld our embassador, that manis conscience suld [not] be forced onlie, they suld have no exercise of their religione, *perpetuum et irrevocabile dictum*: for, (said scho) ye may see that be the king of Navarre, the Prince of Condie and his vyfe, who be of the religione, and that they be sufferit frelie and so sall be; although the king my sone desyre thame to be catholics. But the Sonday after, Madame la Prince de Condie was forced to goe to mass or elis to presone, whair scho was tault scho suld sone be made bloodie; and the prince her husband had chose to heir mass the nixt Sonday, (for hitherto he had forsaken it), or elis to goe to presone to the bastille, whair he suld not cost the king ony meate. These be thair assurances, and so much they stand to thair wordis and promises in that cuntrie. More, this last weik, on Rowland, a chanone in Notre Dames, and parliament of Paris, a notable papist, becaus he was heard vtering wordis of mislyking of the lawles kynd of proceading, without order of justice was apprehendit, comittit to presone, and as disorderlie murtherit as ony of the vther were in prison. So ewin thair the modest papistes are offendit. The vyser of the nobilitie be effrayed of this terrible example, without proces, without answir, without law or iustice, to kill quhome the prince will. Every vyse man thair luikis for a terrible vengeance of God to fall for such creweltie; gif it be trew that the earth is accursed that soucketh vp the blood of innocentis, as it is indeid, and sall eather Scotland, trust them or we fear thame. Yet feir thame we must as ragine wolfes, and detestable serpentis, without God, without fayth, and without humanitie, sa fair ye weill. From Kiwuith, the 20 of September 1572."

To this journal some other documents are appended. 1. Letters from Secretary Maitland and the Earl of Mortown, 1572. 2. An account of the death of the Earl of Huntly, 1576. 3. Confession of the Earl of Mortown, 1581. 4. Mutual aggressions by the contending factions. This last article, as it respects transactions prior in date to the preceding three, ought to have begun the Appendix.

The editor, Mr. John Graham Dalyell, deserves public thanks for the unostentatious, unofficious propriety, with which his laudable task is performed.

ART. IV. *The Science of Legislation, from the Italian of* GAETANO FILANGIERI. 2 vols. 8vo.

GAETANO FILANGIERI was born the 18th of August, 1752, the third son of Cæsar, Prince of Arianelli, by the Duchess of Fraguito. He was bred at Naples to the law, and founded his literary reputation by "Political Reflections on the Administration of Justice."

In 1775, his uncle, the Archbishop of Palermo, bestowed on him a rich commandery, which enabled him to resign his profession, and devote his time to literary pursuits. In 1777, he was appointed lord of the bedchamber to his Sicilian Majesty, and took some part in the education of the heir apparent to the crown.

In 1782, he published the two first volumes of "la Scienza della Legislazione" which were progressively extended to eight, and which incorporate with amendments his juvenile work. He died at thirty-six years of age, a counsellor of finance, having lived, as a pane-

gyrist observes, enough for his glory, but too little for his country. He was married and left three sons: his widow soon followed him to the grave. His figure was elegant; and his manners distinguished for suavity and polish.

In 1792, Mr. Kendal, of Exeter, began a translation of Filangieri's Science of Legislation. Its Italian popularity, favoured by the rank and situation of the author, and by the barrenness of Neapolitan literature in such productions, was likely to invite an enterprize, which the indifference of the English public suffered to fail. Sir Richard Clayton has resumed the task, and offers to the nation another version. His labours are not confined, like those of Mr. Kendal, to the first volume, but comprize the second also, which two appeared to him, to contain all the instruction applicable here. The sections on criminal legislation have naturally been thought superfluous.

For the first chapter of this English edition, we are obliged to turn on to the sixty-fifth page of the Italian original. Even here the translation adopts an extenuatory turn, which softens rash theory into modest surmise, and glittering paradox into equivocal scepticism. Filangieri says at p. 69. 'I am then the first to believe, that society was coæval with man.' *Io sono dunque il primo a credere che la società sia nata coll' uomo.* The form which this effort at originality assumes, in Sir Richard Clayton's interpretation is this, p. 4. 'It is reasonable, therefore, to conclude, that society was coeval with man.' As to the proposition itself, nothing had been said to prove it, but that man has social propensities; and it implies either the doctrine of the past eternity of human population on earth; or the no less unintelligible doctrine of Chateaubriand, that the world was created *in statu quo*, with people of all ages, half-built houses and old crows' nests in it.

A chapter, which suggests the institution of a council of repeal, for the purpose of regularly proposing to the legislature, the obliteration of obsolete and inconvenient statutes, well deserves to be reprinted, and to be acted upon in Great Britain. No grievance is more severely, or more frequently felt in this country, than that which results from the inconvenient operation of bad and antiquated laws, which the courts struggle to elude, but are compelled to execute.

OF THE NECESSITY OF A CENSOR, AND OF THE DUTIES OF THIS NEW MAGISTRATE.

"THE decline of a legislative system is a political revolution, but a revolution effected slowly, which advances by insensible steps, and takes up ages to reach its termination. It is not, therefore, instantaneous in its nature, and can never be so, except when there is a Tarquin, a Lucretia, or a Brutus, and a whole people at the same time discontented with their government and passionately in love with liberty. With the exception of this particular case, the progress of a revolution in the legislative system is slow, and consequently there is opportunity for its reformation. A censor of the laws appears adapted to the work. A magistracy of this kind, composed of the wisest and most experienced persons in the state, might have the greatest influence on the perpetuity of the legal system. As soon as any law became repugnant to the manners, the genius, the religion, or even the opulence of the nation, the censorial chamber, destined to watch over the perpetuity and preservation of the laws, might proclaim the necessity of its reformation or repeal. Every law indeed, notwithstanding any intrinsical excellence which it may possess, is attended with its defects, for they are inseparable from every work of man. Time makes a discovery of these defects, but time neither diminishes nor destroys them, and the government is generally the last to perceive them. With such a multitude of other occupa-

tions to distract its attention and employ its care, the errors of jurisprudence make but a feeble impression on it, and are often unobserved. In the mean time the people suffer, philosophers declaim, and the legislature hurries on with enormous strides towards its ruin.

"A censor would dissipate these threatening clouds on their first appearance. Devoted to the duties of his office, and with an exact knowledge of the state of the nation, he would be able to analyze every cause of its disorders. When the evil and its cause are once discovered, the remedy is always more easy and ready to be found. Let us return for a few moments to the history of a people, whose laws having triumphed over time and philosophy, still retain their vigour in most of the European nations."

And again,

"Another advantage to be reaped from the office is the prevention of a multiplicity of laws. It is scarcely possible for the legislature to have before its eyes on the promulgation of any law every particular case, that should be included in it, and the omission of a single case may render the whole imperfect. No means of preventing these inconveniences have been yet found, and the present systems of government in Europe seem still to be greatly at a loss on this subject.

"The moment an evil appears, a new law is immediately introduced. Its object is to apply a particular case, though the old laws might be extended to it with a trifling alteration, and an addition sometimes of a few letters. It is the fate, however, of legislation to hasten forwards without ever turning to look behind her. This is the origin of an immense number of laws which oppress the courts of Europe, and render the study of its jurisprudence as laborious as that of the Chinese language, which is scarcely to be learnt in twenty years.

"To these duties of the censor may be added that of supplying the defects of the laws, by rendering them applicable to those minute cases, which the legislature could not comprise without swelling its laws to a monstrous and useless bulk. In this manner the legislative system might be continually corrected and reformed in all its points, and acquire a stability and perfection, which might secure it against the outrages of time, and the convulsions which frequently agitate political bodies, and are perpetually changing the face of society. We should not then see so many laws of exception for one of principle; so many explanatory ones instead of a few fundamental ones; nor so many new ones in direct contradiction to the old ones. Codes of law which are now a chaos of confusion, would be then monuments of order, and a series of uniform principles connected together and directed to one common end."

The tenth chapter of the English corresponds with the eleventh of the Italian work, and will be read with curiosity, as it contains the speculations of a foreigner, (who judges through books not by inspection of our institutions) concerning various points of the British constitution. He recommends, and we think wisely, that the power of creating peers should be transferred from the Crown to the House of Commons. A peerage is a public recompense for national services. Who ought to judge of the weight and value of such services, but the representatives of the people? The minister for the time being would indeed distribute, on either hypothesis, as at present, this dignity; but a discussion of the merits of the candidate would always precede his canonization: the opposition would turn devil's advocate, and public opinion would oppose, and sometimes perhaps resist efficaciously the beatification of bed-chamber lords. Nobility will become a higher dignity, when exclusively recruited from the stock of public merit; and the house of representatives a higher power, when the expression of its gratitude shall be more than a barren civility.

The second volume of the Italian original corresponds with the second book of the translation, which begins at p. 223. It discusses the question of population in a different

spirit from Mr. Malthus, and recommends the impediment of celibacy by legislative enactions. In our opinion, Mr. Malthus is in the right: the number and earliness of marriages will every where bear exact proportion to the present means of maintenance, that is, to the demand for men; and every encouragement or discouragement of matrimony is alike pernicious, and tends to disproportion the supply to the demand. Wherever the adultery of married women is obstinately resisted by the laws, the manners and opinions of the people, marriage is the cheapest course, and has therefore, every possible encouragement. Sexual intercourse must be paid for, where cicisbeos are not tolerated. By the time a man has fee'd alternately his concubine, and his surgeon for a twelvemonth, he finds that he has paid for a woman's board and cloathing, and that he might have had her labour to boot, and the exclusive use of a sound person. This, even on the supposition of his obtaining no dower: whatever dower he obtains, if spent increases his luxury, if hoarded provides for his children. Wherever the Romish church is established, adultery is not held in sufficient horror; a numerous priesthood compelled to celibacy, have a secret interest in causing it to be viewed with tolerance; but in the protestant countries, where moral opinion is more wisely directed, the interests of the individual and of the community coincide, and marriage of course takes place before thirty, because every one in his turn finds out that it answers best. Perhaps the state of moral opinion, is itself a consequence of the growing or decreasing demands for population: licentious opinions prevail in all the over-peopled countries, and in all the over-peopled classes of society, with respect to the various forms of sensual gratification. Create a demand for men by commercial exploits, by new colonizations, by war even; and marriages will abound more and be made earlier. Where the mass of middle-aged men live in celibacy, they patronize the teachers of libertinism, that their own practice may be held honourable: as soon as the increased means of maintenance, or the demand for people has enabled the mass of middle-aged men to live in matrimony, they cease to patronize the teachers of libertinism, their interests have changed side, and the purer opinions of the ascetic philosophers are exclusively honoured with the public countenance. No country has so rapid and vast a drain for its superfluous population as Great Britain; hence there is no country where marriages are so spotless. Italy has no outlet for its superfluous population; it is the mother of harlots, the nest of adultery. The climate is not the cause of this; for under the Roman republic, a century was observed to elapse, without one repudiation for matrimonial infidelity.

An erroneous chapter in point of principle, is the third of the second book, which recommends the extreme subdivision of landed property. Entailed estates are an impediment to public improvement; but not their accumulation. There is a great saving of labour, of edifice, of machinery, by throwing lands into large farms; of course the retained labour can be better paid, and the rent reserved can more rapidly be converted into a fresh capital for their amelioration. Agrarian laws were the inventions of early ignorance, and had for their object rather to secure a militia of property for the national defence, than to secure cultivation. What is said about primogeniture is full of convincing argument.

"Perhaps, however, a method may be suggested to remove the evil without

the violation of any rights, and on the strict principles of justice. Abolish primogeniture, trusts and uses, which are the causes of the exorbitant riches of a ew, and the misery of many. Primogeniture sacrifices many younger branches f the family to the eldest brother; uses nd trusts, many families to one. Both he one and the other diminish the numer of proprietors in the different nations f Europe; both the one and the other re the ruin of its population.

" What a multitude of inconveniences pring from one and the same principle! low many misfortunes are to be derived om a single unjust and partial law; he father who can only make one son ch, wishes only for one son, and sees ht in the others so many additional expnces to his family. He calculates his risfortunes by their numbers. The ish of nature is satisfied in its fullest extnt by the birth of an heir, and the sacred links of consanguinity are rent in ieces by interest. Brothers, deprived y the eldest brother of the happiness hey enjoyed in their paternal mansion, ut too frequently see in him only an usurper, who has robbed them of a fortune, o which in their estimation, they had a joint and equal claim. They curse the day which gave them being, and detest the laws which have degraded them.

" So many younger brothers deprived f property, are, consequently, deprived f a power of marrying, which obliges n equal number of the other sex to remain in the same fruitless state of celibacy. In their turn, deprived also of a power of marrying, they are often forced by heir parents to take refuge in a convent, and are there buried for posterity!

"Mankind will be hereafter astonished at the strange contradiction between the sentiments of the present political writers, and the laws, the maxims of government, and its statutes. An opposition to monastic institutions has insinuated itself into all the cabinets of Europe, and the diminution of these asylums for indolence and celibacy, is become one of the first objects of their serious attention. They see with a mingled sense of displeasure and regret, the void which the profession of either sex leaves in the population of the country, and they have made great exertions to counteract the mischief, but they have left the fountain open from which it flows. Would the convent or the cloister receive so many individuals, if the eldest son and daughter had not been often solely destined by many great families to perpetuate its name? Would such multitudes of wan and wretched beings be imprisoned, like slaves, within their damp and dreary walls? Would religion itself have to weep so frequently over so many of its vestals, the victims of despair? Were those barbarous principles no longer to govern families, the members of these monastic foundations would certainly decrease, but in the reduction of their members, is it probable there would be a decrease of virtue? These are the fatal effects of primogeniture, and they are more pernicious to the population of a country, because they are so frequent. There is scarcely an individual with any fortune, who does not wish to establish an eldest son. He considers it as the means of ennobling his family by an act of injustice, authorized by the laws, and recommended by the examples of his superiors. The numbers, however, of persons without property, increase by such practices, subsistence accumulates in the hands of a few, and the legislature weakly flatters itself, it can encourage population by a few privileges, whilst it supports primogeniture, uses, and trusts. It forms a volcano, and foolishly supposes it can restrain its violence by a barrier of glass. It mutilates a great part of society, and to multiply it, exempts the father of a family from a few contributions to the state. Miserable infatuation! Legislators! your blindness and your errors are more destructive than the pestilence! Its ravages accelerate the death of man; your folly prevents him being born.

" The first step towards multiplying the number of proprietors, and undermining that vast mass which has raised the grandeur of a few on the ruins of many, would be to abolish primogeniture, trusts, and uses, which appear to be expressly formed to diminish both the number of proprietors, and the population of Europe.

" Another proper measure would be to abolish the succession of a daughter of the eldest son in preference to his brothers, in the case of a feud. This law originated in the passions of a voluptuous queen, and whilst it transports property

into another family, it ruins very frequently a brother to enrich a stranger. The Voconian law prohibited a female from inheriting, and modern Europe, which has adopted the very errors of the Roman civil law, has yet abandoned its ancient principles so far, as to prefer, in some cases, the female to the male.

"The prohibition also of the power to alienate any family property, is another check to population. If the system of feuds be ever to be combined with the prosperity of a people, with the riches of a state, and the liberty of man, this single prohibition would be sufficient to render it both pernicious and destructive. The supposed interest of the prince would keep a certain portion of the country from passing into any other hands, because a feud could neither be sold, ceded on a perpetual rent, nor alienated.

"The most uncultivated land would often be the most productive for the state, if the laws which prohibit the alienation of feudal property had not deprived it of its necessary cultivation, which is always languid and never active unless united with the precious rights of property. Much barren land would be also brought into a course of tillage, many labourers would become proprietors, and if government, by the abolition of this destructive tenure, made a little sacrifice to public utility, it would be the first to reap an advantage from it. If it lost a trifling sum by the surrender of its feudal rights, it would be repaid a hundred times by the progress of population and agriculture, which are always in proportion to the progress of property."

The whole distinction between real and personal property, is a vile remnant of the feudal system, which occasions in this country much paternal injustice, much domestic bickering, much commercial fraud, much oppression of females. The minister of finance should reflect how infinitely more productive his legacy-taxes and auction-duties would become, if real property, instead of passing entire and unvalued to the heir at law, were put up to the highest bidder for the purpose of ascertaining the sum to be distributed. The natural inequality which results from frugality, from industry, from exertion, from skill, deserves protection; the reward of merit is a public duty and a public interest: but the artificial inequality which results from the privileges of primogeniture, and the privileges of *real* property, is a recompense of idleness, a protection of inutility, and a nursery of family-bullies, who use the very influence with which they are indulged by the state, to extort from the state, in favour of those younger brothers, of whose just portions they are the usurpers, an indemnity equivalent to the wrong. The wisest abridgement of the privilege of entail in England, would be to confine it to funded property, and to noble birth. Only those, whose fortunes are patriotically vested, that is, lent to the nation, can have any claim to see their form of property privileged. Nobility is a part of the extant constitution, and cannot well be carried on without some annexation of property to the title: the entailable amount might be proportioned to the rank of peerage.

Another of the very valuable chapters is the fifth of the second book: it discusses the inconveniences which result from the inalienability of ecclesiastical property. The simplest method of remedying here the analogous abuse, surely would be to allow the investment of stock in the name of a parish: the glebe-lands might then be sold by auction, and the proceeds funded. The consent of two thirds of the parishioners in number and value, as for an inclosure-bill, would be an expedient preliminary precaution.

Reasons against standing armies terminate Sir Richard Clayton's first volume. This is not a speculative question. Is my neighbour armed? the statesman has to ask; and if, yes: to arm too.

The second English volume opens with a chapter on Public In-

continence: it is justly observed, that libertinism is the constant attendant upon poverty; and that the richest nations, and the classes who are at their ease, are the most exemplary. A decline of morals proves a decline of wealth. Purity is a luxury.

The eleventh chapter defends convincingly the unlimited liberty of the corn-trade. The interests of the people are notoriously sacrificed to those of the farmer, wherever there are any restrictions. But in aristocratic governments, the landowners ably and willingly combine to tax the consumers for the benefit of the proprietors. Melon's arguments for regulating the corn-trade have been repeated in this country by Sir James Steuart. Galiani, whose dialogues on the corn-trade have vivacity and merit, has refuted Melon no less victoriously than Adam Smith has refuted Sir James Steuart.

The twelfth and thirteenth chapters treat of the laws which impede the progress of agriculture; they enumerate many of those which have resulted from the feudal system.

In the fourteenth chapter, a topic is discussed, which was formerly a subject of complaint in this country, the excessive size of a metropolis. Experience has convinced the English, that the complete division of labour which takes place in large accumulations of populousness, and the presence of great regular demand for every possible form of supply, renders a vast town highly conducive to vast commercial purposes. It is the misfortune, not the felicity of Paris, that, not standing on a navigable river, it cannot domesticate several forms of prosperity connected with maritime pursuit. The seat of government, not being surrounded with opulent merchants, neither leans to the opinion nor receives the information of that class of men: its legislation and polity is anti-commercial, and its command of financial resource deficient. The industrious world, for reasons which Filangieri could in some degree detect in the chapter on public incontinence, have purer moral tendencies than classes whose means of maintenance are more difficult: hence the general or average morality of any given metropolis is increased by its size, in whatever proportion productive industry is the cause of its populousness.

Not only a great town is a great good; but clusters of houses are better than scattered cottages. Every concentration of men facilitates the division or wise distribution of labour. In a village, one old woman can keep a playing-school, as it is called, and take care of the children of seven or eight mothers, while they go into the field to weed, or set wheat. On the system of scattered cottages, the labour of each of these mothers would have been lost, and the old woman could not have earned a subsistence. Cottages too can be more cheaply constructed in groupes: one well will serve half a dozen families.

The fifteenth chapter proposes to render agriculture honourable. Where was it ever dishonoured? Every one knows that agriculture is essential to the subsistence of complex society; and those who superintend the cultivation of a considerable area, have always ranked as high, or higher, than those who derive an equal income from other employments. It is not, we presume, intended to make a sacred profession of turning over muck with a trident, or carrying swill to the pigs. The coarser operations of agriculture must always be abandoned to those among the strong, whose labour can be hired cheapest and consequently to the lowest class of every community. Agriculture will always flourish in proportion to the demand for produce,

and is a consequence of the previous growth of those cities, which commerce builds: with them it will every where extend, and on their declension, it will desert the soils won with difficulty from barrenness.

In this country the manufacturers of callico and pottery understand their business: they produce a good and a cheap article, not only saleable at home but abroad. The manufacturers of corn have not yet learnt their business: they produce a good, but not a cheap article: it is saleable even at home, only in consequence of the pernicious monopoly given to them by the law in the domestic market. To cultivate bad land is a great waste of capital and toil; only the fertile patches of the earth should be submitted to the plough. If we can import from Sicily and North America, cheaper and better wheat than we can grow, let us import it: nations, like individuals, do well to buy where they can purchase cheapest. Let capital and labour seek an employment in which they can be useful: do not force them to goad on a tillage, which the people are needlessly and heavily taxed to keep in motion. Agriculture is overvalued in Great Britain by the laws; because the law-givers are land-holders. It is important to the prosperity of our colonies to abolish the burdensome corn-laws; by suffering a free importation of their corn, we should tempt many of our farmers to emigrate, and to try in Canada and Guyana, the less laborious processes of rude society, and the profits of a husbandry rent-free.

The sixteenth chapter treats of arts and manufactures. Filangieri makes the same mistake as Adam Smith, and supposes agriculture to precede commerce in the natural progress of opulence. Whereas towns begin to arise in pastoral countries, and agriculture succeeds to the growth of towns. Agriculture has no where been the cause, but every where the effect of high prosperity.

In this chapter (p. 86.) it is recommended to bestow honourable distinctions on those who excel in arts and manufactures. This is to the purpose. Bestow honourable distinctions on those *who excel*, whether in agriculture, which is one of the arts and manufactures, or in brewing, which is another, or in making table-cloths, which is a third. The social precedence, the legal privileges, attached in England to the title of *esquire* might conveniently be made the recompense of agricultural conspicuity, and allotted by the vote of the provincial boards of agriculture. The arts exercised in cities might obtain some analogous distinction; the literary classes and professions are beginning to receive knighthood as a decoration of this description formerly they coveted doctorship. To honour the excellent individual is always proper: but to honour peculiarly the agricultural occupation is, as Mr. Burke justly hints in his letter to the Duke of Bedford, an inversion of good sense.

In his seventeenth chapter Filangieri calls commerce, the *cr* of conquerors; the translation correct *berzaglio dei conquistatori*, but we cannot discover the fitness of the epithet. In his nineteenth chapter, he declares for the important system of abolishing all custom-house duties on importations or exportations: and he recommends a treaty for the general freedom of commerce and industry between all the European powers. We have no doubt that a general abolition of custom duties would be an advantage to Great Britain especially, and to mankind at large: the consumers, who are the greater number, and whose interests ought

therefore in all cases to be predominantly considered, would find all their wants supplied at a much cheaper rate. The rent of fixed property is the fittest fund of taxation: all else should be free as air.

An important chapter is the twenty-second, which recommends the conceding of an unlimited freedom of trade to all colonial dependencies.

The chapters on taxation are not the best. Filangieri is an adherent of the physiocratic system, and objects well to indirect taxes; but when he attempts to prove that direct taxes should be levied not on the gross produce, but on the net produce of land, he introduces a basis of difficult ascertainment. Surely a tax on rent is the simplest approximation to an equitable direct assessment of fixed property: yet, if net produce be the rule of estimate, the whole city of Naples would go scot-free. A dissertation on luxury, which is idly subdivided into active and passive, terminates the second book, and the second volume both of the Italian and of the English edition.

The omissions of the translation are unimportant, and rather respect introductory and recapitulatory paragraphs than topics of investigation. A few notes are abbreviated, and some have been added. Many passages of Greek writers, which in the Italian edition were only referred to, or given in a Latin interpretation, are here printed at length, and in the original language. Not only for these useful attentions, is the British public indebted to the good taste and erudition of Sir Richard Clayton, but for the general propriety and excellence of his translation, which is fair and polished, fluent and graceful, easy and elegant, and resembles those portraits of the good painters, which preserve a striking likeness, yet embellished by every imperceptible variation from the original contour.

For the third, fourth, and fifth volumes of Filangieri's work, which treat of crimes and punishments, we see no strong reason to be anxious. The sixth volume treats of education and public instruction; and contains speculations, which though not worthy of complete confidence, deserve further dissemination. The seventh volume continues to investigate the best methods of diffusing information; and suggests several institutions analogous to our recent metropolitan lecture-rooms, as requiring to be superadded to the extant schools and universities; among others a college for fine art is recommended. The eighth volume treats of the reformation of religion, and recommends the institution of illuminated societies, analogous to the mysteries of the ancients, which should distribute the requisite preliminary instruction, and methodize the new vernacular ritual, in a private manner, and before select and trustworthy auditors, until the fulness of time be come for divulging the secret worship, and throwing off the veil of preparatory concealment.

Filangieri next undertakes to discuss the preconceptions essential to the idea of a perfect religion. He decides that Christianity ought to be its basis, but that eternal torment and inexpiable guilt ought not to be predicated of short-lived fallible mortals. Hostile alike to fanaticism and to impiety, he dissuades the inculcation of mystical doctrines, and recommends the institution of pompous worship and solemn festivals. That veneration so piously shown in catholic countries, to the illustrious or sainted dead, he wishes to see extended to all the real benefactors of society: but is for rejecting as fabulous the supernatural events attributed to the heroes of the seve-

ral legends. The public instructors would thus, he thinks have only truth to inculcate, and only useful duties to perform; and the ecclesiastical salaries would become a convenient appendage to literary labourers, to medical practitioners, to poets, artists, and philosophers. Such at least is the outline of the system, which may be gathered from its finished portion. The ninth volume was wholly to have evolved it; but of this only a preliminary sketch had been given to the printer at the time of the author's death. Let us hope that as a city in Campania was set apart of old, for realizing the imaginary republic of Plato; so in this same district, the modern world may one day see realized the institutions of her native philosopher. What purer atonement can the conquerors of Neapolitan independence make to the inhabitants of the subject-territory for the wrongs and hardships of war, than to new-model their laws by the precepts of their favourite compatriot Filangieri.

ART. V. *Letters on the Modern History and Political Aspect of Europe: exhibiting the Nature, Causes, and probable Consequences of the grand Contest between Great Britain and France, and the political Circumstances of the different Nations which compose the European System. With an Investigation of the Political and Commercial Importance Egypt, and the Consequences that might result from the Annexation of that Country to the Dominions of France. Illustrated with Historical and Geographical Observations.* By JOHN BIGLAND, *Author of Letters on the Study and Use of History. Second Edition, revised and adapted to the present State of Europe.* 8vo. pp. 379.

THIS writer is already known by Letters on Natural History, which have a pious and meritorious tendency; and by Essays on Various Subjects, which were noticed in our last volume.

These speculations relate to the present state of Europe, and endeavour to impress the idea that it is by no means alarming for this country; and that, whatever strides French power may have made on the continent, our naval superiority will continue to secure not merely our independence, but our empire. Visits of condolence, although consolatory, may be superfluous: of this kind is much of the common-place conversation dispersed through the letters of Mr. Bigland.

I. The first letter is introductory, and acknowledges the uncertainty of political conjecture, (to borrow the author's pleonasm), and the vanity of speculative prophesy.

II. The second letter divides Europe into three primary forces, France, Russia, and Britain; and somewhat too contemptuously flings Austria, Prussia, and Sweden, into the class of secondary and dependent powers. The proper counterpoise for France would be a consolidation of Germany under a republican constitution, at the expence both of the Prussian and Austrian dynasties. Nothing but the reunion of all the provinces speaking the Dutch dialects under one sovereign force can enable what was the German empire to recover its European importance. This useful revolution once accomplished, Germany would become the competitress of France for the sovereignty of Italy, and would succeed in repelling the French to the Rhine. Such changes are thought about, and written about, in Germany; they might have been facilitated and accelerated by offering Hanover as a place of assemblage to the friends of union; by realizing there trial by jury, elective landstates, and unlicensed printing; and by discussing in our parliament anew those questions of representa-

tion and constitution which have not taught France to be free, but which taught her to desire it. Mr. Bigland has quite a different point of view: he proses about the danger of revolutions at a time when it is for the interest of his country to promote them every where. Experience has proved, that Great Britain ought to have encouraged instead of checking the early revolutionary fanaticism of Europe. France would then have overrun, in 1790, all Germany and all Italy; and would have conferred on each country a representative constitution of government. Under such a constitution, both these countries would have assumed a maintainable independence at the accession of Bonaparte. The advice of Mr. Burke, so fatally listened to, by parliament first, and finally, by the country, is not merely to be bewailed, but to be reversed.

III. The third letter contains remarks on the negro commonwealth of San Domingo. He overrates the importance of the change. If the whites are wholly exterminated, the country will be rebarbarized to the African stage of rudeness, and the negroes will there breed and sell the slaves requisite in the contiguous islands.

IV. and V. These are common places about British commerce.

VI. The house of Austria is the theme of this letter. The sooner that house evacuates Germany the better: let it shift its court to Buda, or Belgrade; make the Hungarian dialect its language, and the Hungarian nation its country; and extend itself commensurately with its force along the north of Greece. The sovereigns of that house have never possessed the love of their people: and have frittered away a strength valuable to Europe by neglecting its beneficent application.

VII. Prussia is next dissected. Whatever grievances we may have to urge against Prussia, they ought always to have been borne in silence. This was the power for us to court, for us to strengthen. It may yet become a barrier against the northern aggrandizement of France. It might have been rendered so already, if Mr. Pitt would have disposed of Holland in 1787 in favour of that court, and if he would have given Hanover in 1793 to preserve its connection with the coalition.

Italy is considered. There is no hope for Italy but as a consequence of the previous emancipation of Germany.

IX. and X. Spain and Portugal. The author anticipates a transfer of the courts of these two countries into South America, and a subjugation of the European provinces by France. Great Britain ought to solicit in her treaty of peace with Spain, for the liberty of trading directly to South America, instead of landing her goods at Cadiz. This would occasion the settlement of Irish Catholic merchants in all the ports of South America, and a consequent infusion of British habits and tendencies, which would greatly increase the practical consumption of her manufactures.

XI. The reasons which must eventually predispose strong colonies to separate from the mother country are here enumerated. In our opinion, a federal union might have been maintained between Great Britain and North America. By admitting two or three deputies from each province, in proportion to its populousness, to sit and vote in the British house of commons; by scattering peerages among the great land-owners of the nation; by pensioning the christian teachers of all denominations, and thus effecting a co-establishment of all sects; by substituting, to the custom-house regulations, and to the monopoly-system, a general tax on rents; the allegiance of the country might have been voluntarily retained, or

recovered, even at an advanced period of the civil war.

XII. Russia. A pacific policy is wisely recommended to this country. We add, it should relinquish, in favour of Sweden and of Prussia, such tracts of bordering territory as can more quickly be brought into a productive state by that omnipresent spirit of administration which prevails in petty states. We add moreover, it should prefer a southern to a northern metropolis; and should station the seat of sovereignty on one of the great rivers which fall into the Black Sea. It is folly to waste the labour, the demand, the circulation, occasioned by the contiguity of a metropolis, on the incoercible sterility of arctic ice, when it can be called forth in propitious climates and fertile areas.

XIII. Denmark is so well governed, that one wishes to see its territory increased. Surely a decorous method of ridding this country of Hanover would have been to exchange it with Denmark for Iceland and Greenland. These appendages to Canada would look well in the map; and they could not be seized by the French at the beginning of every war, and be thus made instruments for extorting the restoration of an equivalent British conquest.

XIV. XV. XVI. Egypt. We have said so much of the African Holland in our notice of Leibnitz's Memoir, (Vol. II. p. 306), that we shall not repeat the argument. Mr. Bigland differs in opinion from us, and pursues his scheme of reasoning through three successive letters. Heeren has written a good tract on the colonization of Egypt by Russia.

The Appendix contains a general view of Europe. Like the rest of the work, it gives little specific advice, little definite speculation. Distinctness of contour is characteristic of the better sort of ideas; the vague and imprecise is here too prevalent. The work displays regular information, correctness of diction, fluency of style, civility of manner, ease of composition, and habits of quotidian speculation.

ART. VI. *An Enquiry into the Principles of Civil and Military Subordination. By* JOHN MACDIARMID, *Esq.* 8vo. pp. 528.

IN our preceding volume p. 247 was noticed at large an Enquiry into the System of National Defence composed by the author of this work. His mind seems to have been formed in some speculative society of the northern philosophers, which discusses every thing in abstractions, and relies for every form of knowledge on its syllogisms; which is content with general inference instead of specific advice; and which expects, with a very superficial regard on authority or on experience, to evolve sound theories of military might, colonial policy, and interior regulation. Alas! the intellectual discipline of the schools can by its very nature regulate only the educated, and the subtilized. Men may be machines; but they are not machines of which the mass is moved by opinion: the inert croud obeys more inherent and incoercible laws. In human conduct, there is much of instinct; that is of behaviour resulting from internal inferences which have never been translated into words: there is much of traditional habit; that is of behaviour resulting from external inferences which have never been translated into words: and there is much of necessitation; that is of behaviour resulting from local transient circumstance, from present experience; over all which causes of conduct the philosopher has no controul. Something, however, is always gained by the ratiocinations of the metaphysician; they influence the volitions of the authoritative classes; and, in moments

l ealm and equipoise, give that gentle impulse, which, in its consequences, reverses the current of human affairs.

This Enquiry is divided into four parts. The first treats of natural subordination, or of that which arises among mankind, independently of positive institutions. Those circumstances are considered which give rise to inequalities; and the investigation is attempted whether the human race can be reduced to a perfect level; what are the insurmountable limits of individual ambition; whether any extant distinctions can be stationary; or whether progress in growth or in declension be the universal condition of existence.

The second part examines the effects of natural subordination on the happiness of communities; and endeavours to ascertain the connection between the more important laws and consequences of natural subordination, and the more prevalent desires and sentiments and habits of the civilized man.

The third part treats of artificial subordination, or of that which arises among mankind in consequence of governmental establishments. Positive institutions, according to our author, are more efficacious in preventing evil than in doing good; and are rather to be classed with medial than with cordial applications. Those principles of the human constitution, those circumstances in the condition of man, which lay the foundation either for the commission or the redress of injuries are enumerated; and the expedients are criticized which have hitherto been devised for the impediment of oppression and the abolition of injustice.

The fourth part chiefly treats of military subordination. This seems to be the author's favourite topic; as here that he pours forth all the resources of ingenuity, here that he displays all the competency of his science, here that he hazards all the schemes of his invention. The topic is important; the British military system is capable of great improvement; the parliamentary orators have not the courage to say, we must seek officers in the ranks, and open all the gates of advancement to merit, however humbly situate;" it remains for the literary order to supply the want of senatorial sincerity. We shall select from a chapter which treats of the effects of British Martial Law on Military Subordination a curious passage.

"BUT we have seen that three conditions are necessary to procure well qualified officers for the army or for any other public employment: it is necessary, first, that the laws should provide competent electors; secondly, that the laws should ascertain the necessary qualifications of the candidates; and thirdly, that the laws should hold out sufficient rewards to bring forward candidates properly qualified. If any of these conditions are omitted, it does not appear the nation can have security that any part of those, who are appointed to commissions in the army, shall be capable of performing their respective duties. It is therefore to be considered how far the Martial Law, which at present regulates the military affairs of Great Britain, provides for these conditions.

"1. The requisite qualifications for an officer are in no respect specified by law; and the consequences of this omission, in lessening the chance of procuring competent officers, have been already stated.

"2. Electors for chusing military officers are certainly provided by the laws and usages of Great Britain, for no commission is left unoccupied from the want of some persons entitled to the patronage. But in what manner these electors perform their duties, and how far they are capable of performing them to any good purpose are different considerations.

"The right of election to commissions in one part of the army, in the Militia, is vested in the Lords Lieutenant of Counties, persons who, any one will

low without argument, are wholly incompetent to decide on the qualifications requisite for a military officer, or to apply the proper tests for eliciting information with regard to the possession of these qualifications. I am at present far from questioning the ability of the Lords Lieutenant in other respects: but if a man knows the use of no more formidable weapon than a carving knife; if he neither comprehends the use nor even the mechanism of a single military manœuvre; if he must apply to the drill-serjeant to know how a company of men can change their front, without shoving and jostling each other into utter confusion; if at the same time he is equally ignorant of the more important duties of a soldier, as of those less duties which have been mentioned: how is it possible that such a man should be competent to appreciate the requisite qualifications of a military officer?

"The electors, or rather the elector provided for that part of the army which is termed the Regular Army, is much better qualified for the task. This election is nominally vested in the King, but virtually in the Commander in Chief, who must be supposed to be well conversant with military affairs. But unfortunately other circumstances render this provision of no avail. Although the Commander in Chief may be very well qualified to appreciate the qualifications of candidates for commissions, yet he cannot possibly turn his discriminating talents to any good account, if he can command no leisure to examine into the qualifications of the candidates. The British Commander in Chief, however, is necessarily immersed in a mass of business which has no connection with the election of officers: but had he no other duty but this to perform, the talents and activity of no one man upon earth are capable of executing it to that perfection which the good of the public service requires. No one individual could possibly undertake to examine into the qualifications of the number of officers, which the present state of the British force requires to be continually appointed.

"But the Commander in Chief is subjected to none of these uneasinesses. Neither law nor usage call upon him to examine into the qualifications of those on whom he bestows commissions; and consequently no such examination ever takes place.

"Although the laws direct no enquiry to be made into the qualifications of the candidates, were it the practice to cast lots among them, the public might sometimes have an equal chance of having properly qualified officers appointed. But by means of the tests usually employed to guide the choice of the electors, even this chance is removed; and while there are many public offices which men murmur to see filled by ill-qualified persons, no one expects a military officer, on first receiving his commission, to be competent to the duties of his station.

"The Commander in Chief, as any other man would do in his situation, gives away the commissions to those, or the friends of those who have formed some claim on his favour. At other times he allows the commissions to be sold to such as are desirous and able to purchase them. That the possession of money or interest affords no probability that the owner also possesses either one description of skill and dexterity or another, we have already seen: but from the consequences of this mode of election there are many chances against the military officers thus chosen being properly qualified. Those who have neither interest nor money, and who have to make their way in the world by their own exertions, qualify themselves for other professions in which their talents may give them some chance of succeeding: while those who have interest or money save themselves the labour of acquiring qualifications, which they know to be altogether unnecessary to their success. A selection of properly qualified persons cannot therefore be made from among the candidates who present themselves.

"Such are the modes of electing officers which usage has sanctioned in the regular army. In the militia the same modes guide the choice of the Lords Lieutenant, who find the distribution of commissions a most convenient way of establishing their family influence over the parliamentary elections, without wasting their private fortunes. The laws, indeed, with a zeal which we have hitherto in vain looked for, interpose to give some directions with regard to the election of militia officers: but unfortunately these directions instead of mend-

ing, only make the matter worse. The law, which enacts that the officers of the militia shall be taken from among those who possess a certain rent-roll in the county where each regiment is raised, only takes a precaution, which here was certainly superfluous, to preclude the possibility, of the candidates who offer themselves being properly qualified. It formally excludes from the competition all those who might have been induced to acquire some military qualifications with the view of attracting the attention of a patron; and admits to it only those who from their easy circumstances, and personal influence, can have no cause whatever to undertake that labour. Finding that these men of easy fortunes were not very willing to avail themselves of this privilege, the legislature has of late greatly modified this burlesque regulation.

"3. However great the rewards attached to commands in the army might be made, they could have no effect in attracting candidates properly qualified, so long as officers are appointed in the manner we have seen. Those who have neither money nor interest would still be prevented from acquiring the requisite qualifications, by the despair of turning them to advantage: those who had either money or interest would equally neglect to acquire qualificatious which they know to be superfluous.

"From these observations it appears that the laws and usages, by which the election of military officers is at present regulated in Great Britain, not only afford no provision for securing the competency of those officers at the period of their appointment, but have a direct tendency to preclude every chance of their being competent at that period. But we have seen that Military Subordination must necessarily be ineffectual, or according to a more common expression, must be at an end, while those who command, and on whom most depends, are incapable of executing the duties of their station."

This author discovers more acuteness than reading, more reading than experience. A certain steamy exuberance of argument overspreads his book. A methodical subdividing hair-splitting fibrous manner attracts or supplies the expansive force which ramifies every topic so extensively. Yet with too much of the systematic and of the metaphysical, with a formality almost pedantic, and an expatiation almost tedious, there are new and valuable counsels in the book, especially, we think, in its fourth segment. Among officers of the army it will no doubt find appropriate critics, and will contribute, by the discussions it is adapted to provoke, to rectify many a theoretical and many a practical error. *Les Romains*, says the Marechal de Saxe, *se sont fait de la guerre une étude et une méditation continelle: ils ont toujours renoncé à leurs usages, si-tot qu'ils en ont trouvé de meilleurs; differens en celà des autres peuples qu'ils ont vaincus pendant plusieurs siècles, sans que ceux-ci aient songé à se corriger.*

ART. VII. *A Plan for Recruiting and Improving the Situation of the British Army. From the Letters of* COMMENTARIUS. 8vo. pp. 182.

THESE letters are prolix; but they contain good sense: they treat in turn of the volunteers, the militia, the cavalry, the artillery, the foot-guards, the veteran battalions, the rank of officers, the national army, the military councils, the rewards, the punishments, the dress, the accomplishments, the discipline, in short, every thing but the health of the soldiery, as far as concerns the primary organization of an army.

The author, whose assumed name is Commentarius, blames the volunteer system in the same contemptuous tone as Mr. Windham. In our opinion, it was an essential, and therefore, a wise preliminary measure to a general armament of the people. The levy-in-mass bill is a skilful effort in military legislation.

The second letter, which discusses the absurdity of our present militia

system, a contrivance, we believe, of the Earl of Liverpool, contains many valid remarks and curious facts. For instance:

"THE Militia is so much prejudiced against the Army, that it openly objects to, and absolutely refuses to receive half-pay officers into its service. Perhaps if the grounds of these objections were inquired into, they would not appear altogether honourable to the promoters. I have known some young gentlemen fail in their direct applications for appointments in the Militia, and afterwards some of them have succeeded by applying to army-brokers. At this present time several Jews have Militia Commissions to dispose of; from whom Ensigncies are to be had for thirty guineas each, and Lieutenancies for fifty; this is that immaculate establishment, and whose particularities excite surprize, not admiration."

The fifth letter treats of the foot-guards. The constitution ought surely to tolerate no such institution: all those nations which have elevated crack regiments to the head of their military, and have conferred higher pay, finer clothes, and similar privileges, on certain soldiers appointed to protect the sovereign personages, have found in such crack regiments the cashierers of their dynasties, and the usurpers of their public offices. The honour of guarding the prince ought to be rotatory among all the regiments of the nation. The total dissolution of this most formidable body is (page 33) wisely recommended.

The seventh letter attacks the system of purchasing into the service. The rich of every country are necessarily the less hardy and more effeminate class: it is not easy to devise a grosser absurdity than selling to such persons the privilege of defending the country. Real danger is approaching, there must be no more playing at soldiers.

The following statement, if accurate, affords topic for reflection:

"Within the last five years, 50,571 men were lost to the service by deaths and desertions; the number of deaths were 27,585, and that of desertion amounted to 22,986. The last is the production of that *pretty* system of recruiting the Army, called *crimping*, which the late ministry would have transmitted invariably to posterity. The first must be the result of inquiry, to ascertain how so many deaths could happen in the time. According to the returns of the killed and wounded (which veracity is not doubted) very few have fallen: well then, in what manner could 27,585 fall off in five years? suppose we omit the year there had been fighting, and count upon those (the two latter) in which there had been none, calculation will approach the nearer to the truth. In 1804, the deaths amounted to 7239. In 1805, to 4814; these at an average for one year, shew a falling off of 6026: all those are supposed natural deaths. Course the registers of all the parishes in England, and a number will not appear in proportion to this falling off. The blame cannot be laid altogether on the West Indies, when we take a view of the number of troops there, and those sent there within the said two years; what then must be the cause? The fact is, of this 6000 men that die yearly, unattacked by either sword, pestilence, or famine, 4000 are occasioned by ill treatment, and severe punishments; and thus between a bad system of recruiting, indifference, and otherwise, 10,114 men fall off yearly."

A pernicious advice is given in the seventeenth letter (p. 146) to supersede in rank those officers who leave debts in the towns where they have been quartered. Military rank is to be the reward of military merit, not of probity or frugality, or opulent birth: these may be private excellencies, but have nothing to do with the military virtues. In the regulation of an army, singleness of view should be preserved: it is nothing to the purpose—How will such a regulation operate on property, or morals, or religion?—but only, Will it promote the good of the service?

These letters abound with just censures, and show the necessity of referring to some military council the entire re-construction of our strategic system. We must not omit to

mention, however, that the language and style of this author are most remarkably, and, in many cases, ludicrously incorrect.

ART. VIII. *Remarks on the Earl of Selkirk's Observations on the Present State of the Highlands of Scotland, with a View of the Causes and probable Consequences of Emigration.* 8vo. pp. 353.

THE Earl of Selkirk's book on Emigration was noticed in our fourth volume, p. 232: we expressed much sympathy of opinion with his lordship, as far as respects the expediency of encouraging and facilitating the expatriation of the superfluous poor; although we see little merit in that part of his scheme which endeavours to perpetuate beyond the Atlantic the peculiar tenures of property usual among the Scotch highlanders.

This author is hostile to the very principle of emigration: he endeavours to shew, that the Earl of Selkirk neither reasons nor acts patriotically in giving countenance and aid to the settlers on Prince Edward's Island. He does not forbid Scotchmen to marry, or Scotchwomen to lie in, but he would have all their children stay at home and thrive at home. He would have commerce flourish in the Highlands, where there is no population to consume imports, no mineral or vegetable growth to supply exports, no navigable rivers, no thoroughfare, no convenient emporium. He would have manufactures flourish in the Highlands, agriculture flourish in the Highlands; in short, for his own dear native country he would bespeak a new soil and a new sun. Employment cannot be localized at the pleasure of every pamphleteer. The streams of the Highlands may be adapted for the construction of mills; and flour could, perhaps, be ground there cheaper than near London; but there are few additional forms of prosperity which can be domesticated in the Highlands with a rational chance of duration. The Caledonian canal is a noble effort of governmental patronage, and may probably direct much shipping into a new course: from transit and traffick result towns; from towns, the market essential to the refinement of agriculture. Between Fort William and Inverness the canal banks will become, we trust, the seat of a thronging population. Elsewhere there is little chance of amelioration.

This author reasons in a dissatisfactory manner: he avoids to acknowledge that the home market for labour always obtains the preference on equal terms; and consequently, that the disemployed, the unnecessary, the superfluous poor, will alone be seen to withdraw. Their stay would not create an additional demand for labour; it would only diminish the share and the recompence of those labourers they leave behind; their retreat does not injure, it serves their compatriots.

Public opinion should pronounce itself with some harshness against those men who are conspiring to solicit laws about emigration, to obliterate our great charter, to make a prison of our country, and to declare the ocean impassable. The tyrants would tether us, like asses, to our native fields; would degrade us to the stationary vitality of oysters; would deprive us of the prerogative of locomotion, and condemn us to vegetate and rot, as trees do in the wood, on the very soil on which we sprang. Libellers of your country, do you think its condition so intolerable that penalties are requisite to compel residence? Let us be thankful that there are more who benevolently value its advantages, and who are eager to diffuse them, by carrying to distant shores the pattern and the practice of the same manners and laws,

ART. IX. *Eight Letters to the Earl of Selkirk.* 8vo.

THE whole population of Scotland barely amounts to 1,600,000 persons; and of these an inferior proportion reside in the Highlands. As the means of maintenance are there incapable of great or speedy increase, it often happens that four or five thousand persons emigrate in a year, either as recruits for the army, or as colonists for Canada. If the same thing was to happen in any English district of equal extent and populousness, and it does happen in Dorsetshire, nobody would notice it. The sea-ports are expected to drain men from the interior, and to furnish foreign occupation for those who are superfluous at home. But Scottish vanity and nationality is so ludicrously excessive, that the removal of 800 persons, collected here and there among the supernumeraries of the Highlands, is treated as a national event, and discussed with all the solemnity of an historical catastrophe. In August, 1803, Lord Selkirk transplanted three cargoes of men to Prince Edward's Island; and there are already as many books about it, as if men were not gifted with loco-motion, but had hitherto grown like trees and oysters.

When a regiment of soldiers is raised in the Highlands, no one affects to think the men will be missed: why should the removal of an equal number do harm, because a larger proportion of the female and of the middle-aged are included in the colony? Younger prentices soon replace the elders who run away: surely other wash-women and other dram-sellers will soon acquire the arts and occupations of the female fugitives: even if a preacher should have retired, another preacher can be found. Whatever stationary means of maintenance the Highlands afford, will all be always provided with the necessary busy bodies. The rest of the population is superfluous there.

We wish these northern near-sighted villagers would acquire a point of view more comprehensive than that of a parish-clerk; and would not affect to confound the dispersion of some neighbours with the destinies of an empire. Lord Selkirk had instruction to communicate likely to be useful to future emigrants; but his commentators have nothing to communicate, but that they have the prejudices of land-lubbers, and disapprove travelling; and this they do with a bigotry of zeal, as if they aspired to abolish the fiftieth article of magna-charta.

Art. X. *Considerations on the Late Treaties between Great Britain and Russia, Austria, and Sweden. With an Appendix.* 8vo. pp. 80.

THESE Considerations are both eloquent and argumentative; but to those who have read the Inquiry into the State of the Nation, they offer little novelty, as they comment the late Treaties of Confederacy in a similar hostile manner. The criticisms are acute, and will instruct the future diplomatist. The treaties are reprinted in an appendix.

ART. XI. *Brief Examination into the Increase of the Revenue, Commerce, and Navigation, during the Administration of the Right Hon. Mr. Pitt; with Allusions to some of the principal Events which occurred in that Period, and a Sketch of Mr. Pitt's Character. By the Right Hon.* GEORGE ROSE, *M. P.* 8vo. pp. 110.

MR. PITT is likely to remain until the world's end the greatest of all ministers of finance; the man who has levied on his country the largest

sum of contribution. No nation so rich as Britain can for millenniums arise to supply another opportunity: and this country is too much exhausted to bear a repetition of the operation. Could a population sufficiently wealthy be found, there must be a duration of sway in the minister to render his exaction efficacious, and a pretence for his expenditure to render the exaction tolerable, which are of most difficult combination; so that the chances are infinite against the rise of a future rival. Other pumps drain wells to fill pails and pitchers; he, like a steam engine, empties rivers to flood canals. So colossal is Mr. Pitt's excellence as a financier, that none but himself can be his parallel.

But to the character of a great minister, which Mr. Rose arrogates for his patron or his pupil, much more is requisite than greedy powers of suction. The money withdrawn from the people must be expended on some national purpose, with a skill and an efficacy proportioned to its magnitude. What has Mr. Pitt done for his country, but burdened it? The union with Ireland is his only meritorious measure disconnected with taxation.

The domestic interests of the country were grievously compromised by Mr. Pitt's conduct about the test-act. At first he favoured the application; then he caught something of the hesitation of the clergy; and at length he flatly opposed it with the whole force of government. Instead of taking the side of his judgment, and making that the strongest by the judicious application of court patronage, he timidly took the strongest side, and taught government to obey the public opinion of the hour. The consequences were tremendous. The sentiments urged by the English dissenters were taken up by the Irish catholics: the grounds of defence of the English bishops were none of them applicable in the circumstances of Ireland: and the English ministers had to wage a civil war in direct defiance of their own principles. They waged it with a cruelty, which ranks the Pitt administration with that of Alba in the Netherlands.

The foreign interests of the country were grievously compromised by Mr. Pitt. The 1787 negociation in Holland offered the great opportunities, (1), of detaching permanently the Dutch provinces from their subordination to France; (2), of exchanging Hanover for Dutch possessions in the East Indies; (3), of attaching Prussia to Great Britain, by approximating her territories to France. None of these ends were well attained, or pursued with the higher sort of thoughtfulness. To restore the stadtholder by force of arms, without an immediate new subdivision of the provinces, and a mere British constitution of the state, was to prepare a speedy expulsion. The actual order of things was found too strong for him to resist; if he was to be supported in rebelling against the constitutional magistracy, the antagonist force ought to have been cashiered. The true resource was to make Holland into a circle of Germany, and so include the stadtholder among *the band of princes* who were then confederated under Prussian protection. An electoral dignity might have been given to him, or the Prussian territory advanced to the Yssel. This would have given to Prussia an interest in protecting, a habit at interfering, and a power of usurping, which would have made her opposition to the French interest in Holland vigilant, lively, and perpetual, to the great improvement of her general politics.

Lord Melville is reported to have said in 1791, that if a revolution were to take place in Great Britain, he should advise the royal family to pass over into Hindostan, and leave

to the republicans the European speck of empire. If such was the secret speculation of the court, when times were unquiet, the exchange of Hanover for Ceylon could have been accomplished with royal consent; for its only value to the reigning dynasty is for a place of retreat in case of expulsion. The Prussians were entitled to be indemnified for assisting the Stadtholder, as well as the English; and this indemnity might have been found in territories purchased from the elector of Hanover by the alienation of the Cape and of Ceylon.

The second, the most important, the incurable blemish of British policy, was the part taken in the war of the French revolution. The English took the anti-jacobin, they ought to have taken the jacobin side. We do not mean as a question of sentiment, (the overvaluers of church and king, or the undervaluers of church and king, can both be provided with skilful sophists), but as a mean of intercepting the continental aggrandizement of France. Suppose France, at the beginning of her revolution, to have found in Great Britain and North America the allies of her jacobinical crusade, what would have been the consequence? Spain and Portugal would have been wholly overrun, Italy wholly overrun, Germany wholly overrun, and probably Poland too, by French principles and French armies. In all these countries, the extant, or lately extant, dynasties, would have been exiles; the inhabitants would have been assembled, and would have elected a national convention for the government of each nation. Spain would have had her delegation; Poland hers; Italy hers; Germany hers: there would have been as many representative senates in Europe as there are leading languages. But would any one of these senates have needed the protection, or retained the alliance of France; when France became a traitor to her own principles, and enthroned the anti-jacobin Bonaparte, the worthy personal representative of the principles of Burke, the moral king of France? Certainly they would not have needed the protection, nor have retained the alliance of France; in concert they would have assumed an attitude of independence, and Europe would have become both free and anti-gallican. French force was equal to the conquest of Europe; by allying it with principles of liberty, that force was rendered not only innocent, but useful; and a probable cause of the production of an eventual equiponderance. The coalition of kings compelled the French to desert the cosmopolite principles which would have diffused independence, for the principles of national aggrandizement; thus it compelled a gradual acquisition, which is more retainable, instead of a sudden inundation, which would all have evaporated. The critical moment for assisting France in her jacobinical crusade was lost, in consequence of Mr. Burke's books. The mind of Burke, it may be said, not the mind of Pitt, occasioned the prevalent English policy. True. But a minister of state is to be appreciated by his choice of alliance between rival schools of opinion. He is not to prefer the best sophist, but the best creed.

As to the specific aggressions of the French, they resulted from a mistrust which resulted from the principles espoused in Great Britain. If one set of opinions were ever so well defended, and were to operate in direct hostility to our national interests, these should have been abandoned by a statesman of intellect, and the patriotic creed preferred. Mr. Pitt, therefore, ought to incur the blame of employing the treasures and the force of Britain in the anti-jacobin cause. An equal

expenditure of wealth and strength, and the united efforts of a whole generation, will yet be requisite to reverse the consequences of this fatal decision; to emancipate Europe, and to bestow liberty, independence, and peace, on her chief subdivisions.

This pamphlet does not meet the great questions of the Pitt policy: it is a mere exercise of arithmetic. Who doubts the rising produce of the sinking fund? Who doubts that English enterprize and industry have naturalized at home the colonial trade formerly possessed by Holland and by France? Did Mr. Pitt pay France for overrunning Holland, and freeing the negroes in San Domingo? How threefold greater might the East-Indian portion of this commerce have become, if Mr. Pitt, in 1783, had refused to renew the charter of the India Company, and had sacrificed his personal antipathies to the good of his country. That branch of trade is now most rapidly usurped by American vessels; if opened to our own, it would stock our new South American colonies with the fittest description of inhabitants, and increase our traffic and consumption both in the eastern and the western India.

Mr. Rose classes among the merits of Mr. Pitt, (p. 104), the part he took during the king's illness. Mr. Pitt taught, that the two houses of parliament have a right to elect a regent during the incompetence of the monarch. Now that a union with Ireland has been accomplished, this doctrine is not only republican, but safe: while Ireland had an independent parliament, it exposed the two countries to a separation. The decision, though unconstitutional and premature, may at this time expediently be applauded; it has familiarized parliament with encroachments on the hereditary privileges of the royal dynasty.

Mr. Rose's testimony to the personal character of Mr. Pitt has higher claims to public confidence than his appreciation of the statesman: it respects qualities of which he is a better judge. We copy:

"TO those who enjoyed his intimacy I might safely refer for the proof of his possessing those private virtues and endowments, which, though they may sometimes be accounted foreign to the public character of a statesman, the congenial feelings of Englishmen always dispose them to regard as the best pledges of a minister's upright administration. Around these in the present case an additional lustre, as well as sacredness, has been thrown by the circumstances of his death; by the manner in which he met it; and by the composure, the fortitude, the resignation, and the religion, which marked his last moments. With a manner somewhat reserved and distant in what might be termed his public deportment, no man was ever better qualified to gain, or more successful in fixing the attachment of his friends, than Mr. Pitt; they saw all the powerful energies of his character softened into the most perfect complacency and sweetness of disposition in the circles of private life, the pleasures of which no one more cheerfully enjoyed or more agreeably promoted, when the paramount duties he conceived himself to owe to the public admitted of his mixing in them. That indignant severity with which he met and subdued what he considered unfounded opposition; that keenness of sarcasm with which he repelled and withered (as it might be said) the powers of most of his assailants in debate, were exchanged in the society of his intimate friends for a kindness of heart, a gentleness of demeanor, and a playfulness of good humour, which no one ever witnessed without interest, or participated without delight. His mind which, in the grasp and extent of its capacity, seized with a quickness almost intuitive all the most important relations of political power and political œconomy, was not less uncommonly susceptible of all the light and elegant impressions which form the great charm of conversation to cultivated minds.

"This sensibility to the enjoyments of private friendship greatly enhanced the sacrifice he made of every personal indulgence and comfort to a rigid performance of duty to the public; that duty, for

the last year of his life, was indeed of the most laborious and unremitting kind. The strength of his attachment to his Sovereign, and the ardour of his zeal for the welfare of his country, led him to forego not only every pleasure and amusement, but almost every pause and relaxation of business necessary to the preservation of health, till it was too late, in a frame like his, alas! for the preservation of *life!!*"

We shall be glad to see the life of Mr. Pitt, which Mr. Rose announces at p. 107: it will be a valuable companion to that of Burke and Fox. None of these three men, however great as orators, appear to have excelled in a knowledge of the foreign or diplomatic interests of their country. During the American war, they all three overstepped the limits of a rational statesmanship; and practically favoured the independence of America, when patriotism required they should merely favour a federal union of the United States with this country. It will yet be necessary to agitate anew this question, and to offer seats in the British parliament to the agents, as they are called, that is, to the delegates of the West Indian proprietors. The same must be done for the South American coast. Perhaps so liberal a system of connexion could be introduced, as to favour the reunion of provinces, which have taught the value of peace and liberty during the wild expenditure and murderous persecutions of the anti-jacobins, and have thereby prepared a conversion of the mother country to the wiser temper and purer humanity of the daughter.

ART. XII. *Defence of the Volunteer System, in Opposition to Mr. Windham's Idea of that Force; with Hints for its Improvement.* 8vo. pp. 70.

THIS pamphlet has for its object, to thwart the new plan of defence which Mr. Windham proposes, as a substitute for the volunteer associations. These bands, as is well known, were mostly officered by persons chosen, as every body is chosen in England, on account of their wealth, to fill up situations for which wealth is no adaptation. Hence it became apparent, that without superseding all the persons in the habit of command, no efficient military use could be made of the volunteer corps. To the young and the active, to those who acquired in a given time the greatest skill in military movements, the command ought to have been consigned; but if wealth chose to claim the futile parade of management, and to limp about with its gout at the head of a rifle-corps, what could be done to render these troops serviceable? Had the officers been rechosen every three months, and constantly selected for their military alacrity, the aukward, the sluggish, the dull, the aged, the diseased, would gradually have vanished from the musters; and bands of military friends, of real citizen-soldiers, would have been formed, where the habit of command and obedience being versatile, and confined to the field, would have occasioned no mortifying distinction, but only an honourable competition. This internal election of rotatory officers was obviously the proper principle of volunteer service, and would have produced the effect which this writer proposes to obtain, by allowing military men to inspect the volunteers, and to promote the captains of particular corps, who may have taken due pains. Every such promotion, contrary to seniority, when coming from external authority, will be felt as a deep disgrace by the persons passed over: they will resign under some pretence of disaffection less personal; and a corps collected by the influence of wealth will dissolve the moment it is treated with a breath of slight.

ART. XIII. *Mr. Francis's Speech in the House of Commons, on the 28th of May, 1806, against the Exemption of Foreign Property in the Funds from the Duty of Income.* 8vo. pp. 67.

WE think that Mr. Francis, in arguing against the exemption of foreign or of royal property from taxation, has justice and expediency on his side. Why should a king not set the important example of submitting, in his private capacity, to the laws of his country? Is it less his duty to pay than to fight for his people in a case of common danger? Pecuniary cowardice is far viler than animal trepidity; and the minister should be censured who imputes to his sovereign so selfish, so anti-national a feeling.

Foreigners are entitled to a year's notice before they are taxed: they ought to have the opportunity of transferring their investments, if the ancient tenure is about to be abolished: but there is no good reason why they should not contribute to pay for a protection, of which they avail themselves in behalf of their property.

We add, there is no good reason for exempting benevolent institutions from the tax on the funds. The foundations and establishments of charity are many of them adapted to the wants of a preceding age, and are now endowed beyond their desirable wants. Such are certain free-schools, where the children of gentlemen are gratuitously educated at the public charge, and educated too well for gratuitous education. If such institutions were to lose ten per cent. on their income, for the profit of the nation, so much the better. These may be called the superannuated charities. Those charitable institutions which are duly administered, and which continue practically useful, would, in case of a tax on their income, have an opportunity of appealing afresh to public patronage, their statements would be circulated, their means examined. It cannot be doubted that living benevolence is amply sufficient to preserve from declension the useful among our institutions; and the call for its interference would excite vigilance, and produce a reformation in any little impending abuses. Should there, here and there, be a hard case, where almost the whole mass of revenue is both well employed, funded, and irreplaceable; a parliamentary grant, or transfer of misemployed donations, may be called in aid. We believe, therefore, that various classes of charitable institutions would be in a more expedient condition, in consequence of such a tax.

Mr. Francis recalls to recollection the Society of Friends of the People, whose project of reform we critically analysed, (Vol. IV. p. 238); he gives us to understand that the society was founded at the house of Lord Lauderdale, and is now dissolved.

ART. XIV. *The Policy of reducing the Property Tax, and of carrying on the War for the next Five Years, without any additional Taxes, recommended in a Letter to a Noble Earl, by a Friend to the present Administration.* 8vo. pp. 32.

IN our opinion, Lord Henry Petty would do wisely to undertake a revision, not of the property tax only, but of all the taxes. A large proportion of them press unequally, unjustly, unwisely, on the funds they are intended to assess. An extensive commutation of the subsisting burdens for others might alleviate the distresses of the people, and open to commerce extensive additional resources.

The property tax ought unquestionably to be converted into a tax on capital, instead of a tax on income, as it presses with cruel peculiarity on annuitants and professional men. Mr. Pitt had the merit, and the great merit, of practically recognizing this momentous principle, that the per centage on properties ought to increase with the amount of the property accumulated in individual possession. The use of protecting entails, monopolies, and other artificial accumulations of wealth, is precisely that large properties produce a greater surplus for contribution than subdivided properties. Thus, if the capital of an individual produces annually

£.100,	let him pay 2½ per cent.
If 200,	5
400	7½
800	10
1600	12½

and if 3200 15 per cent. the scale of contribution rising in arithmetical, as the scale of income rises in geometrical progression. Unhappily, coalition-administrations, which unite the aristocracy, have a natural tendency to prefer the interests of that order to those of the people at large. They tax, at the same rate, suffering penury and squandering luxury.

All the custom duties should be commuted for excise duties, or for licences to consume coffee, sugar, tobacco, and drugs, or for taxes on rental. The carrying-trade of Great Britain will all be lost, if no method can be found to abolish the interference of the custom-house. Should-be! but when was should-be the lode-star of the statesman?

ART. XV. *A Letter to the Right Hon. Charles James Fox, on the subject of his Conduct upon the Charges made by Mr. Paul against the Marquis Wellesley. To which are annexed, a faithful Copy of the First Letter from the East India Directors to the Marquis, which was sent; and also a faithful Copy of the Dispatch proposed to be sent to the Marquis, from the East India Directors.* 8vo. pp. 110.

The practice of impeachment under the British Constitution has never answered any purpose of substantial justice: it supplies the contemporary historian with materials of estimate, which but for this formal investigation would longer sleep unprinted; but it oftener blunts than sharpens public indignation against wrong and abuse, by its tendency to exaggerate accusation, and to dilate apology.

We recommend to the present ministers to institute a high court of justice for the trial of all misdemeanours and crimes committed in our colonial dependencies, or on the high seas; a court of more definite authority, of more constitutional structure, and of more permanent composition than those detachments of the privy council which come to overawe the court of admiralty at the cockpit. Where there are provinces to manage, which have native laws distinct from the British, there must be aberrations from domestic practice: the concurrent jurisdiction of British and provincial regulation requires nicety in the discrimination. While there are wars to conduct, there must be some arbitrium conceded to the invasive force. To measure where expediency ends, and injustice begins, is no easy task; not fit for the promiscuous decision of a shifting croud, even of lords. When a court shall exist, on whose previous qualification, on whose attentive investigation, on whose independent decision, a rational reliance can be placed, we shall rejoice to see guilt arraigned, and shall applaud the humanity which, to sufferers of every hue and every tongue, supplies an advocate,

a defender, and a patron. The pure and courageous zeal, the far-fetched arguments, and comprehensive industry of Mr. Paul, do him high honour: it is to such men, whose local knowledge is vast, that government should recur for its administrators of eastern affairs. Neither Mr. Francis nor Mr. Paul have been even solicited to govern Hindostan: we must have a lord, a whole lord, and nothing but a lord.

ART. XVI. *The present Relations of War and Politics between France and Great Britain; being a Reply to the Insinuations of the French to the Disadvantage of the Military Spirit of the British Nation, stating the Resources derived from its Character, with the Motives for entertaining no Apprehensions from the Enemy; and exemplifying, by history, the hostile Disposition of the French towards other Nations, and the Means of resisting it successfully. By* JOHN ANDREWS, *LL.D.* 8vo. pp. 116.

THIS writer appears to desire a newconfederacy of European power against France. Has he not yet seen, from experience, that unpopular sovereigns cannot move the force of their empires against a foreign foe? Taxes are intercepted by reciprocal contrivance: generals indulge intrigue: peasants arm not to delay, or to destroy, the passing enemy. Efficiently to consolidate the anti-gallican interest of Europe, a bolder plan of federation than that here recommended should be resorted to. A commonwealth of gothic nations should be instituted. Let the kings of Prussia, of Sweden, and of Denmark, agree to become the hereditary rectors of a Baltic republic: two votes out of the three to decide all public appointments. Let them consolidate their collective states, divide them anew into circles, and in each circle depute one member chosen by the land-owners to a diet more aristocratic than that of Ratisbon. In order to secure the coherence, rather than the influence, of the large properties, let one vote accompany a rental of one hundred dollars, two votes two hundred dollars, and so forth, conceding to the great barons individually a number of votes proportioned to their rental. The Hanseatic, the Imperial, and, indeed, all the cities of a certain populousness, should be invited also to name deputies: in the towns suffrage must be universal, and no qualification of property requisite, if the talent of the country, the educated intellect, is to be duly incorporated with the representation; but a choice by intermediate bodies would facilitate a wise selection. These representatives of the commercial and landed interests being assembled, the royal directory might at their pleasure select a house of nobles from among the returned; and at every promotion again call on the people for a new representative, thus conferring a British constitution on the Protestant provinces of Scandinavia and Germany. To ministers nominated by the joint kings in the two senates, let the conduct of public affairs be entrusted, and a German nationality will revive, which will reconquer, through the public mind, all French Germany, and perhaps Flanders.

ART. XVII. *The Speech of Randle Jackson, addressed to the Honourable the Committee of the House of Commons, appointed to consider of the State of the Woollen Manufacture of England, on Behalf of the Cloth-Workers and Sheermen of the Counties of Yorkshire, Lancashire, Wiltshire, Somersetshire, and Gloucestershire. Published by them from the Short-hand Copy of Mr. Gurney.* 8vo. pp. 80.

THIS Speech may do honour to Mr. Jackson as an advocate, and not as a philosopher. He may have urged with skill and perspicuity,

and have supported by authoritative citations, the arguments best adapted to attain the ends of his clients; yet his cause may be the side of prejudice, and his reasons open to refutation.

Three points especially are dwelt on: 1. the utility of machinery; 2. the expediency of inspecting cloths by public authority; 3. the necessity of apprenticeship. Mr. Jackson maintains, that machinery is injurious to population, and ought to be resisted: that official inspection is useful to the foreign reputation of manufactories; and, that apprenticeships are essential to the temporal and eternal welfare of our British youth.

I. Mr. Jackson objects to machinery, (p. 27), that it has a depopulating tendency. He enters into details about the gig-mill, against which his clients had combined; and admits, that with its assistance three persons could dress as much cloth as twenty-four persons could dress by hand. Admitting, for argument's sake, that every gig-mill renders twenty cloth-dressers superfluous, it does not follow that it has a depopulating tendency. One set of workmen may be disbanded, and other more numerous gangs may be called into employment. The great increase of populousness, where machinery has been most used, is symptomatic of the fact.

Indeed, this cannot but be the case. Suppose a manufacturer, who employs a capital of three thousand pounds, to invest one-third in stock and fixtures, one-third in advancing the wages of labour, and one-third in outstanding debts. Let a mechanist invent some engine for abolishing labour, which shall make this manufacturer desirous of investing fifteen hundred pounds in stock and fixtures, (for it is that part of his capital which the construction of machinery will bear upon); must he, therefore, abridge either the credit given to his customers, or the advances of wages to his journeymen? We answer confidently, no. His credit with his banker will always be proportioned to his stock and fixed capital; that is, the part of his property visible to the banker, and attachable in various invisible forms of mortgages, bills of sale, &c. Whatever of value a manufacturer adds to this portion of his capital increases by so much his command of credit and capital: all fixed property can be pledged, and therefore can be rendered circulable. The manufacturer, who is become proprietor of five hundred pounds worth of machinery, can borrow five hundred pounds more than before. He increases his employed capital by his speculative structure. This not all. By disbanding certain journeymen, whose labour is now displaced by machinery, the thousand pounds hitherto consecrated to advancing the wages of work, will purchase more work than before: there are fewer cloth-dressers to pay, there is wherewith to pay more weavers. This portion of the manufacturing capital acquires a new elasticity: this thousand pounds will now do the work of fifteen hundred. Nor is this all. The productive powers of the manufactory being increased, a larger advance of goods can be made to customers, and the economy resulting from the cheaper arts of fabrication, makes it worth the while of customers to accept the augmented supply. Whoever can sell, can credit: the woolstapler will give a longer credit from knowing the increased distribution. Payments are often made in notes at hand at a long date, which, if not negotiable, are bankable; and thus the third portion of a manufacturer's capital, that employed in outstanding debts, will be rendered more efficacious, capable of accomplishing a larger return, in consequence of the building of machinery.

On the national scale things operate as on the individual. Increased

fixed capitals extend the basis of confidence, and increase the supply of fluent and circulating capital. The funds are thus increased for putting labour in motion. The disbanding of any one kind of labour sets at liberty a capital for putting some other in motion, and is therefore never a lasting inconvenience. Cheaper commodities open to themselves a remoter market; and where the radius of the circle of sale is already large, a little prolongation includes an immeasurable field of demand. And when once the whole series of effects is completed, it may perhaps be found, that as many workmen are actually employed in tending gig-mills as were formerly employed in dressing cloth by hand.

II. There are already laws for inspecting cloths by public authority, for searching, and for sealing; but for these laws Mr. Jackson thinks that our cloth would be strained to an improper degree, which would render it liable to shrink, and thus bring it into disrepute in foreign markets. This anecdote is given in evidence:

"ONE of the Yorkshire masters, who is a respectable magistrate in that county, was called: an honourable member of the committee reminded him of the unfortunate circumstance which led to the loss of the Russian market; namely, that a Russian brigade, newly clothed with English cloth, happening to be exposed to a drenching shower, their coats shrunk into waistcoats. Mr. C. the witness, admitted the anecdote, but added, that they had the most exorbitant demands made upon them by the German factors and merchants, on account of extraordinary straining! Now, if the fact of overstraining was not become more notorious, and if the consciousness of it had not induced occasional abatement in the charges on that account, is it likely that such demands would be made? It shews the idea is spreading upon the Continent, that our cloths are more strained than they ought to be, and this may be attended, by and by, with the utter disrepute of our manufacture. If the bare impression of such fact is capable of doing so much national mischief, what will be the effect upon the mind of the foreign purchaser, when he learns that Parliament has thought proper to take off every restriction, and say to the manufacturers, go on and strain as much as you please—settle it between yourselves and the Germans, Dutchmen, &c. the legislature will no longer interfere?"

Mr. Jackson also gives an account of his own making up a large great coat, which in a mizzling rain shrunk to a tight one: it had been stretched in a gig-mill.

Now we ask, of what use are laws, under which such accidents are quotidian? Mr. Jackson pleads these facts in proof of the expediency of interference, we plead them in proof of its inutility. If cloth is overstrained, what is the remedy? To have one's cloth spunged before it is cut out by the tailor. This is so well known on the continent, that it is a regular practice in France and Germany. As soon as the shopkeeper has measured your remnant, he offers to damp it for you with ready civility. And to such remedial contrivances of the people, our king, lords, and commons, may contentedly abandon the terrific consequences of the gig-mill. The hygrometrical properties of British cloth will soon be ascertained and understood by the consumer; and the army tailors of Russia will, in future, make a looser contract. But where public authority interferes, and thus becomes a voucher for the probity of the people, the mistrust of the consumer is lulled asleep; and when it happens, as always will happen, that some of the authorized searchers and sealers connive at irregularity, a common ruin alights on the reputation, not of the guilty individual only, but of all who exercise that branch of trade; and of the government itself, whose sanction has been lent to fraud, whose stamps are but the masks of cheats. Then falls, and justly, with irresistible weight, a national dissatisfaction on our commerce: new treaties are sug-

gested, and ancient markets are abandoned.

Leave things to themselves, and the consequences of improbity will attach only to the guilty individual; superintend by public authority, and the consequences of individual improbity will endanger every member of the craft.

III. The question of apprenticeship Mr. Jackson seems willing to compromise. He admits, that the term of servitude might expediently be reduced; and that all privileges, municipal and civil, ought to be given to five-year engagements. With this change we think the labourer should be content.

ART. XVIII. *Napoleon, and the French People under his Empire. By the Author of Bonaparte and the French People under his Consulate.* From the German. 8vo. pp. 430.

THE German pamphlet entitled "Bonaparte and the French People" was reviewed in our third volume, p. 254: probably it did not obtain all the circulation in Great Britain, which the soundness of its instructive contents deserved; as the second edition has not yet been exhausted. Its continental popularity was far greater; three vast editions were sold in Germany; and a bookseller has executed a pretended continuation of far inferior value, of which this work is a translation. If, as is pretended in the Translator's Preface, both works have really the same author, the latter contains only the after sweepings of his port folio: the former gave new and correct information concerning the state of public opinion at Paris, accompanied with reasonings and reflections of high literary worth. This book may be more seasoned with the aromatic bitterness of hatred; but it is not equally formed to make an indelible impression. The execution of the unfortunate bookseller Palm of Nuremberg, by the order of a French military tribunal, resulted from the publication of one, or both, of these works. The author's name was required at his hands; he preferred death to what he considered as a violation of honour, and refused to declare it. G. Latrille is the infamous name of the president of that military tribunal, which decreed his death.

The following is one of the best passages.

"CAN any thing more pitiful be imagined, than the conduct of the Parisians at the decisive revolution of the 18th of Brumaire? They see the two councils of their national representation removed to St. Cloud, an innovation that had not once taken place during the whole of the revolution. They suffer the representatives of the people to be confined there several days, till under the bayonets of some thousands of soldiers, they accede to all that the bold usurper requires from them. They see those members of the councils and directory, who knew nothing of the conspiracy, or who were not and ought not to know of it, excluded from those sittings in which the most essential interests of the state were discussed; they turn a deaf ear to the remonstrances and complaints of those magistrates and legislators; they allow the road to St. Cloud to be blocked up, even against themselves, till that constitution, by virtue of which the directory and the councils had their existence, and which they and the bold warrior himself were sworn to support, was amid violence and tumult abolished: and till these measures of tyranny and usurpation were sanctioned by the assent of the army, from whom the commanding generals took at once an oath, to maintain it. Held in awe by a handful of soldiers, the Parisians suffer themselves to be amused by proclamations and addresses stuck upon the walls, for which alone the audacious usurper would have been doomed to death by any people of vigour and resolution. In those hand-bills the citizens

were exalted to rebel against a constitution they were sworn to support; the soldiers to rebel against their governors, under the authority of whom (however abject) they carried arms. The bold usurper addresses them, as if they had actually invited him to overthrow for their sakes a feeble government. He says to them: 'It is now two years since the republic has been ill administered, and you have hoped that my return would put an end to these evils.' To the soldiers who surrounded him at St. Cloud, and whom he employed as venal tools to break up and disperse, and afterwards hold in confinement at the end of the bayonet, the assembly of representatives (hostile to the usurper) whom they had themselves chosen, and in whose hands they had deposited the oath of allegiance to the constitution, till weakness and cowardice compel them to submit.—To these soldiers, the usurper and his associates promise the most splendid distinctions. These promises he has not kept, and could not keep, unless the French military, who had filled all Europe with terror and dread, should at once be sunk so low as to deem it an high honour, that the most servilely obedient among them should be changed at once, and that the others might afterwards be changed, from republican soldiers to a consular guard; from defenders of their country, and guardians of the republic, to the oppressors of both. The people of Paris suffer this guard to be organised before their eyes, they see it encreased to ten thousand men, they see it composed of such troops as are fittest with the greatest ease and rapidity, to meet every obstacle and repel every attack; they see it strengthened by the addition of a flying artillery with ten cannon; and thus they give to him, who when but a subaltern officer, with three pieces of artillery under his command, dared to undertake and succeeded in subduing Paris; the most powerful means of ruling them according to his will, and of annihilating them, whenever he might think proper. Paris itself lends its aid to the disposition of these troops on each side of the river, which divides the city in the centre, and washes the palace of their master. There they are quartered, and by the discharge of a single cannon may be collected in a few minutes around their sovereign. And these ten thousand are the select warriors of different nations, and receiving five times the pay of the ill-rewarded soldiers of the republic, form to a certain degree a distinct body, and are indissolubly bound to the chief on whom they are dependant.

"And these are the good people of Paris, who boast of having heroically stormed the Bastile; of having withheld armies from entering the town; of having dragged their king surrounded by better guards, into the city by force; and of having kept their kind-hearted well-intentioned monarch a prisoner, in the very Thuilleries, from whence they now suffer themselves to be governed like slaves, because he was surrounded by women who easily misled a feeble mind; who boast of having slain all those servants and guards, which they had themselves given to him, and at length put him and those dangerous women to death, because their liberty was incompatible with monarchy; who boast to have sacrificed all the feelings of humanity in order to pull down the throne, and to have annihilated all who surrounded, honoured, or protected it; or even who only deplored and lamented its destruction; these are the people who boast of having regarded the present generation as nothing, and of having manured with their blood the land of liberty, that future sons of freedom might more surely and more luxuriantly spring up! O, ye venal slaves, ye have even been a race of selfish and malignant deceivers, or of easily blinded dupes.* Ye have allowed yourselves to be roused and spurred to every act of atrocious excess, that was wanted; and in the mad hour of your mad excesses, your tyrants have learnt better to fix the yoke upon your necks, even amid your wild extravagance, than you could be taught the use of your innate power to expel tyranny."

Incidentally some intimations occur which may be useful to the historian; such is the reference at p. 173 to the criticism of a Prussian officer, who ascribes the loss of the

* "On commence par etre, on finit par etre fripon."—Boileau. T.

battle of Marengo to the misconduct of an Austrian officer of cavalry, named Zach.

An Appendix republishes (1) the Memoir of Leibnitz, which was commented by us in our second volume, p. 306: it would have been less out of date to give a translation of Mr. Heeren's recent Memoir, which recommends the colonization of Egypt to Russia.

(2) It also contains the letter of an Englishman, who endeavours to corroborate the account of Sir Robert Wilson and of Dr. Wittman, relative to the death, by poison, of 584 French soldiers in Syria. One Royer, or Rouyer, is here named as the executioner employed (p. 272); but the symptoms do not well agree with those of death by opium, which is the drug said to have been administered.

(3) It reprints a frivolous pamphlet of the Count of Autraignes, which we have separately noticed.

The great use of this volume will consist in its preserving the proceedings against Palm, that noble martyr to the liberty of the press, and in its reviving the public attention to the pamphlet entitled "Bonaparte and the French People."

ART. XIX. *A full and impartial Report of the Debate in the House of Lords, on May* 14, 1806, *upon Lord Holland's Motion for committing the Bill for the Relief of Insolvent Debtors.* pp. 28.

IN poor countries, as North America, laws favour the debtor; in rich countries, as Great Britain, laws favour the creditor. But this victory of justice over profligacy is yet incomplete. Minors should be rendered liable for the debts they contract. Gamblers should be rendered liable for the debts they contract. Those buyers and sellers of untransferred funds, the gamblers of the Stock-Exchange, should be rendered liable for the debts they contract. Life-interests, such as entailed estates, church-livings and annuities, should be wholly sequestrable with less ceremony. The more speedily and entirely extravagance and vice incur their natural reward, the better for the interests of public probity. Why not abolish entails, in order that land-owners may be compellable to pay their debts? Is the man, who educates his son to profligacy, to intercept by an entail the injustice which he prepared? Why is not real property as liable as personal property to make atonement? This last is the fundamental iniquity of our legislation; the great cause which renders imprisonment, persevering, cruel imprisonment, a necessary defence to the creditor. If a man borrows fifty thousand pounds, lays it out in land, and is content to die in gaol, the estate descends to his son, and the creditor is wholly defrauded. The demagogues of Rome often proposed an abolition of debts, when the country was in danger. With analogous injustice, certain noblemen of England are fond of moving for the relief of imprisoned debtors. We believe there are hardly any instances of malicious confinement; of persons being compelled to lie in prison, who have honestly given their utmost to satisfy the legitimate demands of their creditors. Such cases alone can be entitled to relief. The best way of relieving this class of sufferers would be to institute actions for malicious confinement. A verdict of damages might be accompanied with release. The actions might be defrayed by voluntary subscription. Sir Benjamin Hammet's bill for rendering the estates of bankers liable to the payment of their debts is of pressing expediency; and would prepare the desirable overthrow of the feudal tyranny of privileging real property.

ART. XX. *Dialogue between Bonaparte and Talleyrand, on the Subject of Peace with England.*

HOW much easier it is to make people talk out of character than in character. Talleyrand, who is a man of intellect, argues like an English secretary of state. He laughs at our *harlequin* administration: the French do not dress Harlequin in motley. The rest of this trash is worthy of such a specimen.

ART. XXI. *Translation of a Fragment of the Eighteenth Book of Polybius.* 8vo.

UNDER the mask of translating an ancient manuscript, the author of this work has attempted to sketch modern courts and modern heroes: he has executed the task with little felicity: his portraits are not likenesses: his allusions are not hitting: his eloquence has not the sober precision of an antique style, but the swelling frothiness of Parisian declamation. Of Polybius he has the prolixity but not the carelessness.

The Count d'Autraigues passes on the continent for the author of this pamphlet, which is written with the impious but anti-corsican spirit of an emigrant French courtier. Europe must have sunken to a low ebb of literature for so very insignificant a composition to have enjoyed popularity and to have provoked translation.

The preface of the English translator is remarkable for containing a proposal to transfer Hanover to Prussia, and to grant a pension of indemnity to the Royal Family. This was obvious policy in 1787, but the advice comes twenty years too late; the continental politics of the anti-jacobin administration having surpassed in absurdity any thing before exhibited in Great Britain. We wish that a new æra may commence from the late coalition, but we anticipate little amelioration of system, unless some enthusiast of liberty should be avowedly entrusted with the direction of foreign affairs, and should place the subsidies of this country at the disposal of the revolutionary or republican party in Germany. The people will not rally efficaciously under sovereigns whom they despise.

ART. XXII. *Vindication of Mr. Windham's Military Plans.* 8vo.

THE gross inadequacy of the former ministry to military affairs was alike displayed in their organization of the volunteers, in their retainal of the militia, and in their system of recruiting for the regulars. Mr. Windham has undertaken the redress of some of these mismanagements. He cashiers the volunteers, he reduces the militia, and he introduces a new plan of attracting soldiers to the army. To this last part of his regulation, the arguments contained in the pamphlet before us chiefly apply. They are classed in six sections, of which the first treats of the necessity of reform; the second, of the repeal of the additional force act; and the third, of the abolition of the ballot. Three other sections discuss the necessity of improving the condition of the soldier, by permitting enlistment for a term of years, and by increasing military rewards.

The defence of enlistment for a limited term is peculiarly satisfactory; and will occasion, we trust, a steady adherence to this principle in future. It was due to liberty and humanity to introduce the principle; and we are encouraged by these arguments to believe that it will be found as conducive to the reinforcement of

our strength as to the reputation of our justice.

Attention to the theory of the military art appears to be hereditary in the family of Mr. Windham: a plan of discipline, for the Norfolk Militia, celebrated for propriety of composition, was published by his father.

ART. XXIII. *The Twelve Reports of the Commissioners of Naval Enquiry.* 8vo. pp. 500.

THE Reports of the Commissioners of Naval Enquiry have excited a curiosity commensurate with their laboriousness, and will secure a gratitude worthy of their courageous and patriotic independence. The representatives of the people, by prolonging their functions, have expressed by anticipation that sentiment, which a perusal of their vast investigations will diffuse among the constituency.

These Reports are twelve in number; but the entire records of the transactions of the commissioners, being various and voluminous, having been printed exclusively for the use of members of the legislature, were inaccessible to the numerous classes of the people; most of whom wanted the interest to borrow and the leisure to read. With a becoming zeal for the practical publicity of these important documents, the editor Mr. J. J. Maxwell had undertaken an abridgement of their contents and a selection from their vouchers; but finding, in the progress of his task, that great and deliberate skill had already been exerted in reducing to its quintessence a mass of details reciprocally connected, the abbreviation of the reports themselves was given up, and the curtailment confined to the omission of subordinate vouchers. In this way the substance of the whole has been perspicuously preserved, and the extent conveniently diminished; so that at a moderate expence of money and time any citizen may acquaint himself with the abuses and embezzlements detected in the various departments of naval expenditure.

The first report concerns the naval storekeepers in Jamaica. A supplement is appended, which should have been placed contiguously.

The second report opens the Chatham Chest.

The third examines certain contracts; such as the Block Contract, and the Cooper's Contract. This report might, we believe, have been extended further without any detriment to the public service.

The fourth report is very valuable; it respects Prize-agency.

The fifth regards the Sixpenny Office.

The sixth surveys Plymouth Yard and Woolwich Yard. Here again the map of inspection is capable of being extended.

The seventh peeps into Naval Hospitals and Hospital Ships: we have locally observed glaring instances of extravagance in this department.

The eighth treats of the Victualling department, and of the embezzlement of the King's casks.

The ninth continues to pursue the receipt and issue of stores.

The tenth report is become so celebrated in consequence of the impeachment to which it gave occasion, that it has for the most part been printed in the newspapers already.

The eleventh will, we trust, bring into disuse the issue of navy-bills: the exchequer, and the exchequer only, ought to have the privilege of taking up money during the recess of parliament: other offices should apply to the minister of finance.

The twelfth report concludes with Purchases of Hemp, Masts, and Fir Timber.

These reports exactly fill an oc-

two volume of 500 pages. A second volume comprehends the particulars of evidence in the form of an appendix to each report.

The whole work cannot be too much praised, or circulated. If any thing will restrain peculation it is publicity.

ART. XXIV. *Political Essay on the Commerce of Portugal. By* J. COUTINHO. 8vo.

IN our first volume p. 362 was reviewed at length the original edition of this instructive work. No obvious amendment of preface, annotation, or appendix, distinguishes this new edition, if such it may be called. The reimpression condenses in fewer pages a valuable and curious stock of information.

One observation of imminent importance may fitly be appended. The British Government would do well to open a negotiation with the court of Portugal for the purchase of that strip of land, which is included between the Oyapoco, and the river of Amazons. It is in fact a part of Guyana, though attached to the viceroyalty of Brazil. Great Britain would thus possess the northern bank of the river of Amazons, and would acquire knowledge of the commercial wants of the interior. By the easy occupation of the French settlement of Cayenne, the whole coast of Guyana would become British; and the governorship of Paramaribo, for extent and importance would rival the most splendid of our American acquisitions.

ART XXV. *A Vindication of the Justice and Policy of the late Wars carried on in Hindostan and the Deckan, by Marquis Wellesley, Governor General, &c. &c. in Conjunction with his Highness the Peishwah Bajee Rao, Chief of the Mahratta States; against the subordinate Mahratta Chieftains, Dowlut Rao Scindiah, Ragajee Bhoonslah, and Jeswunt Rao Holkar.* 4to. pp. 111.

THE notes relative to the late transactions in the Mahratta Empire were noticed in our third volume p. 184. This is a critical or rather an apologetic commentary on those notes, and is well adapted to place in the most favourable point of view the conduct of Marquis Wellesley. Magnificent in his enterprizes and his expenditure, impatient of legitimate controul, rapacious of acquisition, lavish of patronage, the marquis will probably incur vehement blame and praise from the losers and gainers, by his dashing policy and conduct. Time can alone decide whether the conquests he has undertaken will not endanger the stability, as much as they add to the extent of British power in Hindostan; and whether a condensation of force in those provinces which are best situate for communication with the interior, is not in fact a wiser policy than indiscriminate usurpation. Under the commercial system of the company, the settlement of Europeans is so habitually resisted, that no sufficiently powerful British interest grows up in the sea-ports and emporiums to facilitate the extension of orderly administration. But in case of the cessation of the monopoly, the voluntary residents for commercial purposes would become numerous and form a net-work of cohesion, such as the consolidation of our empire requires. The general policy of Marquis Wellesley appears to us but ill to coalesce with the paltry exclusive system of the India company. It is more adapted for the state of things which would succeed to the abolition of the company, and to the extinction of their charter. Local loans would in that case be made in Hindostan to defray the expences of local warfare: and the people of Britain would not be burdened with the cost of campaigns,

which are avowedly wise only inasmuch as they tend to strengthen our East Indian territory. The nobleman who doubles his estate, but leaves the added half under mortgage for its whole amount of cost, is not the aggrandizer of his family: nor is he who acquires provinces, which do not repay to our commerce the cost of acquisition and the expence of retention, an augmenter of the power of his country.

The narrative portion of this pamphlet has not the unvarnished detail of Orme; but it abounds with suspicious appeals to the antigallican passions of the people: the peroration is eloquent.

"OUR laws, our policy, our national character, and liberality, have gradually reached our settlements there, infused a more virtuous and enlightened spirit, and, by identifying the interests of the people with those of the subjects of the mother-country, have operated a most important and beneficial change in their general condition. In Bengal, we see the long and enlightened administration of that great and virtuous statesman, Mr. Hastings, endeared to the natives by the remembrance of its beneficence; the calamity of famine averted by the establishment of public granaries in those provinces most likely to experience its visitation; waste lands reclaimed into cultivation: new channels of trade explored: indigo and sugar plantations first introduced: docks commenced: orphan schools opened: the Asiatic Society founded: the press set up: Bengalleeand Persic types first cast with a perfection which excited general admiration*. Thibet† and Cochin China‡ visited, for the first time, by useful embassies: taxes depressive of industry and population, existing from time immemorial, abolished; the administration of distributive justice improved: a vigilant and pure superintendance established over the provincial, civil, and criminal courts of judicature: enlightened magistrates selected to preside therein: the native and European arts clinging to him as their most distinguished benefactor: the sciences of the East rewarding his patronage by revealing to public view the hidden digests of Mahomedan and Hindoo jurisprudence, and by adding the literature of Asia to the classic treasures of Europe§: public prosperity evincing the wisdom of his measures; and the universal veneration for his character and services, at the close of his government, marked by the dejected looks and affectionate regrets of the respectful and blessing crowds which surrounded him on the day of his departure. Equally have we seen Sir John Macpherson, and Lords Cornwallis and Teignmouth, establishing their claims to similar regrets by emulating in their conduct the laudable example of their great and wise predecessor. It was reserved for Lord Cornwallis, in the expansion of his powers, to extend the blessings of his government. His great attention to whatever could add to the happiness of the governed, is fresh in the public recollection: British resident judges first stationed in the different provinces: regular circuits established: the course of justice rendered thereby more prompt and pure: liberal salaries allowed to the provincial judges: a handsome commission on the revenue allotted to its different collectors: public integrity by these means fortified and im-

* By the learned and ingenious Charles Wilkins, Esq.

† The journal of the late justly lamented Robert Bogle, Esq. has already made a surreptitious appearance, and, even in its garbled state, is a highly interesting record. It is to be hoped, in justice to science, and to the memory of so valuable a servant, that it may yet appear in its more perfect form.

‡ The narrative of this embassy by Charles Chapman, Esq. afterwards ambassador to Mahdajee Bhoonslah, whose distinguished abilities and general qualifications eminently fitted him for that important and perilous mission, would form if published, the most valuable, authentic, and interesting history of this singular people that has yet appeared.

§ Among the works of national utility which distinguished this Augustan period of encouragement to letters, may be reckoned the valuable productions of Messrs. Halhed Gladwin, Hamilton, &c. &.

proved. To his Lordship it was more peculiarly given to hold up to Asia an illustrious instance of the difference between the policy of Great Britain and that of the Mahomedan and Hindoo legislators. His was the triumph of inviting the progress of our arms by the benevolent process of our policy. He gave new life to industry and property. Abjuring the principle so depressive of national industry, and so universal throughout the East, that the right to the soil is vested in the conqueror, and its tenure dependent on the will of the state, he divested his employers of this impolitic privilege, and transferred it by a new settlement, in perpetuity, to those in whom, on the payment of its fee, it ought in wisdom and justice to vest—in the cultivator and his descendants. So splendid an act of political wisdom has dated the introduction of British power in India. Where shall its parallel be found in the codes of the Mahomedan emperors, or the Hindoo kings? The institutes of the benevolent Akbar may in vain be ransacked for its equal. It was reserved for the philanthropy of Lord Cornwallis, exclusively, to claim its glory. These were his acts; one more was wanting to his fame—to consecrate with his ashes the soil made free By his justice! Venerable man! May the gratitude of time be coeval with its duration!"

ART. XXVI. *The Origin of the Distinction of Ranks; or, an Enquiry into the Circumstances which gave Rise to Influence and Authority, in the different Members of Society.* By JOHN MILLAR, *Esq. Professor of Law in the University of Glasgow. The Fourth Edition, corrected. To which is prefixed, an Account of the Life and Writings of the Author, by* JOHN CRAIG, *Esq.* 8vo.

THE executors of Professor Millar, like other modern editors, have been more solicitous to make a broad than a high pyramid of his reputation. The historical view of the English government, had it consisted of three volumes instead of four, would have ranked (see A. R. vol. II. p. 254) as a more masterly production. The fourth volume abounds with ordinary fragments, which only betray the writer's method of composition, without displaying his peculiar cast of mind: the stones are there, but not the cement which was to give them consistency; consequence, arrangement, and lasting cohesion.

The friendship of Mr. Craig is more prudent: he has chosen for republication only the master-piece of Professor Millar, and has prefixed an interesting biography.

John Millar was born on the 22d of June, 1735, at Shotts, in the house of his father, who was minister of that parish, but who, in 1737, removed to Milheugh, a farm which was the dower of his wife. In 1742 young Millar was sent to the grammar school at Hamilton, and in 1746 to Glasgow College. His original destination was the church, but an uncle, who was a zealous whig, favoured, if he did not inspire, a heterodox turn of sentiment which occasioned a preference of the bar. After completing his studies, Mr. Millar resided in the family of Lord Kames as preceptor to his son: his notions gave or owed a tinge to those of the father.

In 1760 Mr. Millar was called to the bar, and through the influence of Lord Kames obtained, already in 1761, the professorship of law in the university of Glasgow. He immediately married a Miss Craig, by whom he had several children, and began his career of tuition by introducing the new practice of lecturing in English instead of Latin. Of these lectures the most peculiar substance is preserved in the *Origin of Ranks*, published in 1771, and in the *Historical View of the English Government*, published in 1787.

Mr. Millar was much attached to a Literary Society instituted at Glasgow, in 1752; of which the members

alternately read an original dissertation, which subsequently formed the theme of debate. His metaphysical opinions leaned toward those of Hume; his political opinions toward those of the republican school.

Mr. Millar superintended a small farm at Whitemoss, in the neighbourhood of Glasgow; and in 1784 removed to Milheugh, his maternal estate, which he embellished tastefully. The French revolution attached his attention; its intended scope obtained his approbation. He would gladly have seen realized an elective government, relying on no set of religious opinions for support. He visited London in 1792, abode in the family of his friend Dr. Moore, the author of Zeluco, was introduced to Mr. Fox, and became a member of some society of Friends of the People. He refused the offer of a lucrative place, which he thought would have compromised his political independence. We think that men so qualified ought to accept the opportunity of administration; but they ought to assert in place the opinions of their unbiassed enquiry; and to throw the odium of consequent dismissal on the intolerance of the executive power.

Mr. Millar's political opinions are thus defined by his biographer.

"HE, accordingly, attached himself zealously to the party of the Whigs; and, in particular, to that branch of the Whigs, who acknowledged the Marquis of Rockingham, and afterwards Mr. Fox, as their leaders. From the opinions of these illustrious statesmen, he seldom had occasion to dissent; and, even when he could not altogether approve of their measures, he was led to acquiesce in their decisions, by his great deference for their authority, his full confidence in their uprightness, and, above all, his steady conviction, that no effectual barrier could be raised against the increasing influence of the Crown, without a regular and vigorous co-operation of all who agreed in the general principles of their political conduct. The necessity of a union of talents and rank, to limit the growing influence of the Court, might be considered as the leading article of Mr Millar's political creed; and it was only when he found this combination entirely broken by recent events, that he became fully convinced of the necessity of henceforward founding National Liberty on a much more general diffusion of political power.

"He has himself stated the grounds of his conviction, 'That the power of the 'Crown has, since the Revolution, 'made the most rapid and alarming ad-'vances.' He has, distinctly and fairly, enumerated the various sources of a most extensive influence; and he has justly remarked, that such an influence 'is 'apt to be the greater, as it operates 'upon the manners and habits of a mer-'cantile people: a people engrossed by 'lucrative trades and professions, whose 'great object is gain, and whose ruling 'principle is avarice*.' Even to such elevated rank as might be thought most likely to exclude the operation of this mercantile spirit, the national character must always, in some measure, extend; and it is too obvious to be denied, that the general luxury of the times has introduced such a degree of extravagance, that the expences, even of the most opulent families, are apt to exceed their incomes, and to render ministerial dependence their only resource against what to them is really indigence. In such circumstances, he almost despaired of again witnessing so great a co-operation of leading families, of patriotism, and of talents, as might effectually check that increasing influence which seemed firmly erected on the immense patronage of the Minister, and the present manners and character of the nation. A change of circumstances implied a change in the mode of resisting the progress of power; and, no longer expecting to find this important object accomplished by the great families of England, Mr Millar was led to consider more attentively the condition of the people.

"Here he found some grounds of reasonable hope. The diffusion of riches has produced a general spirit of inde-

* See Hist. View of the English Gov. vol. iv. chap. ii.

pendence, and a very wide diffusion of knowledge. The simpler principles of politics, and even of political economy, are more universally studied, more frequently the ordinary topics of conversation, than at any former period; and it may safely be asserted, that the great majority of the middling ranks have now much more information, on such subjects, than was enjoyed by the highest orders of the community, before the Revolution. The great body of the nation, those who may justly be styled the People, attentive to the conduct of public men, and capable of estimating public measures, might now be entrusted with the power of choosing Representatives, without much risk of their choice being very inconsiderate, and without much disadvantage resulting from occasional errors or delusions affecting the public opinion. But, whenever such an extension of the elective suffrage has become safe, it must, of necessity, be highly beneficial. It prevents the enactment of laws favourable to private views or private interests; it gives the people a new motive of attachment to their country, a new incitement to virtuous and patriotic exertion; and, if any barrier can be effectual against the tide of corruption, it must be found in a body so large as to be independent of Court favour, and in some degree exempt from secret intrigue. At all times had Mr. Millar viewed the inequality of Representation as a defect in the Government; but, while there was a powerful union of great families to repress encroachment, he had considered it rather as a blemish, than a very important practical evil. Now, when all appearance of effective control has vanished before the luxury of the age, and the immense revenue and patronage of the Crown, he thought it essential to the existence of freedom that such a reform should take place, as might interest the great body of the people in public measures, and enable them, in a constitutional manner, to withstand the encroachment of the Executive Power."

On the 30th of May, 1801, after nearly a month's illness, Mr. Millar died. He had lived to see his son become professor of mathematicks, and to marry his daughter satisfactorily to Mr. Mylne. He gave orders for the destruction of his unfinished manuscripts; but excepted from this severe sentence the Continuation of his Historical View of the English Government. There are articles in the Analytical Review and one or two anonymous pamphlets, which might, without breach of injunction, have been included in the collection of his works. Several of the dissertations composed for the Literary Society, it is said, deserved preservation.

The Origin of Ranks succeeds to this biography: it is a book so familiar to the last generation of English students, that panegyric or criticism are alike superfluous, except for our younger readers. It is the best specimen in our language of what is called the philosophy of history; the art of generalizing the description of progressive event, and of describing metaphysically the order of phænomena inferred from a multitude of specific instances. The author personifies as it were society itself, and endeavours to detect in its minutest actions, and apparent caprices, the predisposing causes and secret motives of its collective conduct; he resolves the apparent efficacy of leaders into their subserviency to the tendency of multitudes, and explains revolutions seemingly derived from hero-chieftains, by developing the secret spirit of the times, and revealing the public whisper which prompted their ostentatious agency.

Professor Millar fills up that rank in English literature, which the Abbe Mably asserts in France. He has commented the annals of his country with a like spirit of liberty and philanthropy, and with a sagacity less stimulant perhaps but more ingenious. If Mably had more classical and more antiquarian reading; Millar had more attentively and generally consulted the traveller, the lawyer, and the philosopher. If Mably is more splendid, Millar is more convincing; if Mably is more

animating, Millar is more profound. The palm of eloquence must be conceded to the French; the olive-branch of wisdom may be arrogated for the English philosopher. Yet there is something in Mably's point of view which ennobles, and in Millar's which degrades the contemplated train of event. If an innovation can speciously be referred to low interests or trivial accidents, this is the solution which the Glasgow professor will prefer, where Mably would have perceived a struggle of heroes and the operation of design.

ART. XXVII. *A Reply to Mr. Richard Gardiner's Answer to a Narrative exposing a Variety of irregular Transactions in one of the Departments of Foreign Corps. By Mr.* JAMES POOLE, *several Years a Regimental Inspector, and since Deputy Inspector General, in that Department.* 8vo. pp. 119.

THE pure spirit of honor and probity which animates every part of Mr. Poole's narrative is no where more conspicuous than in this reply, which we presume may be considered as final in the private capacity of the concerned. Public investigations will of course ensue, under an administration which has began its career by an ostentatious regard for the suppression of peculation.

ART. XXVIII. *The West India Common-Place Book: compiled from Parliamentary and Official Documents; shewing the Interest of Great Britain in its Sugar Colonies, &c. &c. &c. By Sir* WILLIAM YOUNG, *Bart. F. R. S. M. P.* 4to. pp. 250.

THE ilands of the West-Indian Archipelago are adapted for the seat of a busy commerce, and a graceful luxury. The soil and climate favour alike production and enjoyment; but the niggardliness of man delights to war with the generosity of nature. By monopolous restrictions on intercourse, by tyrannic institutions of government, the natural progress of prosperity has been so much retarded, that after the lapse of three centuries since they have been colonized by Europeans, they have still to import the necessaries of subsistence, and still to acquire the elements of liberty. The absurdities of legislation are sometimes corrected by despotic infringements. The flour, the fish, of North America, are obtained, when famine impends, by arbitrary suspensions of ridiculous laws. The whimsical oppressive privileges attached to complexion are occasionally transferred, by insurrection, to the tawneys or to the blacks.

It is time that Great Britain should put an end to so capricious and so mischievous a policy in those portions of the West Indies which are subject to her influence. The reputation of her councils for justice and humanity imperiously requires a change of system. By tolerating an unbroken intercourse with North America, every interest would be consulted. The competition of our more experienced planters would resist that eager agricultural propensity which the inhabitants of Georgia and Florida are applying to the creation of the same productions: and the British ilands would supply countries only accessible to neutral flags.

The first question examined by Sir W. Young is the African slave trade. He gives it as his opinion that the abolition is about to take place; and recommends to the planters to make the requisite precautions immediately for duly proportioning the relative stock of males and females on their several estates. It appears from the documents laid before the house of commons, and here reprinted, that the demand for slaves in the West Indies decreases rapidly and that it is chiefly for the conquered colonies and newer settlements

that any fresh supplies of African colonists are sent for. The number of negroes yearly brought by the English from Africa does not exceed 36,000 persons, an emigration very inconsiderable, less, perhaps, than yearly takes place from the petty highlands of Scotland. The whole question of the slave trade respects fewer individuals than the management of the poor in one of our large cities. If the fashion for being waited on by female servants was more general in the West Indies, a greater quantity of male labour would be convertible to agricultural purposes. If the fashion for cohabiting with negresses was laid aside by the whites, as derogatory, a larger portion of creole negroes would be born in the West Indies. If free people of colour were rendered capable of offices of trust, (the privilege might, in the first instance, be given to those who had passed three years at an European school, or university), some progress would be making toward an assimilation and amalgamation of the white and tawney inhabitants. If a greater degree of luxury, especially in building, were introduced, the resident free population of artisans and tradesmen might become numerous enough to serve, like the burghers of the chartered towns in feudal Europe, as a lever for progressively extending to the rustic vassalry the privileges of freedom. And finally, if the children of an acknowledged concubine were to heir the civil condition of the father, and not of the mother; were to be made capable of receiving an inheritance to any amount, and were to acquire, with the rights, the rank of proprietors, the principal blemishes of the colonial policy and manners would be in a state of progress toward insensible extinction.

The second chapter treats of the cultivation, produce, improvement, or decline, of the British sugar colonies severally. It appears that Jamaica produces half the whole quantity of sugar, two-thirds of the whole quantity of rum, and three-fourths of the whole quantity of coffee, yielded by the West Indian islands. Antigua is more and more subject to droughts, and declines rapidly. Barbadoes, like Antigua, diminishes regularly in produce from a similar cause; it has been excessively cleared of wood. Most of the Leeward Islands are in the same case, and are expected to wither into deserts. The resident proprietors would do well to transplant a portion of their slaves and machinery to the continent of Guiana, and to cultivate on the well-watered savannas between the Pomaroon and the Courantine the sugar reed and the cotton plant. Those moist and fertile plains, where canals supply the place of roads, and convey the produce of every field to the mill almost without exertion, are likely to rival the coast of China for variety of produce, and for a thronged and floating population. Guiana is wholly independent of North America for any of its wants; wood is abundant; maize and rice thrive easily; fish swim up to the kitchen doors; cattle multiply unaccountably. It would be wise in the British government to anticipate the behest of nature, and to encourage the desertion of the insular West Indies, and the colonization of the continental South America. The islands are often laid waste by nature, easily plundered during war, wholly dependent for subsistence on the United States, to which their secret allegiance tends, and are governed by laws which it is disgraceful to tolerate, yet unsafe to overturn. The costly protection they require is ill requited by a monopoly of which they complain, but which they do not respect: the barbaric code of their servile legislation is adhered to with inhuman obstinacy.

Tortola, being a convenient rendezvous for ships from different

ilands which desire to sail in company to Europe, is likely to become a vast warehouse of deposit for produce collected from all parts of the gulf of Mexico. Trinidad and Tobago partake the tranquil weather and wholesome climate of Guiana: they are free from the natural disadvantages of the Caribbee ilands, and are likely to form settlements permanently valuable. Care should be taken by the British legislature to bestow on them a milder form of vassalage than prevails in the old West Indies. All children should be born free, where either parent is free. All people of colour should be capable of unlimited inheritance. Offices of trust, administrative and representative, should be open to every person educated in the mother country: this would fill with creoles the schools of Britain, and carry out a perpetual stock of English manners and civilization. Equality of criminal rights should belong to all complexions.

The third chapter calculates the amount of export from the British sugar colonies, and gives tables of the quantity imported of the four staple articles, sugar, rum, coffee, and cotton. It is evident, that by a wiser apportionment of the custom and excise duties on spirits, the use both of brandy and gin could nearly be abolished in Great Britain. Obviously our brewers would be gainers by the total suppression of the domestic distilleries; they would have fewer competitors for the purchase of malt, and could afford beer the cheaper. Distilleries ought not to be tolerated where food is scarce; they consume the produce of the greatest possible number of acres in the least nutritious form. They should be founded in new and distant countries, where produce cannot be consumed for want of mouths, nor removed by reason of its bulk.

In such regions, the worm of the still ploughs up the wilderness, and scatters with the arts of agriculture the homes of men among else inaccessible deserts. In peopled countries, it raises the price of food and gnaws the health of the poor, and is the pandar both to famine and to sottishness. We exhort ministers to devise the substitution of American distilleries to those hitherto executed here; and to make rum, tafia, and those aromatic *liqueurs* which have the same basis, into the quotidian drams of the people.

The fourth chapter converses about the British shipping employed in the West India trade. It has been said, that a sort of teak shipping made of the hard woods from the Orinoko and river of Amazons would answer better in the West Indies than even the copper-bottomed ships now employed. Between the heat and the sea-worm, the soft woods of the north are presently destroyed. Why not repeal all the superfluous navigation laws which privilege British-built ships? They are laws, which raise the price of timber at home; and thus our houses and house rent, and all our wooden furniture, is taxed by these laws; and the ship-owner must build at a much heavier expence than if he could shift his dock-yards to the wooded coasts of any sea he pleased.

The fifth chapter treats of the import of colonial produce into Great Britain: the sixth of the export trade of Great Britain to the sugar colonies: the seventh, of the legal restrictions of such trade.

The eighth chapter introduces an important question of colonial policy, the intercourse of the West Indies with North America. This topic is pursued in the two following chapters: our author obviously tends to encourage a more open intercourse. We apprehend the British government is not yet aware in how high a degree several of the purposes of an intercourse with North America could be accomplished by means of Guia

na, where cattle can be reared in any quantity, and shingles and staves cut. It is true, Guiana cannot purchase rum, or supply wheaten flour. Sir William Young is strongly prejudiced against the conquered colonies on the Surinam and Demerara, and advises giving them up at a peace: we should rather advise giving up the whole sweep of Caribbee Islands. With Jamaica, with Trinidad, and Tobago, no other insular property is necessary for the supply of our wants. The Caribbee Islands are most troublesome to protect, most unwholesome to inhabit; and, as soon as the hostility of nature is overcome, and forests and fevers disappear, these islands become subject to triennial droughts, and wither into a sterility only interrupted by the no less grievous visitation of the hurricane.

The eleventh chapter considers the British West Indies as a depot of foreign trade. Tobago is thus described:

"*Tobago*, by a late Act of Parliament, hath been enumerated with the Conquered Colonies, and as such excluded from the free traffic for negroes yet allowed to the British West Indies: notwithstanding this reserve, in bar of its progressive cultivation and settlement, it hath yet been provisionally endowed with a free port at Scarborough. Adverting to this free port, considerations arise, which I hope and trust may induce the Executive Ministers of the British Crown and Government, not to regard Tobago merely as a conquered colony, and to be restored in course to the former Sovereign by any treaty terminating the present war; but to retain this island, as a most important station in the West India seas, whether as a port of commerce, or as a post of enterprise; whether as a *dépôt* of merchandize, or of arms; and further, considering that every inhabitant, of whatever description, is British-born.

"Tobago exhibits, from its nature of country, woods, rivers, and commodious harbours; as likewise, from relative situation, the greatest advantages to be derived from the establishment of a *free port*. In latitude 11, and to windward of Trinidad, the eastern hills of Tobago form the southern promontory or bluff-head of the great Gulf of Mexico; and thus placed, the island hath facilities of trading within the bay, from its harbour of Courland coursing south of Grenada, on Cumana and the Caraccas; whilst, on the other side, a square-rigged vessel may run, without a tack, from Queen's bay, in Tobago, to the very mouth of the Oronooko, on the eastern coast of South America; and with equal facility of voyage, return to the free port of Scarborough; nor is any other island so conveniently placed as a *depôt*, having in view a trade with Guiana, and to the river Amazon and the Brazils, &c.

"That no considerable commerce has yet taken effect between Tobago and any other country whatever, with exception to the immediate intercourse with Great Britain, is unhappily but too easy to account for: a settlement of great capitalists, and a *depôt* of wealth, cannot, and will not be made, in a country so often shifting from one sovereign to another, and under constant apprehension of exchange by treaty, from the power which protects, to the power which may confiscate.

"In all I have said of the value of Tobago, I am assuming the case of its being recognized as a British Colony, and as a permanent and assured possession of the British Crown: that in policy it should be so retained, may appear from other and most important considerations.

"Tobago, in the trans-atlantic region, besides advantages for trade and communication with South America, such as I have described, hath others, in intercourse with whatever Sovereign Power in Europe it may be subjected to.

"Laying in latitude 11, a course from Europe gaining the trade-winds, and between the tropics, might be taken by French vessels (supposing Tobago restored to France), in a direction southward of the ordinary navigation by British ships; and so eluding our naval force, might form *depôts* in Tobago, of arms and troops, which might be put in action before even the arrival was known to leeward, and in the British Islands.

"The mountainous eastern division of Tobago has, on experience, proved to be healthy, in proportion as the low lands to westward have been found the contrary; and whilst the noble harbour in the north-east quarter of the island, called 'Man o'

War Bay,' offers a rendezvous to ships of war and transports, with depth of water to the very beach, and tranquil as a mill-pond; the amphitheatre of hills forming and sheltering the bay, and fertile to their very summit—render it the most healthy station, with every accommodation of wood and water, for troops that may be landed.

"Considering the danger to which shipping, and therewith the Royal Navy, is exposed in the West India seas, at particular times of the year, and especially from the 1st of August to November, denominated the hurricane season, the fact is of importance, *that no instance of hurricane hath been known to affect Tobago.* In the year 1780, Barbadoes, only two degrees north, was desolated by a tempestuous whirlwind, which destroyed people, buildings, and every ship throughout the West Indies; whilst Tobago remained quiet and safe, as if clear, and southward, of the destructive vortex.

"From experience, then, it may be assumed that Tobago is exempt from hurricanes, and that during all seasons of the year, ships may anchor and ride secure in Man o' War Bay, whilst in all other harbours of the West Indies, during the rainy autumnal season, they are exposed to tornados and destruction.

"In the year 1782, the late Marquis de Bouillie made a most interesting report to his Government, of the importance of Tobago as a military and naval station, and which was supposed to have influenced the Court of France in so earnestly making its acquisition a condition of the then treaty. It is many years since I read this report; but was in print, and any gentleman who possesses a copy, will render a public service in communicating it to *the proper persons.*

"With these desultory intimations I quit the subject of free ports: they are sufficient for matter of comment and inference, to those who may consider my text as important, and meriting attention; and I trust the suggestions relative to Tobago, will be particularly considered as such."

Be it added to these remarks, that it is of incumbent and immediate interest for this country to occupy the French settlement of Cayenne, and to undertake a negociation with the court of Portugal for the obtainal of that fringe of Guiana, which lies between the Oyapoke and the river of Amazons. Guiana can neither be securely held, nor turned to account, if the French continue to hold Cayenne, and the Portuguese to domineer over the navigation of this great river.

The twelfth chapter treats of the navigation to and from Great Britain.

The thirteenth treats of the military defence of the West Indies.

The fourteenth compares the mortality of black and white troops: it appears that black regiments better withstand the climate in the proportion of nearly five to one: but a reluctance is felt to employ black soldiers, least they should facilitate insurrections of the slaves. This fact says more against the condition of the negro peasantry in the West Indies than can be overcome by volumes of protestations. Are we afraid, when our peasantry enlist for soldiers, that there will be a revolution? Attach the people of colour to the white interest by a complete participation of privilege; and provide, not by personal humanity merely, but by public legislation, for lifting the negroes into a higher rank of civil security and instruction.

The fifteenth chapter recommends limited military service. What is to become of the black regiments at the next peace? Why not try the experiment of a colony of hired labourers at the mouth of the Courantine for instance, where a ferry is wanted to bring about a communication overland between Paramaribo and Stabroek, and where any settlement would thrive with rapidity; because sugar can be manufactured vastly cheaper where the canes are carried from the fields to the mill by water, than in the West India islands where the labour of mules is requisite in every removal of produce.

The sixteenth chapter considers the transport service.

An appendix gives a list of ships built in the several ports of Great Britain in 1790 and 1791, and in 1804 and 1805: whence it appears that in 1790 and 1791, the number of ships was 1406, and the tonnage of them 122,827; whereas, in 1804 and 1805, the number of ships built was 1428, and the tonnage thereof 151,207.

This book is dry, but instructive: it comprehends many documents and papers printed for the use of the house of commons, which are not elsewhere accessible: it supplies the materials of reasoning, the facts of experience, concerning the principal parts of our colonial policy. The author of the History of Athens cannot write without deserving to be read: yet we sympathize little with the bearing of his inclinations about the West Indies, which appear to us to favour the slave system in an unsoftened form; to favour a preference of intercourse with North America, which is a foreign state, over Guiana, which is an appendage of the British crown, and to favour the Caribbee Islands rather than those which are likely to become seats of traffic with the southern continent. While we applaud the industry, and admire the knowledge of the author, we attribute something of prejudice and partiality to several of his speculative inferences, the result, perhaps, of that local situation of his property which has occasioned him to hear oftener and more fully about the interests of St. Vincent's than about those of the sister islands.

ART. XXIX. *The Speech of the Hon. J. Randolph, Representative for the State of Virginia, in the General Congress of America; on a Motion for the Non-Importation of British Merchandize, pending the present Disputes between Great Britain and America. With an Introduction by the Author of "War in Disguise."* 8vo. pp. 80.

THIS speech points out the inconvenience North America would suffer from a non-importation act, and the dangers to which her East Indian and her carrying trade would be exposed by a war with Great Britain. A spirit of conciliation and compromise is recommended to the executive power, with an impressive energy of fancy and expression resembling that style of oratory which flourishes in Ireland.

The harangue is preceded by a tedious, and, in most parts, superfluous introduction, derived from the author of War in Disguise. He affects to complain of not having been answered; but wisely forbears replying either to the legal arguments advanced in the Annual, or to the metaphysical arguments in the Edinburgh Review. We hear with pleasure, that the rule of the war of 1756, an arbitrary innovation of compact protested against at both extremities of Europe, the real provocative of the armed neutrality, the source to our country of much hostility and more reproach, is at length, in the name of the nation, rescinded by ministers. It is well that the bullying insolence of the Pitt policy should be succeeded by the temper of wisdom and the dignity of justice. The selfish neglect of our cosmopolitical duties has been the cause of our unpopularity, and, consequently, of our impotence on the continent. Every strength will return with the moral strength of a reputation for virtue.

ART. XXX. *An Inquiry into the State of the Nation at the Commencement of the present Administration.* 8vo. pp. 250.

THE substance of this pamphlet is said to have been dictated by Mr. Fox, to have been intrusted for publication to an eminent Edinburgh reviewer, and to have received at the office for foreign affairs those ultimate corrections which the prospective will of our leading statesmen thought requisite. It passes for the manifesto of a new administration. It is worthy of its high auspices by a sinewy simplicity of style and a cogent vehemence of argument. The criticism of that line of conduct observed under Mr. Pitt is precise, penetrating, severe; the indications of future intention have more of the statesman's caution than of the philosopher's courage. In great things, to know one's ends is always, and to proclaim them, is commonly expedient. There can be no unanimity of exertion where there is no declaration of purpose.

The first subdivision professes to treat of our foreign relations. It may safely be allowed that Austria was precipitated into the late war; and that a calmer system in the British cabinet, and a disposition to await the maturity of the continental mind, would have displayed more dignity, and have seemed a less decisive event. Yet the excess of disaster has brought with it, if not a remedy, a chance of relief. The presumption of France has risen in consequence to a pitch universally irritating. To have overrun Prussia, to have proclaimed the restoration of Poland, has decided an extent of antipathy which, at the first reverse of fortune, will combine the vindictive efforts of the whole continent. If the people of Germany had an interest in the result of the contest, if the King of Prussia would offer a representative constitution to every German province which returns to his obedience, his ebb conquests may extend back to the Rhine.

The second subdivision considers the consequences of our late foreign policy. The calamities of Austria are somewhat irritatingly overstated. This, though intended to arouse, may operate to intimidate. The real interest of Austria is to withdraw her metropolis eastward at least as far as Buda; to abandon all Silesia to Prussia; and to pursue her aggrandizement southward along both coasts of the Adriatic. The jealousy of Prussia once annihilated by a desertion of the German objects of competition, Austria would be assisted to grow strong, both at the expence of the French and of the Turks.

The third subdivision examines the state of foreign affairs, independent of the late coalition, and its consequences. Our interference with the neutrality of Spain is convincingly blamed. In the case of choosing to make war against Spain, the Spanish colonies, it is said (p. 146) ought to have been liberated from the galling monopoly of the mother country. This is advice, which the present ministers probably intend to follow. They should be aware, that a catholic emancipation at home ought to precede any attempt on Spanish South America. The Bishop of Buenos Ayres directs cannon from his cathedral against the heretics, who, if they had first merited the benediction of the Pope, by placing catholic bishops in the senate of their country, would have been hailed as the welcome deliverers of the new world. Rulers addicted to religious intolerance can neither acquire nor preserve extensive empire. The late insurrections in Hindostan have resulted from the needless assertion of ecclesiastical prejudices. It is time for parliament to frown them down, by a generous and authoritative interposition.

The question of allowing to neutrals an undisturbed commerce in

colonial ports, which were shut to them during peace, is here discussed, and decided with an obvious leaning to the American claim.

It is useless to make extracts from a book in universal circulation.

ART. XXXI. *An Answer to the Inquiry into the State of the Nation; with Strictures on the Conduct of the present Ministry. To which is added, a Supplement on the Prospects and Terms of Peace. Seventh Edition.* 8vo. pp. 230.

THIS is the reply of opposition to the ministerial manifesto. It is a work of inferior argument and eloquence. The writer speaks, with knowledge, of Holland, and, with regret, of Mr. Pitt.

Strictures are appended on the conduct of the present ministry. Surely the time is not come to praise or to condemn them warmly. It cannot yet be known whether they intend to confer on the people those benefits, to the hope of which, while out of office, they directed the people to aspire. Lord Grenville may desert the cause of catholic emancipation, and Lord Howick of parliamentary reform; but the suspicion is premature, and the improbability as great as their honour and their talent.

That several appointments have not been made with that skilful discrimination of the appropriate merit, which distinguished the Marquis of Lansdown's administration may perhaps be true. The first lord of the admiralty and the master-general of the ordnance are here denounced as ill chosen. For our parts, we know nothing of the individuals alluded to, but we are disposed to presume skill, until experience has forbidden the imputation. A country which has so recently lost a Burke, a Pitt, and a Fox, cannot have admiration to bestow on the residual heroes of public life.

ART. XXXII. *Remarks on the Trade with Germany, respectfully submitted to the Merchants and others, both here and abroad, interested in the important Branch of Commerce. March,* 1806. 8vo. pp. 137.

THIS excellent pamphlet is fitly printed in both languages, the English and the German, because it contains matter very interesting on both sides of the water. It indicates the numerous inconveniences suffered in the forwarding of West India produce by the custom-house regulations of London; by the want of union and concert among the merchants there; by the scattered credit and growing improbity tolerated on the continent; and by the bankrupt laws of some European provinces, which privilege the native against the foreign creditor. The particulars deserve notice.

"Another very great evil in Hamburgh, is their bankrupt laws. Indeed it might almost be supposed that they had none, for they are never acted upon; so that bankrupts sometimes pursue, unblushingly, the most iniquitous and infamous practices towards their *foreign* creditors, and are often richer after their bankruptcy than before their establishment. A bankrupt there takes care, if possible, to pay or secure his Hamburgh creditors; but the foreigner, the English creditor, receives nothing from him, because his friends and neighbours are those who are again to help him on—thus the foreigners are readily sacrificed. To attain this end, every partiality is practised; the estate, in fact, is robbed by the local creditors of the bankrupt; and this is the cause that many estates do not even pay a farthing dividend. The friends of the bankrupt will go about assiduously canvassing for the election of assignees, whose office is sometimes bestowed upon a creditor covered in full, or else on an intimate acquaintance of the bankrupt.

"A bankrupt in Hamburgh saves all his annuities which there are not considered to belong to the estate; thus a merchant may, in periods of his prosperity, lay out all his property in the purchase of life-annuities, which never hereafter can be taken from him—whereas, these annuities ought to be sold for the benefit of his creditors the same as is done in England, where it depends on the generosity of the creditors only, whether they will leave even the pillow under the head of a bankrupt, or his family.

"A bankrupt in Hamburgh saves the property of his wife also, provided he has not been married longer than five years; all this while deceiving the world with the appearance of a rich man. Thus the marrying into a rich family, does not make *the man* richer; he trades with the fortune of his wife, and, if unsuccessful, returns her property, with which he will easily be able to begin business again."

Such regulations more loudly call for the combined interference of Russia, Sweden, Denmark, America, and the trading nations, than any maritime privileges claimed by the English can have called for an armed neutrality. Happily, iniquitous rules bring their own punishment: where there is no justice in the laws, there is no probity among the people, and commerce has therefore deserted, one after another, those continental ports which, at the mouths of the Rhine and of the Elbe, maintained formerly so vast an intercourse between the interior of Europe and the trans-atlantic worlds. When alien juries shall decide on alien claims; when courts of police shall prefer, in their awards of property, the rights of men to the rights of citizens; when the lazy ignorant profligacy of military rapine shall cease to plunder the warehouses, which it has neither the skill nor the industry to stock; then will the rulers of Europe have merited a return of the ancient prosperity. It was the nursling of the virtues; and they carry it whithersoever they are beckoned with honest hands.

ART. XXXIII. *War in Disguise; or, the Frauds of Neutral Flags. Fourth Edition.*

OF this incendiary pamphlet an attentive account was given in the fourth volume of the Annual Review, p. 318. We had the merit of an early, and, we trust, of an argumentative protest against the doctrine and the counsel it promulgates.

This edition differs from the preceding chiefly by a preface not at all to the purpose, in which the conduct of Lord Barham, while first lord of the admiralty, is carefully extolled.

ART. XXXIV. *An Answer to "War in Disguise;" or, Remarks upon the new Doctrine of England concerning Neutral Trade.* 8vo. pp. 77.

THIS pamphlet successfully developes the indefensible construction and policy of the English prize courts. Instructions issued by royal prerogative there constitute the rule of decision. Thus the practical law of nations, the habits of judicial decree, and the ownership of all the incalculably valuable floating property accessible to the British navy, is liable to be shifted and changed in the twinkling of an eye, by mere caprice, or still more unjustifiable motives.

ART. XXXV. *Belligerent Rights asserted and vindicated against Neutral Encroachments. Being an Answer to an Examination of the British Doctrine which subjects to Capture a Neutral Trade not open in time of Peace.* 8vo. pp. 91.

THE American official pamphlet is here dissected, and in some degree replied to, by an espouser of the doctrine asserted by the author of War in Disguise. We do not think this replication masterly; nor do we believe the assertion of the British principle to be either practicable or important. The colonial trade having been opened during the peace of Amiens, all colonial trade now prevalent is an accustomed trade. On the British principle it is not liable to interruption.

ART. XXXVI. *The present Claims and Complaints of America briefly and fairly considered.* 8vo. pp. 56.

THESE letters are said to be edited by the author of War in Disguise: they supply, in some degree, the weakness in legal erudition which has rendered that irritating pamphlet of such easy refutation to the antagonists of the British claims. A strong piece of argument is this:

"LET us examine her general conduct upon the principle in question. In the war of 1756 she solemnly contended for it, and exerted the powers with which it legally invested her. In the succeeding American war, it has been urged, and inconsiderately admitted, that she did not act upon it; but the very reverse is the case: she acted upon it in the most impartial and honourable way, proving at once the soundness of the principle, and the justice of her conduct. France, a short time before her engaging in the war, for the very purpose, as it afterwards appeared, of avoiding the effects of a doctrine she knew to be too well founded to dispute, opened her colonies to all the world. Great Britain, who would not act upon a suspicion she could not but entertain, allowed the same general trade to continue after hostilities had commenced, upon *this very ground*, that it *had prevailed in peace*. On the conclusion of the war, France proved the insincerity of her conduct, by an immediate renewal of the original restrictions. On the commencement of hostilities in 1793, the principle was again, with justice, applied to her colonies; but as a partial admission of the Americans into the French islands, had taken place during peace, the British Government, which acted upon the spirit of the principle, directed its operation by several special orders, in such a way, as not to interfere with this privilege. Under these relaxations, then, America continued her *accustomed trade* with the enemy's colonies, but did not long confine herself to it. As the naval power of France declined, she gradually possessed herself of her whole colonial commerce, and instead of contenting herself with the enjoyment of her *accustomed trade*, which the justice of Great Britain intended to secure for her, became, and continues, the carrier between the French colonies, and their mother-country. Under these circumstances, Great Britain feels it necessary to say to America, that she will permit her *uninterruptedly* to supply *herself* with the produce of the French islands, during the war, because she was *occasionally* permitted to do so during peace; but she will not allow her to supply *France*, either directly or circuitously, with the productions of French colonies, because she was not permitted to do this during peace; and the privilege is now granted by France, only because that country is unable to supply herself, or at least cannot do it without great loss and uncertainty."

Unhappily this principle concedes too much; for the Americans, having enjoyed during the late peace a free admission both into the colonial and metropolitan ports of the French, can claim their present intercourse as an *accustomed trade*.

Against the armed neutrality lawyers another strong piece of learned argument occurs:

"Their profound philosophy has found out, that the rights of neutral commerce are paramount to every thing; the rights of belligerents, nothing; the love of gain, an imprescriptible obligation, to which every thing is to give away; and all pretensions

assumed in opposition to it, unfounded oppression, or the mere offspring of convention. Such writers cannot be accused of warping the truth in favour of belligerents; their admissions, therefore, on that side of the question, may fairly be valued as disinterested testimony. Now it is remarkable, that whilst they are contending for the most unrestrained liberty of trade, under the natural law of nations, even to the supplying of contraband, and relieving besieged places, there is not one of them, who does not introduce the very qualification which is now said to be peculiar to Great Britain. Galliani says, 'A neutral people have a perfect right to *continue their trade* with two nations who are their friends, neutrality being a *continuance in their former state, not a new state of things* *.'

"Lampredi, after establishing that the only law obligatory upon neutrals is that of a perfect impartiality, proceeds to state 'that they may carry on their commerce *in the same manner in which they did in time of peace.*'—'*Essi per conseguenza il faranno nel modo istesso, in cui lo facevano in tempo di paci* †.' Afterwards he calls it, '*il loro solito commercio,*' their usual commerce.

"Azuni defines perfect neutrality to be, when a power continues to 'conduct itself *as it did before the war.*'—'*Quand une puissance continue à se conduire comme elle le faisoit avant la guerre.*' Passive neutrality he makes to consist in this, '*en continuant de souffrir que toutes les nations belligerantes, ou quelques-unes d'elles, continuent d'introduire et d'exporter les marchandises qu'on introduisoit dans son pays, ou qu'on en exportait avant la guerre.*' Again in another place he calls it, '*le droit qu'ils avoient avant la guerre.*' So '*qu'ils doivent continuent de faire leur commerce de la même manière et avec la même liberté qu'en temps de paix. Le commerce etant permis en tems de paix aux sujets d'une puissance, il leur sera encore permis de le faire avec la meme liberté pendant la guerre.*" He lays it down as an invariable theory, as founded upon the rules of natural justice and the law of nations, '*qu'il doit être permis aux nations amies et neutre de poursuivre, dans toute son etendue leur commerce de la même manière et avec la même liberté qu'ils le pratiquoient en tems de paix.*' Afterwards he calls it, the commerce of which they are *in possession.* To be impartial in commerce he says, *is equivalent to doing what they did before the war.* 'The mischief done by belligerents to neutrals is by interrupting their commerce—*et en ne les laissant pas dans l'état où ils etoient avant la guerre.*' And not to multiply quotations, he says finally, that it is sufficiently demonstrated to be an incontestable principle, *que les puissances neutres peuvent librement commercer avec chaque partie belligerante sur le même pied où etoit leur commerce en tems de paix.*—'Trade freely with each belligerent party, *upon the same footing upon which their commerce was in time of peace* ‡."

"It seems then, that the warmest enthusiasts for the rights of neutrals, claim for them only their usual and habitual modes of commerce. If this is the rule which is to determine the extent of their rights, by a parity of reasoning it must form the just restriction of them. So much for the assertion that the British principles are supported by no authority."

Perhaps the privileges of neutrality might expediently be extended both to the carriage of contraband of war, and of enemy's property. This would abolish on the high seas the very right of search, by removing every pretext. The line of interdict must then be drawn in another manner. Enemy's territory, whether European or colonial, would be declared in a perpetual state of siege or blockade; and every vessel, within a given distance of the hostile coast, would be considered as carrying undue relief. Neutral bottoms would make neutral cargoes on the high seas; and hostile territory would make hostile cargoes within cannon-shot of shore. This would raise the premium of insurance on neutral bottoms to an equivalent for the expence incurred by belligerents for convoy: and thus trade would, in

* Dei Doveri dei Principi neutrali, ch. 9, § 2.

† Del Commercio dei Popoli neutrali, § 5, p. 45.

‡ Azuni, Systeme universel de Principes du Droit maritime, vol. ii, pages 21, 31, 43, 53, 85, 95, 196, and 211.

the main, preserve its natural distribution. The carrying-trade along the hostile shore, which is now covered by the neutral flag, would become exposed to the rapacity of valour; and commercial prosperity, instead of groaning under the burdensome expence of maritime power, would owe to it locality and security.

ART. XXXVII. *Mysteries of Neutralization. By* MR. J. BROWN, *of Yarmouth.*

THIS book is as diverting as a *livre rouge*, or the crimes of the popes. It reveals all those dirty tricks in current use, by means of which, ships and cargoes are provided with such papers as prove them to be neutral property, at the very moment they are quitting a belligerent port, or receiving a hostile lading. At Embden there is a mart for the sale of neutralizing documents, and the address of a mercantile house is given, which supplies them at a known price. But it appears, that at Leer a rival fabrick of forgery has been opened, which furnishes affidavits and city seals, and notarial attestations several per cent. cheaper than the older offices at Embden. Burgher-briefs, averring a residence, attested by the minister of the parish, are among the papers most in demand. Such is the sale for these manuscripts, that a single trading magistrate is said to have gained in a year ten thousand pounds by supplying them. An obscure fisherman of East Friesland appears to be the proprietor of two hundred considerable ships, and to have a floating property of millions. Cargoes are neutralized from Livorno to Dunkirk at one per cent.; all the necessary correspondence and bills of lading, and bills of exchange, are fictitiously written for that price. The Dutch East-India Company have had recourse to simulated neutral papers, and have carried rich freights into blockaded ports. Fishing boats are covered in a similar manner.

What is to be done. Are missionaries to be sent into every seaport to preach against perjury and forgery? Are societies for the suppression of vice to be formed among the puritanic merchants, and is all dealings to be renounced with the buyers of false papers? Or is the practice of attacking private property at sea to be wholly abandoned in future by armed vessels? Surely this last plan would save most souls. Let fleets fight the armed vessels of the adversary; but let industry spread unmolested her sail, and carry her repairing aid to the seats of ruin and the home of war.

ART. XXXVIII. *An Examination of the British Doctrine which subjects to Capture a Neutal Trade not open in Time of Peace. The Second Edition. Containing a Letter from the Minister Plenipotentiary of the United States, to Lord Mulgrave, late Secretary of State for Foreign Affairs.* 8vo. pp. 216.

THERE is something cumbrous, German-like, in this pamphlet: it is not inviting, but it is weighty. It may be overloaded with authority and quotation; it may be crammed with subsidiary and digressive arguments; yet it includes more than a refutation of War in Disguise.

In the war which endured from 1756 to 1763, France relaxed her system of monopoly, and admitted neutral vessels into her colonial ports for the sake of bringing more cheaply the produce to Europe. The prize courts of Great Britain condemned such vessels as were captured in this employment, *although both ship and cargo were proved to be neutral property.* This innovation of international law is called, by British

jurists, "the rule of the war of 1756;" and, by this American writer, the British principle. It is painful to see an arbitrary piratical principle characterized as British.

In the old treaties, as with Spain in 1667, it was agreed, that the subjects of each shall trade freely in all countries at war with the other, in all merchandizes not contraband, with no other exception of places but those besieged or blockaded. So in a French treaty with Holland of the same year, in relation to trade between the subjects of the one with the enemies of the other, it is declared, that the trade shall extend without impediment to all articles not contraband, and to all places not besieged or blockaded. It must be admitted, therefore, that such a principle as the British acted upon in the plenitude of their power, from 1756 to 1763, was insolent and tyrannical.

After the peace of 1763, France reclosed her colonial ports, but opened them again a little time previously to the war resulting from the American disturbances. During this war, the British prize-courts never attempted to assert "the rule of the war of 1756." The neutral shipping of Holland and Denmark went to the French and Spanish colonies, and brought home unmolested to the mother-countries the produce of those colonies. This was a practical and formal abandonment of "the rule of the war of 1756." It was a public recantation of the previous injustice: nor was it not deliberately made: for already in 1758, the French protested at the court of Petersburg against the British principle, and the armed neutrality of the north grew years after out of that protest. This principle was expressly renounced again by Great Britain in the treaty with Russia, dated June, 1801; and it was so far renounced with respect to America specifically, that the Americans are entitled by treaty with us to be put on the footing of the most favoured nation.

These relinquishments of claim were not made with the dignity which a pure love of justice would have inspired. A vacillating policy distinguished the Pitt administration. In November, 1793, "the rule of the war of 1756" was revived in his majesty's instructions. Already in 1794 it was partially retracted, and confined to the direct trade between the French West-India islands and Europe. In 1798, it was further receded from, and neutrals were permitted to trade between this country and the colonies of our enemies, and also between their own country and such colonies. Thus the profits of rapacity were sacrificed along with the reputation for moderation.

During the peace of Amiens, the French did not shut their colonial ports to neutral vessels; so that all commerce between neutrals and the French colonies became an accustomed trade, to which "the rule of the war of 1756" was inapplicable. The instructions issued in 1803 accordingly allow a neutral vessel to pass unmolested, which shall be carrying on a trade directly between the colonies of enemies and the neutral country to which the vessel belongs, and *laden with the property of inhabitants of such neutral country*; provided that such neutral vessel shall not be supplying, nor shall have, on the voyage outward, supplied the enemy with any articles of contraband of war, and shall not be trading with any blockaded port. Here things might have rested in an equitable and legitimate state.

But in 1806, further instructions were issued, rescinding the previous recantations, and exacting that the trade with the settlements and islands belonging to the enemy in America and the West Indies shall be carried on through the medium of *British free ports* in the West Indies, and

not otherwise. In the wars of Louis XIV. we read of the Dutch supplying his armies with gunpowder to besiege their own towns; but we find no proclamation of the States General to permit such conduct to their citizens. But in these instructions of 1805, we literally see a nation opening its own free ports to the enemy's colonies, and exempting from seizure a carrying trade employed in patronizing their agriculture. Thus the voice of ages and the decencies of consistency were set at nought, to accommodate some mercantile smugglers with a job. After such a specimen of cosmopolitical legislation, well might the author of War in Disguise on the one hand expect to restore the turbulent rule of the war of 1756; well might the Americans on the other expect to attain the absolute inviolability of every neutral vessel.

We regret that the discussion should have been opened in circumstances so unfavourable for Great Britain, with the odium of her projecting to revive the abandoned system recommended in War in Disguise, with the disadvantage of a feeble, though arrogant manifesto in her behalf, and with an awkwardness of position which will render mere perseverance in her practice tantamount to dereliction of claim. We trust, however, that the new ministry have extricated themselves and their country from the dilemma with all the dignity which the case admits.

There is, perhaps, no plan of decision more impartial than an appeal to foreign lawyers, who wrote before the pending case was agitated. The Marten's and the Azuni's have been dragged into the controversy by others, their opinions are already known: but we have observed no mention of an excellent compendium of sea-law published at Hamburgh in 1802, by B. S. Nau, and entitled, "Maxims of International Maritime Right." The 198 and 199th sections treat of the point in dispute, and run thus:

"Grants of free trade to colonies during war are not rare. The cause lies in the danger of exporting the produce under a belligerent flag. The stoppage of colonial commerce during war may occasion damage to the mother-country. By allowing the trade to neutrals, nothing but freight is lost. There may even be a gain resulting from the more extensive market afforded to produce among neutrals. The profit of the one belligerent party is to the other in some sense a disadvantage. Hence the question arises, whether one belligerent has a right to limit the buying and sale of neutrals.

"As far as the commerce concerns the enemy, his antagonist may hinder it, may take away the hostile property, and block up the hostile port; but when the objects of commerce have changed hands, and are become the property of neutrals in a legitimate manner, the belligerent has no further right over them.

"After these preconceptions, the following remark still belongs to the main consideration. Neutrals may not conduct, *as substitutes*, the commerce of a belligerent, which they were not allowed to conduct during peace. They may not, 1. carry on the commerce of a belligerent from haven to haven, along his own coast; 2. they may not, as substitutes, conduct that commerce between the mother country and the colonies, which was denied to them during the previous peace.

"But neutrals may, either in the mother country or the colonies, buy and load on their own account all sorts of provisions or produce, and carry them on their

own account to all free havens and coasts.

"Great Britain long withstood this doctrine, under pretence that the one belligerent, as well as the neutral, profits by it; and is thus delivered from the pressure of war, because the colonial commerce is in fact thereby set free. For neutrals can easily entitle themselves to the produce they take on board, so that it cannot afterwards be shewn to be enemy's property. But in her last treaty with Russia, (article III.), Great Britain has at length relinquished even her opposition."

We have looked into other continental authorities: they naturally tend to favour neutral claims; and it must be allowed, that in general they support rather the American than the British principle. The ultimate decision ought clearly to be made, on the pure ground that the rule which is best for each nation should become the common law of all.

Perhaps the greatest service which could be done to the mercantile world would be so to organize the British prize courts as to lift them above ministerial or royal influence. There is an excellent note on this subject in the pamphlet before us:

"THE English courts of municipal law are much celebrated for the independent character of the judges, and the uniformity of their decisions. The same merit has been claimed for the prize courts. In answer to the objection made in a Prussian remonstrance against the condemnation of Prussian vessels during the war of 1739—viz. that the admiralty courts were *ex parte* tribunals, and their decisions not binding on other nations—the duke of Newcastle, in his letter inclosing the report of the four law officers, observes, 'that 'these courts, both *inferior* courts and 'courts of appeal, always decide ac-'cording to the universal law of nations 'only, except in those cases where par-'ticular treaties between the powers 'concerned have altered the disposi-'tions of the law of nations.' In the report itself it is declared, 'that this superior court [lords of appeal] judges by the same rule which governs the court of admiralty: viz. the law of nations, and the treaties subsisting with that neutral power whose subject is a party before them;' 'that in England the crown never interferes with the course of justice. No *order* or *intimation* is ever given to *any judge*;' that, 'had it been intended by agreement to introduce between Prussia and England a variation in any particular from the the law of nations, and consequently a new rule for the court of admiralty to decide by, it could only be done by a solemn *treaty in writing*, properly authorised and *authenticated*. The memory of it could not otherwise be preserved; the parties interested and the *courts of admiralty* could not *otherwise* take *notice of it*.' In the judgment pronounced by Sir William Scott, in the case of the Swedish convoy [2 Rob. 295], the independent and elevated attributes of his judicial station are painted with his usual eloquence. 'In forming that judgment,' says he, 'I trust that it has not escaped my anxious recollection for one moment what it is that the duty of my station calls for from me, namely, to consider myself as stationed here not to deliver *occasional* and *shifting* opinions, to serve present purposes of particular *national interest*, to administer with indifference that justice which the law of nations holds out without distinction to independent states, some happening to be neutral and some to be belligerent. The seat of judicial authority is indeed locally here in the belligerent country, according to the known law and practice of nations; but the law itself has no locality. It is the duty of the person who sits here, to determine this question exactly as he would determine the same question as if sitting at Stockholm; to assert no pretension on the part of Great Britain which he would not allow to Sweden in the same circumstances; and to impose no duties on Sweden, as a neutral country, which he would not admit to belong to Great Britain in the same character. If, therefore, I mistake the law in this matter, I mistake that which I consider, and which I mean

should be considered, as the *universal law* upon the question.'

"Does the judge either sustain these lofty pretensions, or justify the declaration of his government to Prussia, when, a few months after, in the case of the Immanuel [2 Rob. 169], he observes to the bar, 'that much argument has been employed on grounds of commercial analogy: this trade is allowed—that trade is not more injurious: Why not that to be considered as equally permitted? The obvious answer is, that the *true rule* to this court is the *text* of the instructions What is not found there permitted is understood to be prohibited, upon this general plain principle, that the colony trade is generally prohibited, and whatever is not especially relaxed continues in a state of interdiction.'

"He is not extricated from these inconsistencies by alledging that the instructions, the text of which was taken as his rule, was a relaxation of the law of nations, within the prerogative of the crown, and favourable to the interests of the neutral parties.—1. Because it was incumbent on him, if he meant to keep himself above all executive interference with the course of justice, to have reserved to him the right to test the instructions by the law of nations, instead of professing so ready and so unqualified a submission to the text of them. 2. Because, without examining the extent of the royal perogative, which depends on the local constitution and laws, it has been shown that, in some respects, the instructions have extended the belligerent claims against neutral commerce *beyond* the law of nations, as asserted on the part of Great Britain.

"How far the authority of the instructions has been pursued by the high court of admiralty, in opposition to precedents of the superior courts settling the law of nations, is a fit subject of inquiry, for which the adequate means are not possessed.

"The opinion has long and generally prevailed, that the admiralty courts in England were not those independent and impartial expositors of the law of nations which they have professed to be; but rather the political organs of the government, so constituted as to deliver its *occasional* and *shifting* views, with reference to the occasional and shifting interests of the nation, belligerent and commercial. And it is to be regretted that this opinion is but too much countenanced by the series of royal orders and judicial decisions which the last and present war have produced. It would be an unjustifiable sacrifice of truth to complaisance, not to say, on the present occasion, that with all the merits of the illustrious civilian who presides in the high court of admiralty, the Englishman at least is often discerned through the robes of the judge.

"This want of confidence in the impartiality of the admiralty courts is less surprising, when it is considered that the lords of appeal, who decide in the last resort, are frequently statesmen, not jurists; that they not only hold their seats in that court at the most absolute pleasure of the crown, but are members of the cabinet, and it may be presumed are, in that capacity, the original advisers and framers of the very instructions which, in their judicial capacity, they are to carry into effect.

"With respect to the inferior prize courts, orders directly addressed to them are neither unusual nor concealed. As an example, take the orders communicated to Mr. King by Lord Hawkesbury, above cited. Another example is furnished by the orders communicated to this government through Mr. Merry in 1804, as having been addressed to the vice-admiralty courts in the West Indies, as a rule on the subject of blockades."

We wish a general circulation to this treatise; but we conceive an abridgement of it more likely to obtain that honour: it is too much for a state-paper, and too little for a book.

ART. XXXIX. *Sir John Froissart's Chronicles of England, France, Spain, and the adjoining Countries. By* THOMAS JOHNES. Second Edition. 8vo. Longman and Co.

IN reviewing the first part of a former edition of this work, we stated our opinion of its merits. We praised Mr. Johnes for his accuracy,

for his unwearied industry in collating manuscripts, and we recommended him as an example worthy of imitation to those gentlemen of England who find time hang heavily on their hands. The translation is now completed. To the first volume is prefixed a life of the author, an essay on his works, a criticism on his history, and a dissertation on his poetry. From a lack of materials, the the life of Froissart is very defective. In some manuscripts he is mentioned as a knight, in most, as an ecclesiastic; and from a passage in his own works, we may suppose that he was at some time a merchant. It is not known who was his father; and it is disputed whether he died in the beginning or middle of the 15th century. The time of his birth is however mentioned in different parts of his chronicles and poems, and from this we may conclude that Bodin and La Popliniere were mistaken in supposing that he lived to the year 1420. He began his history when scarcely twenty, and it is probable that he continued it till within a short time of his death. The greater part of the life of Froissart was employed in travelling from court to court, with a view of collecting materials for his chronicles. He was patronized by princes of opposite interests, and was personally acquainted with the chief actors in the scenes he describes. The mode he adopted to obtain information was the best that can be conceived. He procured admission to the society of those who had borne a part in all the principal events of their day, lived on terms of familiarity with them; and, as he was equally well received by both parties, he had an opportunity of comparing the opposite accounts. Philippa, queen of Edward III. was one of his earliest and best friends; he resided long at her court, and travelled over the greater part of Europe at her expence. Froissart appears from his works to have been a lover of pleasure, attached to women, wine, dress, and good living. He seems to have possessed the happy talent of making himself agreeable wherever he went, and never quitted the court of a prince without an invitation to return. Though an ecclesiastic, he was not secure from the attacks of the fair sex. From his poems, we find, that he was at different periods of his life attached to several beauties; and in the early part of his career he professes to have quitted France on account of a hopeless passion for one of superior rank. Froissart was made canon of the collegiate church of Chimay by the Count de Blois; he could, however, have devoted but little time to the concerns of his chapter, engaged as he was, during the whole of his life, in wandering over Europe. The following Honorarium, extracted from the archives of the chapter of St. Monegunda, renders it probable that at Chimay the historian ended his days. It is neatly pointed; and the praise, though strongly expressed, is appropriate:

Gallorum sublimis honos & fama tuorum,
Hic, Froissarde, jaces, si modo forte jaces.
Historiæ vivus studuisti reddere vitam,
Defuncto vitam reddet at illa tibi.

Mr. Johnes has given us some specimens of the poetry of Froissart, with versions by Mr. Boyd, the translator of Dante. It is to be wished that all that remains were published in a separate volume, not, indeed, for its excellence as poetry, but for the sake of the costume. Every vestige of the literature of the 14th century must be valuable: though bad in itself, it serves to illustrate the taste of the age. Five hundred years hence, the worst novel that ever issued from the Minerva press will be considered a treasure by the antiquaries of the day. One

specimen we shall extract:

" VIRELAI.

" On dit que j'ay bien maniere
D'estre orguillousete,
Bien affiert à estre fiere
Jeune pucelette.

" Hier matin me levay
Droit à la journeé
En un jardinet entray
Dessus la rouseé.

" Je cuiday estre premiere
An clos sur l'herbette;
Mais mon doux amy y ere
Cueillant la flourette.
On dit que, &c. &c.

" Un chappelet ly donnay
Fait à la vespreé:
Il le prist, bon gré l'en say,
Puis m'a appellée:

" Veuillez ouir ma priere
Très-belle et doucette;
Un petit plus qui n'affiere
Vous en estes durette.
On dit que, &c. &c.

IMITATED.

" For my lofty looks I'm the talk of the town,
My pride in my carriage they say they can see;
But a bridled up head, and a quality frown,
Is very becoming a maid like me.

" On yesterday morning I left my repose,
As gay as a lark at the dawn of the day,
And went to the bower of the blooming rose,
Where it flourishes fair in my garden gay.

" O little I thought a companion to find,
Under the bower, or over the lee;
But there was my love so gentle and kind,
And he was preparing a wreath for me.

" I gave to my love a chaplet I wove,
On the evening before by the light of the moon;
Which with joy he receiv'd, but he scarcely believ'd
That I had the goodness to grant him the boon.

" 'Twixt joy and despair he put up a prayer,
And ask'd for my grace with a pitiful plea;
Put an end to my pain, and your cruel disdain,
For 'tis hard to be borne by a lover like me.'"

We do not think the imitation fortunate. In his criticism on the history of Froissart, Mr. Johnes has successfully vindicated his author from the charge of partiality. Throughout the whole of the work there is an evident disposition to give praise to valour on whatever side it was employed. The historian mourns over the death of each valiant knight, exults in the success of every hardy enterprize, and seems always carried away by his chivalrous feelings, independent of all party considerations.

Froissart has been accused of making Edward, and his son the Black Prince, the heroes of his history. But were they not the heroes of the age in which they lived? Could an impartial historian do otherwise than make them the leading characters of their day? The Black Prince realized the most extravagant ideas of knightly perfection. Courteous, unassuming, generous, and brave, no dangers could daunt, no victories elate him. He was, indeed, the " chevalier sans peur & sans reproche."

The language of Froissart resembles that of the early romance writers; nor is the style unsuited to the subject. The adventures he had to record were often such as Sir Tristrem or Sir Lancelot might have delighted to achieve. To prove this, we might adduce innumerable examples. A Scotch knight in the English army passing by a French town, advanced alone to the barriers, leaped them, and remained on the inside for an hour fighting with the garrison. His squire then told him it was time to rejoin his army; when, beating down all who opposed, he returned the same way he came, and rode off in triumph. Similar adventures continually occur in the course of the history. A bishop and several knights in the English army made a vow to wear a black patch over one eye till they had performed some notable

feat in arms. A young knight of the English party swore that he would advance to the barriers of Paris, and strike them with his lance. Nor did he break his oath. Incidents like these give us a far better idea of the then state of society than long dissertations upon the spirit of chivalry, or even than the narration of events in their consequences more important. We may be told, that the English conquered at Cressy and Poictiers, but unless we enter more into the detail, we shall associate the same feelings with the battles of Blenheim and Ramillies, although the Duke of Marlborough and Prince Eugene differed more from King Edward and the Black Prince than these latter from the ancient Romans. By modern historians, all distinguishing traits of manners have been disregarded, and the mistakes to which this circumstance has given rise are incalculable. To the same motives equal force has been ascribed among men altogether dissimilar. Ambition, we know, will give rise to wars in all stages of civilization, but the objects of ambition are continually varying. During the eleventh and twelfth centuries, the recovery of the holy land was the object of general ambition, and the blood and treasure of Europeans was profusedly shed for the recovery of the wood of which the true cross had been formed. In the present day, how unlikely is such a cause to produce similar effects! If we would justly appreciate the force of those motives which have actuated men in different ages, we must make ourselves acquainted with their private lives; we must know, what were their usual occupations and amusements, and treasure up every little anecdote. With this view, we should read contemporary historians; and, where they exist, the poets and dramatists of the age should be consulted. The great merit of Froissart is, that he painted from the life: he described men as he saw them, not only in their public, but in their private capacities. He admits you behind the scenes, while modern historians have contented themselves with shewing you their heroes dressed up on the public stage, and decked out in their state trappings. We rejoice at the favourable reception which this work has received; but we cannot avoid thinking, that the merit of Froissart has been overrated. That peculiar species of interest which has rendered his history so deservedly popular is common to most of the chroniclers of the dark ages. Joinville and Jeffrey Vilhardain are calculated to delight in a still higher degree. They themselves bore no small share in the events they record, and those events are more important than the wars between England and France. The siege of Calais was certainly an event inferior in its effects to the conquest of Constantinople by the Franks; and the crusades must have influenced the fate of Europe more than the petty contests between the rival Dukes of Brittany.

Froissart seems to have usurped all that praise which is due to him only in common with many others, and we wish to direct the attention of the public to works of equal, if not greater merit. A literal translation of Joinville would doubtless be read with avidity by all the admirers of Mr. Johnes's Froissart. History, when studied in this way, will acquire additional charms: it will possess more than the interest of romance, inasmuch as truth will always be more exciting than fiction; the subjects offered to the poet will be inexhaustible, partial abbreviations will be exploded, and facts will be no longer distorted in order to favour a particular set of opinions. Of the general execution of this work we have spoken in

former review, nor do we see reason to alter our statement. Many parts of Mr. Johnes's version, we must confess, appear tame when compared with the same passages in Lord Berner's translation. For example, we may take the following narrative of the death of Sir John Chandos:

"WHEN Sir John Chandos, with displayed banner, was come up to the French, whom he thought very lightly of, he began from horseback to rail at them, saying; 'Do you hear, Frenchmen: you are mischievous men at arms: you make incursions night and day at your pleasure: you take towns and castles in Poitou of which I am Sénéschal. You ransom poor people without my leave, as if the country were your own; but, by God, it is not. Sir Louis, Sir Louis, you and Carnet are too much the masters. It is upwards of a year and a half that I have been endeavouring to meet you. Now, thanks to God, I do so, and will tell you my mind. We will now try which of us is the strongest in this country. It has been often told me, that you were desirous of seeing me: you have now that pleasure. I am John Chandos: look at me well; and, if God please, we will now put to the proof your great deeds of arms which are so renowned.'

"With such words as these did Sir John Chandos greet them: he would not have wished to have been any where else, so eager was he to fight with them.

"Sir Louis and Carnet kept themselves, in a close body, as if they were willing to engage. Lord Thomas Percy and the English on the other side of the bridge knew nothing of what had passed, for the bridge was very high in the middle which prevented them from seeing over it.

"During this scoffing of Sir John Chandos, a Breton drew his sword, and could not resist from beginning the battle: he struck the English squire, named Simkin Dodenhale, and beat him so much about the breast with his sword that he knocked him off his horse on the ground. Sir John Chandos, who heard the noise behind him, turned round, and saw his squire on the ground and persons beating him. This enraged him more than before: he said to his men, 'Sirs, what are you about? how suffer you this man to be slain? Dismount, dismount:' and at the instant he was on foot, as were all his company. Simkin was rescued and the battle began.

"Sir John Chandos, who was a strong and bold knight, and cool in all his undertakings, had his banner advanced before him, surrounded by his men, with the scutcheon above his arms, he himself was dressed in a large robe which fell to the ground, blazoned with his arms on white sarcenet, argent a pile gules; one on his breast, and the other on his back; so that he appeared resolved on some adventurous undertaking; and in this state, with sword in hand, he advanced on foot towards the enemy.

"This morning there had been a hoar frost, which had made the ground slippery; so that as he marched he entangled his legs with his robe, which was of the longest, and made a stumble: during which time a squire, called James de St. Martin, (a strong expert man), made a thrust at him with his lance, which hit him in the face, below the eye, between the nose and the forehead. Sir John Chandos did not see the aim of the stroke, for he had lost the eye on that side five years ago, on the heaths of Bourdeaux, at the chace of a stag; what added to this misfortune, Sir John had not put down his vizor, so that stumbling he bore upon the lance, and helped it to enter into him. The lance, which had been struck from a strong arm, hit him so severely that it entered as far as the brain, and then the squire drew it back to him again.

"The great pain was too much for Sir John, so he fell to the ground, and turned twice over in great agony, like one who had received his death wound. Indeed, since the blow he never uttered a word. His people, on seeing this mishap, were like madmen. His uncle, Sir Edward Clifford, hastily advanced, and, striding over the body, (for the French were endeavouring to get possession of it), defended it most valiantly, and gave such well-directed blows with his sword that none dared to approach him. Two other knights, namely Sir John Chambo

and Sir Bertrand de Cassilies*, were like men distracted at seeing their master lie thus on the ground.

"The Bretons, who were more numerous than the English, were much rejoiced when they saw their chief thus prostrate, and greatly hoped he was mortally wounded. They therefore advanced, crying out, 'By God, my lords of England, you will all stay with us, for you cannot now escape.'

"The English performed wonderful feats of arms, as well as to extricate themselves from the danger they were in as to revenge their commander, Sir John Chandos, whom they saw in so piteous a state. A squire attached to Sir John marked out this James de St. Martin, who had given the blow: he fell upon him in such a rage, and struck him with his lance as he was flying, that he ran him through both his thighs, and then withdrew his lance: however, in spite of this, James de St. Martin continued the fight.

"Now if lord Thomas Percy, who had first arrived at the bridge, had imagined any thing of what was going forwards, Sir John Chandos's men would have been considerably reinforced; but it was otherwise decreed; for, not hearing any thing of the Bretons since he had seen them advancing in a large body towards the bridge, he thought they might have retreated; so that Lord Thomas and his men continued their march, keeping the road to Poitiers, ignorant of what was passing.

"Though the English fought so bravely at the bridge of Lussac, in the end they could not withstand the force of the Bretons and French, but were defeated, and the greater part made prisoners. Sir Edward Clifford stood firm, and would not quit the body of his nephew.

"If the French had had their horses, they would have gone off with honour, and have carried with them good prisoners; but as I have before said, their servants had gone away with them. Those of the English also had retreated, and quitted the scene of battle. They remained therefore in bad plight, which sorely vexed them, and said among themselves, 'This is a bad piece of business: the field is our own, and yet we cannot return through the fault of our servants. It is not proper for us who are armed and fatigued to march through this country on foot, which is quite against us; and we are upwards of six leagues from the nearest of any of our fortresses. We have, besides, our wounded and slain, whom we cannot leave behind.'

"As they were in this situation, not knowing what to do, and had sent off two or three of the Bretons disarmed, to hunt after and endeavour to find their servants, they perceived advancing towards them, Sir Guiscard d'Angle, Sir Louis de Harcourt, the Lords de Partenay, de Tannaybouton, d'Argenton, de Pinane, Sir James de Surgeres, and several others. They were full two hundred lances, and were seeking for the French; for they had received information that they were out on an excursion, and were then following the traces of their horses. They came forwards, therefore, with displayed banners fluttering in the wind, and marching in a disorderly manner.

"The moment the Bretons and French saw them, they knew them for their enemies the barons and knights of Poitou. They therefore said to the English: 'You see that body of men coming to your assistance: we know we cannot withstand them: therefore,' calling each by his name, 'you are our prisoners; but we give you your liberty, on condition that you take care to keep us company; and we surrender ourselves to you, for we have it more at heart to give ourselves up to you than to those who are coming.' They answered, 'God's will be done.' The English thus obtained their liberty.

"The Poitevins soon arrived, with their lances in their rests, shouting their war-cries; but the Bretons and French, retreating on one side, said, 'Hola! stop, my lords: we are prisoners already.' The English testified to the truth of this by adding, 'It is so: they belong to us.' Carnet was prisoner to Sir Bertrand de Cassilies and Sir Louis de St. Julien to Sir John Chambo: there was not one who had not his master.

"These barons and knights of Poitou were struck with grief when they saw their sénéschal, Sir John Chandos, lying in so doleful a way, and not able to

* Sir John Chambo,—Sir John Cassilies. Q. Barnes calls the last Case.

speak. They began grievously to lament his loss, saying; 'Flower of knighthood! oh, Sir John Chandos! cursed be the forging of that lance which wounded thee, and which has thus endangered thy life.' Those who were around the body most tenderly bewailed him, which he heard, and answered with groans, but could not articulate a word. They wrung their hands, and tore their hair, uttering cries and complaints, more especially those who belonged to his household.

"Sir John Chandos was disarmed very gently by his own servants, laid upon shields and targets, and carried at a foot's pace to Mortemer, the nearest fort to the place where they were. The other barons and knights returned to Poitiers, carrying with them their prisoners. I heard that James Martin, he who had wounded Sir John Chandos, suffered so much from his wounds that he died at Poitiers.

"That gallant knight only survived one day and night. God have mercy on his soul! for never since a hundred years did there exist among the English one more courteous, nor fuller of every virtue and good quality than him."

The following extract from Lord Berners will enable our readers to judge for themselves:

"And whan Sir Johan Chandos was come nere to them, he sayde, hark ye, Frenchmen, ye are but yvell men of warre: ye ride at youre pleasure & ease day & night; ye take & wyn townes & forteresses in Poyctou whereof I am seneschall. Ye raunsome poore folke without my leave; ye ryde all about clene armed: it shulde seem the countrie is all yours. But I ensure you it is nat so. Ye Sir Loyes and Carlonet, ye ar to great maisters. It is more than a yere & a halfe that I have sette all myne entent to fynde or encountre with you; & nowe I thanke God I se you & speke to you; nowe shall it be sene who is stronger, other you or I. It hath ben shewed me often tymes, that ye have greatly desyred to fynde me; nowe ye maye se me here. I am Johan Chandos advyse me well. Your great feates of armes wherwith ye be renowmed by Goddes leave nowe we shall prove it. Whyle suche langage was spoken, Sir Johan Chandos company drewe toguyder; & Sir Loyes and Carlonet kept themselfe close togyder, makynge semblant to be glad to be fought withall. And of all this mater Sir Thomas Percy, who was on the other syde of the bridge, knew nothynge; for the bridge was highe in the myddes so that none coude se over. Whyle Sir Johan Chandos reasoned thus with the Frenchmen, there was a Breton toke his glayve, & could forbere no lenger, but came to an Englysh squyer, called Sunekyn Dodall, & strake him on the brest that he cast him downe fro his horse. Sir Johan Chandos, whan he herde the noyse besyde him, he tourned that way, & sawe his squyer lye on the erthe & the Frenchmen layenge on him. Than was he more chafed than he was before, & sayd to his company, Sirs, howe suffre you this squyre thus to be slayne: a fote, a fote. And so he lepte a fote & all his company, & so Sunekyn was rescued & the batayle begone.

"Sir Johan Chandos, who was right hardy & a coragyous knight, with his baner before him & his company about him, with his cote of armes on him great & large, beten with his armes of whyte sarcenet with two pylles goules one before & another behynde, so that he semed to be a suffioyente knyght to do a great feate of armes; & as one of the formast with his glayve in his hande marched to his enemyes. The same mornyng there had fallen a great dewe, so that the grounde was somewhat moyste, & so in his goynge forwarde he slode and fell downe at the joyninge with his enemyes; & as he was arysing there light a stroke on him, given by a squyre called Jakes of Sayncte Mar-

tyn with his glayve; the which stroke entred into the fleshe under his eye, bytwene the nose & the forheed. Sir Johan Chandos sawe nat the stroke commynge on that syde, for he was blynde on the one eye. He lost the sight thereof a fyve yere before as he hunted after an harte in the landes of Burdeaux. And also he had on no vyser. The stroke was rude & entred into his brayne, the which stroke greved him so sore that he overthrue to the erthe, & tourned for payne two tymes up so downe, as he that was wounded to the dethe: for after the stroke he never spake word. And whan his men sawe that mysfortune, they were right dolorouse. Than his uncle Edwarde Clyfforde stepte a bestrode him, for the Frenchmen woulde fayne have had him; & defended him so valyantly, & gave rounde about him such strokes that none durst aproche nere to him. Also Sir Johan Chambo & Sir Bertram of Case semed lyke men out of their minds, whan they saw their mayster lye on the erthe. The Bretons & Frenchmen were gretly comforted whan they sawe the capitayne of their enemys on the erthe, thynkynge verily that he had his dethe's wounde. Than they avaunced themselfe and sayde. Ye Englysh men yeelde you, for ye are all ours; ye can nat scape us. There the Englysh men dyd marveyls in armes, as well to defende themselfe as to reveng their mayster Sir Johan Chandos, whom they saw lye in a harde case: & a squyer of Sir Johan Chandos spyed Jaques of Saynte Martyn who had given his mayster his mortall stroke, & ran to hym fyersly, & stroke hym with such vyolence that his glayve pearsed through bothe his thyes; howebeit for all that stroke he left nat styll to fyght. If Sir Thomas Percy & his company had knowen of this adventure, who were on the other syde of the brige, they shulde well have socoured him: but by-cause they knewe nothynge ther-of, nor herde no more of the Frenchmen, wenyng them to have ben gone backe—therfore he & his company departed, & toke the waye to Poycters, as they that knewe nothynge of that busynesse. Thus the Englyshmen fought styll before the brige of Lusal, and there was done many a feat of armes: brevely the Englyshmen coude endure no lenger agaynst the Frenchmen, so that the moost parte of them were disconfyted and taken; but alwayes Edwarde Clifforde wold nat departe fro his nephue there as he laye. So thus yf the Frenchmen hadde bene so happy as to have had their horses there redy as they had nat, for their pages were ronne awaye fro them before, or els they might have departed with moche honour & profite with many a goode prisoner; & for lacke of them they loste all. Wherfore they were sore displeased, & sayde amonge themself, is this an yvell order, for the journeye is ours, and yee throughe faute of our page we can nat departe, seynge we be hevy armed & sore travéyled, so that we can nat go a fote throughe this countre, the whiche is full of our enemyes, & contrary to us. And we are a sixe leages fro the next forteresse that we have, and also dyvers of our company be sore hurt, and we maye nat leave theym behynde us. Thus as they were in this case, and wyst nat what to do, and had sent two Bretons unarmed into the feldes to se yf they might fynde any of their pages with their horses, there came on them Sir Guyssharde Danglé, Sir Loyes Harcourte, the Lorde Parteney, the Lorde Tanyboton, the Lorde Dargenton, the Lorde of Pynan, Sir Jaques of Surgyers, & dyvers other Englyshmen, to the nombre of two hundrid speares, who rode about to seke for the Frenchmen,

for it was shewed them howe they were abrode. And so they fell in the trake of the horses, and came in great haste with baners & penons wavynge in the wynde. And as sone as the Bretons & Frenchmen sawe them comynge, they knew well they were their enemyes. Than they sayde to the Englysshmen whom they had taken as prisoners before, Sirs, beholde yonder cometh a bande of your company to socour you, & we perceyve well that we can nat endure against them, & ye be our prisoners, we will quyte you, so that ye will kepe us, and wyll become your prisoners, for we have rather yelde us to you than to them that cometh yonder; & they aunswered as ye wyll, so we are content. Thus the Englysshmen were losed out of their prisons. Than the Poictevins, Gascoyns, & Englysshmen, come on them, their speares in their restes, cryeng their cryes. Then the Frenchmen & Bretons drewe a syde, & sayd to them, Sirs, do us no hurt, we be prisoners all redy. The Englysshmen affirmed the same, & sayd, they be our prisoners. Carlonet was prisoner with Sir Bertram of Case, & Sir Loyes of Saynt Julyan, with Sir Johan Chambo; so there was none but that he had a mayster. The barons & knyghtes of Poictou were sore disconforted when they sawe their seneschall Sir Johan Chandos lye on the yerthe & coude nat speke: than they lamentably complayned, & sayd, A Sir Johan Chandos, the floure of all chivalry, unhappely was that glayve forged that thus hath wounded you, & brought you in parell of death. They wepte pyteously that were about hym, & he herde & understode them well, but he coulde speake no worde. They wronge their handes & teare their heares, & many a pytefull complaynt, & specially suche as were of his owne house. Than his servauntes unarmed hym, & layde hym on pavesses, & so bare him softely to Mortymer, the next forteresse to them. And the other barons & knyghtes returned to Poycters, & ledde with them their prisoners. And as I understode, the same Jaques Martyn, that thus hurte Sir Johan Chandos, was so lytel taken hede to his hurtes that he dyed at Poycters. And this noble knyght, Sir Johan Chandos, lyved nat after his hurte past a day & a nyght, but so dyed: God have mercy on his soule, for in a hundred yere after there was nat a more curtesse, nor more fuller of noble vertues and good condycions amonge the Englysshmen than he was."

The character here given of Sir John Chandos calls to mind the well-known eulogium on Sir Lancelot, in the Morte Arthur: "And now I dare say that Sir Lancelot, there thou liest, that were never matched of none earthly knight's hands, & thou wert the curtiest knight that ever bare shield, & thou wert the truest friend to thy lover that ever bestrod horse, & thou wert the truest lover of a sinful man that ever loved woman; & thou wert the kindest man that ever struck stroke with sword, & thou wert the goodliest person that ever came among press of knights; & thou wert the meekest man & the gentlest that ever eate in hall among ladies; & thou wert the sternest knight to thy mortal foe that ever put spear into the rest." Subjoined to a scarce book entitled, "The True Use of Armorie," published in 1592, is a poem on the death of Sir John Chandos: one stanza we shall extract.

"Brave England never had a braver knight,
Puissant France hath felt no fiercer foe;
Fairer conditioned never living wight;
More courtesies no earthly man did know;
More finer wit, more judgments none did show

In his attempts: more honours none had gain'd
By high exploits than those he had attain'd."

We must now take our leave of Mr. Johnes; and we trust that that gentleman, having now completed a work which does honour to himself and the country, will employ his after leisure in translating some other historian of the middle ages.

ART. XL. *The Speeches of the Right Honorable William Pitt, in the House of Commons*, 4 vol. 8vo.

THE number of living persons benefited by the patronage of Mr. Pitt is very considerable; and the voice of gratitude is not, as the poet says, still and small; but iterative and sonorous. Many years must elapse before general opinion will acknowledge its acquiescence in the verdict of impartial criticism. The first effect of a withdrawment from this terrene atmosphere is an attempt at apotheosis, not a citation before the equitable tribunal of Rhadamanthus. Mr. Pitt's character as a minister was examined by us at length during his life-time, (vol. II. p. 231.) with a sincerity, which was then arraigned as factious and impertinent, but which may yet be thought worthy of historiographic sanction. His merit as an orator remains to be considered. One of the early speeches which most contributed to Mr. Pitt's popularity, was that on Parliamentary Reform, made on the 7th May 1782, and is here thus reported.

"MR. PITT rose, and prefaced his intended motion with an apology for undertaking a task so extensive, and which required abilities and experience so much greater than his; but having said this, he would trust to the indulgence of the house, and believe that the importance of the subject, to which he meant to call their attention, would induce them to treat it with the utmost seriousness and respect. The representation of the commons in parliament was a matter so truly interesting, that it had at all times excited the regard of men the most enlightened; and the defects which they had found in that representation had given them reason to apprehend the most alarming consequences to the constitution. It would be needless for him in the present moment, to recall to the memory of the house the many occasions, upon which he and others, in an anxious struggle with a minister, who laboured to exert the corrupt influence of the crown in support of an adequate representation of the people, maintained the necessity that there was for a calm revision of the principles of the constitution, and a moderate reform of such defects as had imperceptibly and gradually stole in to deface, and which threatened at last totally to destroy, the most beautiful fabric of government in the world. Upon these occasions, they were unsuccessful in their efforts, on account of that corrupt influence of which he had spoken; but at last, he thanked God, the voice of the people had happily prevailed, and we were now blessed with a ministry, whose wishes went along with those of the people, for a moderate reform of the errors which had intruded themselves into the constitution; and he was happy to see that there was a spirit of unanimity prevalent in every part of the kingdom, and also in every part of that house, which made the present day the fittest for undertaking this great task. The ministers had declared their virtuous resolution of supporting the king's government by means more honourable, as well as more permanent, than corruption; and the nation had confidence in the declarations of men who had so invariably proved themselves the friends of freedom, and the animated supporters of an equal and fair system of representation. That the frame of our constitution had undergone material alterations, by which the commons' house of parliament had received an improper and dangerous bias, and by which, indeed, it had fallen so greatly from that direction and effect which it was intended, and ought, to have in the constitution, he believed it would be idle for him to attempt to prove. It was a fact so plain and palpable, that every man's reason, if not his

experience, must point it out to him. He had only to examine the quality and nature of that branch of the constitution as originally established, and compare it with its present state and condition. That beautiful frame of government, which had made us the envy and admiration of mankind, in which the people were entitled to hold so distinguished a share, was so far dwindled and departed from its original purity, as that the representatives ceased, in a great degree, to be connected with the people. It was the essence of the constitution, that the people had a share in the government by the means of representation; and its excellence and permanency was calculated to consist in this representation, having been designed to be equal, easy, practicable, and complete. When it ceased to be so; when the representative ceased to have connexion with the constituent, and was either dependant on the crown, or the aristocracy, there was a defect in the frame of representation, and it was not innovation, but recovery of constitution, to repair it.

"He would not, in the present instance, call to their view, or endeavour to discuss this question, whether this species of reform, or that; whether this suggestion, or that, was the best; and which would most completely tally and square with the original frame of the constitution;—it was simply his purpose to move for the institution of an inquiry, composed of such men as the house should, in their wisdom, select as the most proper and the best qualified for investigating this subject, and making a report to the house of the best means of carrying into execution a moderate and substantial reform of the representation of the people. Though he would not press upon their consideration any proposition whatever, he should still think it his duty to state some facts and circumstances, which, in his idea, made this object of reform essentially requisite. He believed, however, that even this was unnecessary, for there was not a gentleman in the house who would not acknowledge, with him, that the representation as it now stood, was incomplete. It was perfectly understood, that there were some boroughs absolutely governed by the treasury, and others totally possessed by them. It required no experience to say that such boroughs had no one quality of representation in them; they had no share nor substance in the general interests of the country; and they had in fact no stake for which to appoint their guardians in the popular assembly. The influence of the treasury in some boroughs was contested, not by the electors of these boroughs, but by some one or other powerful man, who assumed, or pretended to an hereditary property of what ought only to be the rights and privileges of the electors. The interests of the treasury were considered as well as the interests of the great man, the lord or the commoner who had connection with the borough; but the interests of the people, the rights of the electors, were the only things that never were attended to, nor taken into the account. Would any man say that, in this case, there was the most distant idea or principle of representation? There were other boroughs who had now in fact no actual existence, but in the return of members to the house. They had no existence in property, in population, in trade, in weight. There were hardly any men in the borough who had a right to vote; and they were the slaves and subjects of a person who claimed the property of the borough, and who in fact made the return. This also was no representation, nor any thing like it. Another set of boroughs and towns, in the lofty possession of English freedom, claimed to themselves the right of bringing their votes to market. They had no other market, no other property and no other stake in the country, than the property and price which they procured for their votes. Such boroughs were the most dangerous of all others. So far from consulting the interests of their country in the choice which they made, they held out their borough to the best purchaser, and, in fact, they belonged more to the Nabob of Arcot than they did to the people of Great-Britain. They were cities and boroughs more within the jurisdiction of the Carnatic than the limits of the empire of Great-Britain; and it was a fact pretty well known, and generally understood, that the Nabob of Arcot had no less than seven or eight members in that house. Such boroughs, then, were sources of corruption; they gave rise to an inundation of corrupt wealth, and corrupt members, who had no regard nor connection, either for or with the people of this kingdom. It had always been considered, in all nations, as the greatest source of danger to a kingdom, when a foreign influence was suffered to creep into the national

councils. The fact was clear, that the influence of the nabobs of India was great: why then might not their imaginations point out to them another most probable circumstance that might occur, the danger of which would be evident, as soon as mentioned—Might not a foreign state in enmity with this country, by means of these boroughs, procure a party of men to act for them under the mask and character of members of that house? Such a cabal was more to dreaded than any other; and this, among other domestic evils, was to be apprehended from the present incomplete and improper frame of representation. How many other circumstances were there, under which the various description of boroughs in this kingdom were influenced, and seduced from their real and direct duty?

"Having mentioned these facts, by which experience came in aid of reason, to convince him of the inadequacy of representation, he conceived it would be perfectly needless for him to enter into any argument to prove the necessity that there was for a reform in this particular. He was convinced that every gentleman would acknowledge the truth of the fact, however they might differ about the means of accomplishing it; or about the delicacy with which they ought to meddle in any shape with the constitution. He begged leave to say, that there was not a man in that house who had more reverence for the constitution, and more respect, even for its vestiges, than himself.—But he was afraid that the reverence and the enthusiasm which Englishmen entertained for the constitution, would, if not suddenly prevented, be the means of destroying it; for such was their enthusiasm, that they would not even remove its defects, for fear of touching its beauty. He admired the one so much, so great was his reverence for the beauties of that constitution, that he wished to remove those defects, as he clearly perceived that they were defects which altered the radical principles of the constitution, and it would not be an innovation, as he had said, but recovery of constitution, to remove them: gentlemen were ready to acknowledge the truth of this, but they stopped, from the difficulty of accomplishing the necessary reform. Many propositions had been made from different quarters, towards this great national object. In particular it had been said, that the purity and independence of parliament would be the most easily accomplished, and the most effectually, by annihilating the corrupt influence of the crown. This he was ready to acknowledge as a great and powerful means of restoring independance and respect to parliament, and he was happy to see, that under the present ministry the corrupt influence of the crown would not be exerted. It might therefore with truth be said, that now the injurious, corrupt, and baneful influence of the crown was no more. Its effect would not be felt during the ministry of a set of men who were the friends of constitutional freedom. But it was the duty of parliament to provide for the future, and to take care that in no time this secret and dark system should be revived, to contaminate the fair and honourable fabric of our government. This influence was of the most pernicious kind; and at all times had been pointed to as the fertile source of all our miseries. It had been substituted in the room of wisdom, of activity, of exertion, and of success. It was but too naturally connected with the extensive limits of our empire, and with the broad and great scale upon which its operations were conducted. It had been truly said of this corrupt influence, 'That it had grown with our growth, and strengthened with our strength.' Unhappily, however, for this country, it had not decayed with our decay, nor diminished with our decrease. It bore no sympathy nor connection with our falling state; but, notwithstanding the mad impolicy of a ministry who had contracted the limits of the empire, this corrupt influence was still found to exist in all its strength, and had supported that ministry for a length of years, against all the consequences of a mischievous system, and a desolated empire. He thanked Heaven that we had now an administration who placed their dependance on a more honourable basis, and who conceived nothing to be more necessary or essential to the permanent interests of their country, than the total overthrow and extinction of this influence.

"It had been thought by some, that the best means of effecting a more near relation between the representatives and the people, was to take from the decayed and corrupt boroughs a part of their members, and add them to those places which had more interest and stake in the country

Another mode of making the connection between the representative and constitution more lively and intimate, was to bring the former more frequently before the electors, by shortening the duration of parliament. But all these propositions he would beg leave, for the present, to omit entirely, and to deliver the matter to the committee to be chosen, free from all suggestions whatever, that they might exercise their own judgment, and collect, from the lights which they would receive, full and complete information on the subject. He would therefore content himself with saying, that having mentioned the matter in which he would take the liberty of proposing to institute this inquiry, he hoped that he should be forgiven for undertaking this important business. The matter of complaint was clear to him; and he was strengthened in his opinion from the advice of some of the first and greatest characters in the kingdom. The assistance which he had received, he acknowledged with gratitude, as it fortified his mind in regard to the opinions which he had formed on the subject. It was also the opinion of many respectable characters, now no more, and particularly of one,* of whom every member in the house could speak with more freedom than himself. That person was not apt to indulge vague and chimerical speculations, inconsistent with practice and expediency. He personally knew that it was the opinion of this person, that without recurring to first principles in this respect, and establishing a more solid and equal representation of the people, by which the proper constitutional connection should be revived, this nation, with the best capacities for grandeur and happiness of any on the face of the earth, must be confounded with the mass of those whose liberties were lost in the corruption of the people. With regard to the time at which he had brought it on, he was convinced that it was the most proper and reasonable moment that could be imagined. If it had been brought forward during an eager opposition to the measures of government, it might have been considered as the object of spight or peevishness; and if, under such circumstances, they had prevailed, it would have been said to be carried by assault. But now there was no division of sentiment. His Majesty's ministers respected the voice of the people, and were anxiously bent on the reformation of parliament. If there was any division of opinion at all, it was about the means of accomplishing the object. He concluded with moving, 'That a committee be appointed to enquire into the state of the representation in parliament, and to report to the house their observations thereon.'

"The motion was rejected; the house dividing on the question, as moved by Sir Horace Mann, 'That the other order of the day be now read.'

Ayes - - - - - - - - - 161
Noes - - - - - - - - - 141"

What is there in this speech to have founded so dazzling a reputation upon? The faculties of the human mind are divided by metaphysicians into memory, fancy, reason. Intellectual greatness must consist in having cultivated to a high degree of excellence, one or all of these three faculties. In which lies the strength of Mr. Pitt? Is here any command of historic fact, or display of legal erudition; is here a striking selection of actual grievances, or a neat record of mischiefs successively experienced? It is not then for the matter which *memory* furnishes to the orator, that this speech can be admired. Has it that poetic colouring, which confers on abstraction the impressiveness of reality, and gives to airy nothing a local habitation; does the speaker hold, like Burke, a magic lantern, which, by flinging in varied profusion its picturesque imagery over the blank walls of dry speculation, could detain attention, secure recollection, and irritate passion? Again, no; the ornaments of *fancy* are in it rare to poverty. It is then for the exhibition of the *reasoning* faculty, the highest gift of nature to man, that this orator must have been remarkable. What is the character of his argumentation? Is it exhaustive? Does every possible reason, for or against his object,

* Lord Chatham.

croud on his soul, and struggle for expression? This is by no means its peculiarity, it must rather be praised as select. What arguments have been selected in the speech before us? The most recondite? Quite the reverse. The most precise and hitting? No; for there is much vague declamation about constitution, and about influence, which is little to the purpose. The strongest? Surely not: the Declaration of the Friends of the People contains stronger arguments against the extant system of representation, than any here adduced. The most enduring? We suspect not—to revile the present system of representation, because it might enable a nabob of Arcot to plant a foreign faction in the House of Commons, is a mere address to momentary and personal feelings. The most popular? In this epithet we can agree. Mr. Pitt selects those arguments which he holds in common with great masses of the people. He represents the average intellect of the community. He argues down to the public mind. He omits those oligarchic grounds of decision, which so much influence practice, and those prospective grounds of decision, which historians love to impute, and brings out those reasons exclusively, which at that moment were most likely to meet concurrence. He excels as a *popular* arguer. Be it observed that this speech does injustice to Mr. Pitt's resources of memory, and that he usually came to debates of his own introducing well furnished with the materials of discussion. Be it also observed, that Mr. Pitt had a fluency of verbiage, a rotundity of diction, and a majesty of declamation, of which the effect is lost in a printed report; these merits may be comprehended under the word "delivery." He excelled in delivery. He moreover avoided a fault into which Burke and Sheridan often fell, that of using parliament as if it were a debating school, and of making such speeches, as are adapted to display the orator, without much caring whether they threw light on the measures to be discussed. To make the gratification of personal vanity a more prominent object than the interests of the country is in bad taste: it betrays a false sense of proportion, it disturbs that illusion of sincerity, which is essential to the success of oratory, and degrades a senate into a play-house, where actors are performing for the applause of the audience.

Another oration in this volume, which retains its original interest, is that made on the 2d March, 1790, in defence of the corporation and test acts. This speech employs a voluntary sophism. Mr. Fox had urged the claim of the dissenters on the ground that all citizens have naturally an equal right of eligibility; and that it is for the state to show cause why any persons are curtailed of this right. Mr. Pitt in reply purposely confounds the right of eligibility with a right to office; and talks of the arrogance and absurdity of claiming office as a right.

In the second volume of this collection, a prominent speech is, that delivered on the 19th April, 1791, against the further importation of slaves into the British West-Indian colonies. Mr. Pitt assumes the injustice of the slave-trade; he does not prove it. He allows that in Africa, the wealth of the richer people is reckoned to consist in slaves: yet he objects to that change of masters which the slave-trade occasions. Is the condition of slaves in Jamaica worse than that of slaves in Africa? If so: it is not enough to abolish the slave-trade. Is there condition better, as we think it evidently is: then it is neither the part of humanity, nor of justice, to prevent the migration of ill-used slaves into better keeping. In short

Mr. Pitt's argument is neither satisfactory, nor statesmanlike. The original associations for the abolition of negro-slavery had the love of liberty, of humanity, and of justice for their basis. A cry of jacobinism was raised against them, to escape which a compromise was suggested; the societies were to desist from pursuing the abolition of slavery, and the state was to grant an abolition of the slave-trade. What good can accrue from this remains to be discovered; but it is the compromise to which Mr. Pitt's speech tended to dispose the public mind.

In the third volume occurs the harangue, which is by many persons considered as the best of all Mr. Pitt's speeches, that pronounced on the 23d January, 1799, respecting an union with Ireland. It has the vivacity of unpremeditation, attaching itself to what had gone before; yet it is stately, as the occasion required, by the gravity and cogency of the arguments. The snarling irony of the attacks against opposition, the calm benevolence of the prospective purpose, supply alternations of emotion, more powerful than Mr. Pitt usually excites, and entitle this oration in our judgment to the rank which is claimed for it.

In the fourth volume, the speech on the Roman Catholic Petition spoken on the 13th May, 1805, deserves a distinguished attention. It is difficult to reject with more dignity, and less acrimony.

The highest praise is due to the collector and editor of these speeches for the attentive collation of various reports, and the tasteful preference of the purer authorities.

CHAPTER IV.

ANCIENT CLASSICS.

OUR annual supply of British Works in this department has, as usual, been scanty, and the labours of our scholars have been chiefly confined to translation. The present state of affairs on the continent is likely both to interrupt the pursuits of literature, and for some time to suspend all free communication with this country. Dr. Steuart has published, in a splendid form, a correct and elegant, but perhaps somewhat too laboured translation of Sallust, with copious and learned notes and dissertations, relating to various topics of Roman history and literature. An anonymous writer has endeavoured, with considerable success, to make Persius speak intelligible English, and by his Commentary has contributed to the elucidation of that difficult author. An elegant wreath has been collected from the Greek Anthology, for which we are likewise indebted to an unknown hand.

ART. I. *The Works of Sallust; to which are prefixed, Two Essays, on the Life, Literary Character, and Writings of the Historian. With Notes, Historical, Biographical, and Critical. In Two Volumes. By* HENRY STEUART. 4to.

IT is a reproach which has long been cast on English literature, and the justice of which little has been done to remove, that while in the department of poetical translation from the classic writers, we are allowed to excel other European nations, the great prose writers of antiquity should have been so much and so unworthily neglected, that many of them have as yet no place assigned in our literary commonwealth; and others, which have been naturalized among us, have been presented under a garb so mean, that a stranger can with difficulty discern those features of majesty which are ascribed to them by their admirers. The French, soon after the restoration of learning, began to cultivate prose translation with assiduity; and they possess versions, executed at an early period, which are still read with pleasure, and considered as standard works. In England, this species of literature seems to have been commonly regarded in no other light than as a province of servile labour, subservient only to the purpose of immediate gain. Our translators therefore, as may be easily supposed, usually had recourse to the most accessible sources, and consulting the French version much more frequently than the Greek or Latin original, often copied in a ridiculous manner the errors of their predecessors, besides adding many others of their own. In fact, no better terms can be employed to characterize the meanness of their performances, than those adopted by themselves to designate their labours, "done into English." A few respectable writers have of late done something to remove this inve-

terate reproach, and it is to be hoped that the laudable example which they have given will be followed by other exertions equally meritorious, till we shall no longer fear to place our prose translations in competition with those of any other nation.

To furnish a version of Sallust, which might deserve admission into the rank of classical performances, was the primary object of Dr. Steuart in the work which we are now proceeding to examine.

The translator justly entertains some apprehension that the small proportion which the principal object of his work bears to the quantity of secondary matter with which it is connected, will be a subject of surprize to his readers, and will require some explanation of the motives by which the writer has been directed in this accumulation of materials. When a work, capable of being reduced within the compass of a very small pocket volume, is expanded to the size of two quarto volumes, of no ordinary dimensions, it is pardonable if the reader hesitate to venture on a perusal, without some reasonable expectation that the labour of the undertaking shall be rewarded. But let Dr. S. speak for himself:

"IN delivering to the public two bulky Volumes, in which the disproportionate quantity of *translated* to *original* matter is conspicuous, and yet bearing for their title THE WORKS OF SALLUST, some prefatory explanation appears to be requisite. From the ambition of adding to our literature, it was my design to render the writings of this great historian an English book: But, to the unspeakable loss of the republic of letters, only a small portion of them has descended entire to posterity. Four short pieces are all that we can boast, as entitled to that description, namely, the Jugurthine War, the Conspiracy of Catiline, and the two Political Letters, addressed to Cæsar. As to the Fragments, although they contain some Orations that are entire, and may be curious to the scholar, they would make but an uninteresting appearance in a modern dress.

"With the view, therefore, of giving greater value to the publication, and rendering it worthy, in some sort, of the respectable name it bears, I thought of prefixing to it an Essay, somewhat similar to that, which Mr. Murphy has prefixed to his Tacitus, on the Life and Genius of that writer. Like him, I intended to accompany the text only of the author with Notes Historical and Critical: and one moderate volume, I hoped, might comprize the whole. The interesting nature, however, of the period, in which Sallust flourished, the celebrated names, and the memorable occurrences, connected with the transactions of his life, obliged me to take a wider range. A second Essay, in order to examine his Literary Character, was then undertaken; copious Notes were added to both; until the whole insensibly grew to a size, sufficient to fill an entire volume, without any aid from the translated matter, excepting that of the Political Letters to Cæsar. Another volume, of course, became necessary, containing the two Historical pieces of the author.

"Thus, the work has a twofold object; First, to endeavour to add to the small number of our versions of the Prose-Classics, which an Englishman of taste can read with satisfaction; and, Secondly, to throw some light on the Civil, and, in particular, on the Literary History, of the JULIAN and AUGUSTAN ages."

In the critical examination of any work, two objects naturally present themselves: its design, and its execution. We shall, for the present, confine ourselves to the latter of these objects, and with a view to to it, follow the author through the several parts of which his work consists.

The greater part of the first volume is devoted to introductory matter, consisting of the essays, which have been already mentioned, on the life and genius of Sallust; and on his literary character, with that of the age in which he lived. Each of these dissertations is accompanied by copious notes. The two politi-

cal letters to Cæsar, with their commentary, close the volume.

The life of Sallust has been treated by Le Clerc, a learned, laborious, and well-known writer. Succeeding biographers of the historian have been much indebted to his industry, and have, indeed, done little more than repeat the facts which his diligence had collected. He is, however, charged by Dr. S., and the accusation appears in some instances well supported, with culpable inaccuracy in his statements, and rashness in his conclusions.

Sallust was born at Amiternum, in the year of Rome 567, under the consulate of Lucius Cornelius Cinna, and Cnæus Papirius Carbo. His family was probably plebeian, as he filled the office of tribune of the people, and his partialities manifestly incline to the popular cause. In his youth he removed to Rome; and, as we are told by Suetonius, was assisted in his studies by Atteius, a celebrated grammarian of that age, who bore the surname of Philologus. An intimate friendship subsisted between the instructor and his pupil. After the death of the latter, the grammarian transferred his friendship to the rival of Sallust, Asinius Pollio, who was engaged in composing a history of the civil war; (Hor. Carm. II. 1.) and assisted him by his criticism, and by precepts respecting the genius of the historic style. Asinius Pollio, who entertained a bitter enmity against the memory of Sallust, attributed the ancient modes of expression cultivated by him, and the obscurity which he strangely imputed to his style, to the influence and direction of his preceptor Atteius, though the advice of that very grammarian, delivered to Pollio himself, was to employ simple and natural expressions, and to avoid, with the greatest caution, the obscure diction and daring metaphors of Sallust. (Suet. de ill. Gramm. X.)

It was at an early period that Sallust, as he himself informs us, turned his thoughts to historical composition, though soon diverted from it by the seductions of pleasure and the pursuits of ambition. Notwithstanding the gravity and severity of the philosophic tone, which he assumes, in the prefaces of his histories, it is probable, from the concurrent testimony of ancient authors, that in his youth he delivered himself with little scruple or restraint to the indulgence of some of those pleasures on which he pours his censure. He has hence, in subsequent ages, been perpetually cited as a memorable example of inconsistency between profession and practice, and we almost wonder that Juvenal did not cite him among his hypocritical philosophers, when he indignantly asks—

> Quis tulerit Gracchos, de seditione querentes?

It is on the other side not improbable, as Dr. S. strenuously maintains, that the inconsistency of the historian's conduct with the strictness of his professed principles, may have caused his character to be reprobated with greater severity than it deserves; that his vices have been exaggerated, and the criminal actions of others, in some instances, laid to his charge. Six persons of the name of Sallust, contemporary with the historian, are enumerated, some of whom have been evidently confounded with him.

A very disreputable story is told by Aulus Gellius, (xvii. 18.) on the authority of Varro, and has been adopted by modern biographers, respecting an intrigue which Sallust is said to have carried on with Fausta, daughter of the dictator Sylla, and wife of Milo, by whom the offender was discovered; and, after being severely beaten, was obliged to make atonement by the

payment of a sum of money. Our author, however, has not wanted advocates who have attempted to remove the odium of this transaction from him, and to shew by chronological arguments, and the authority of ancient writers, that if the anecdote is founded in truth, it must be some other Sallust than the historian to whom it refers. Their reasons are thus stated by the present biographer:

"THE passages in Horace and Virgil, where this story is alluded to, are Sat. L. I. 2. v. 41. & 48, Æneid. L. VI. v. 612: and in the commentary of the antient Scholiasts, Acro, Porphyrio, and Servius, it is asserted, that the person, here meant, was Sallust the writer of the history. By Acro and Porphyrio we are likewise informed, that this is undoubtedly the *same* Sallust, to whom Horace, by name, inscribes a beautiful little Ode (the second of the second Book), on the proper use of the gifts of fortune, beginning *Nullus argento color est*, &c.; a fact which there can be no room to doubt, considering the age in which those Grammarians lived, and their opportunities of information from many documents, that are now unfortunately lost. There is, however, a considerable error in the Scholia on the Ode, which was first detected by the learned Torrentius. He beyond controversy shows, from an historical fact, recorded, at v. 17, by Horace himself, that the person there alluded to could *not* be our author, although it very probably might be his nephew Sallustius Crispus: For in this passage Phraates, king of Parthia, is stated to have been *then* restored to the throne of his ancestors; an event, which is well known to have taken place during the reign of Augustus, and certainly *long after Sallust the historian's death.*

> Redditum Cyri solio Phraaten,
> Dissidens plebi, numero beatorum
> Eximit virtus, populumque falsis.
> Dedocet uti
> Vocibus.

For the restoration of the Persian prince, See Justin. L. XLII. 4. 5.—Dion. Cass. L. LIV.—Strab. L. XVI. p. 748. The adventure, indeed, with Fausta, the circumstances described in the Satires, and the well-known use, which the younger Sallust made of an immoderate fortune, all sufficiently correspond with his actual temper and manners, and, also, with the style of *Sallustius Crispus*, by which Acro has designated him, instead of *Caius Sallustius*, the usual appellation which is given to the elder Sallust. Thus it clearly appears, that, as the Sallust mentioned in the Ode, and the one mentioned in the Satires, were the *same person*, it is utterly impossible for it to have been the historian: And to those who reject the idea of the nephew, we may say, with Torrentius, *Alius ergo Sallustius quærendus est:* It must rest with them to discover some more suitable character, among the numerous persons of the name, who certainly lived in this period. See Note 49. anteh. Hence, likewise, we might be led to believe that Asconius Pedianus composed the lives of both the elder and the younger Sallust, productions which we have to lament are unfortunately lost.

"In regard to the declaration of Aulus Gellius, that he took the anecdote concerning Fausta from Varro, it may be observed, that the former speaks from memory only, and does not here, according to his usual practice when certain of a fact, give the passage from the original work, and, in the present case, from Varro's treatise *De Pace*, to which he refers. It seems, therefore, not unreasonable to believe, that he mistook the uncle for the nephew, or, at least for some other Sallust than our author, particularly as the testimony of both Acro and Porphyrio unites in proving that this must have been the case.

"Since the age of Torrentius, similar sentiments have been entertained, by the most learned critics, respecting Sallust's concern in the adventure with Fausta, on which such a superstructure of obloquy has been built; and Le Fevre, and Dacier, and others, have subscribed to them."

We do not fully see the force of this reasoning. Are not Acro and Porphyrio as likely to be mistaken respecting the identity of the Sallusts of the satire and the ode, as A. Gellius respecting the object of the anecdote? There is no chronological inconsistency in the story itself. But had there been any foundation for it, at least as applicable to the historian, it would have probably transpired in some contemporary

narrative of the transactions of the age, as Sallust was the political enemy of Milo, and conspicuously engaged in the proceedings which took place against him on account of the death of Clodius.

At the time of the conspiracy of Catiline, Sallust had attained the age of twenty-two. None of his accusers have ventured to throw any imputation on him, as in any degree participating in that nefarious enterprize. As Catiline laboured to draw all the debauched and abandoned youths of Rome into his scheme, an argument is hence drawn by his apologist in favour of the historian's character, as free at least from the enormities which have been attributed to it by his enemies.

With a mind certainly not insensible to the allurements of pleasure, he was not, however, wholly diverted by it, either from the pursuits of literature, or the career of ambition. "Imbecilla ætas," says the historian respecting himself, "ambitione corrupta tenebatur; ac me, quum ab reliquorum malis moribus dissentirem, honoris cupido eadem, quæ cæteros, fama atque invidia vexabat." The first step of his honours was the quæstorship, an office which entitled its possessor to a seat in the senate. But of this period of the life of Sallust no accounts have reached us. An interval of eight years is left to conjecture; and if we resort to conjecture, no supposition is more probable than that of Dr. S. who finds reason to believe, that "like most Romans who were anxious to drink at the fountains of philosophy," "he now visited Greece, and Athens in particular, the country of Thucydides."

The great political parties between which the republic was to be destroyed, were now fast approaching to the period of their conflict. Sallust attached himself to the party of Cæsar, and in 701 (A. U. C.) was chosen a tribune of the people for the ensuing year, along with Quintus Pompeius Rufus, grandson of Sylla, and Titus Munatius Plancus. The year of his tribuneship was signalized by the murder of Clodius, and the trial of Milo as the perpetrator of that deed. Sallust bore a considerable share in the proceedings on this occasion. The body being brought into the forum, the tribunes hostile to Milo harangued the populace, whose fury was easily excited. Under the conduct of Sextus Clodius, a relation of the deceased, they hastened to the senate-house, the furniture of which was employed as a funeral pile, and the whole structure, together with some adjoining buildings, was soon reduced to ashes. In this situation of affairs, Pompey, who was regarded as the chief of the state, was appointed sole consul, and ordered, in conjunction with the tribunes, to take such measures as might secure the commonwealth from danger.

The event of the trial to which Milo was soon brought is well known. Cicero, who undertook the defence of his friend, intimidated by the expressions of popular violence, acquitted himself with but little of his customary eloquence, though the speech which he afterwards published may be deemed his masterpiece. Milo was condemned to exile, and retreated to Marseilles.

A kind of reconciliation soon after took place between Sallust and Cicero. Dr. S. conjectures, for the honour of his author, that "the latter probably perceived that his political influence was now in the wane, and he dreaded the continuance of hostilities with a rival, who had all the vigour, as well as the youth of Clodius, and beyond question was distinguished by far superior talents."

The quinquennial review of the senate took place in the year 704,

when Appius Claudius and Piso were censors. Their office was exercsied with partiality and rigour, and as the censors themselves were not regarded as immaculate, their affected austerity drew on them the ridicule of the public. From motives of political enmity more probably than from a regard to private character, Sallust was on this occasion expelled from the house. His conduct, or reputed character, must, however, have afforded some plausible pretext for this mark of disgrace, and his licentious manners are assigned as the cause by the ancient commentator on Horace. A passage of the declaimer renders it not improbable that Sallust on this occasion joined the army of Cæsar. "Neque post illum delectum senatus unquam te vidimus; nisi forte in ea te castra conjecisti, quo omnis sentina reipublicæ confluxerat."

By the ascendancy, which the victories of Cæsar gave to his party, Sallust was soon enabled to recover his political importance and dignity, and by the influence of his patron was raised a second time to the quæstorship, an office which implied the restoration of his seat in the senate. This event happened about a year after his expulsion from it.

About this time it appears from internal evidence, that the first of Sallust's political letters to Cæsar was composed, which in the editions is erroneously numbered the second. It was after the capture of Alexandria that the second letter was written.

A. U. C. 707, under the consulate of Cæsar, and by his influence, Sallust was made prætor. He had now arrived at the age of forty, and about this time married the well-known Terentia, recently divorced from Cicero, after an union of thirty years. Terentia was a woman of noble birth, and considerable talents, but of a haughty and imperious temper.

Africa was now the centre of the civil war, where the scattered adherents of Pompey's party had rallied, and seemed resolved to make a stand. Sallust now assumed the military character, and was appointed one of the lieutenants of Cæsar, with the command of a division consisting of the tenth legion, with some other troops. An unfortunate mutiny took place among his men, who declared their determination not to quit Italy. The historian, having in vain attempted by threats and promises to appease them, was compelled to betake himself to flight. The soldiers directed their march to Rome, and appearing before the dictator, were reduced to contrition by a single word. Such is the ascendancy which a great mind is capable of acquiring.

The war in Africa was now conducted by Cæsar in person, and he was accompanied by the prætor Sallust. He is mentioned on one occasion by the historian of the African war. As this is his only military exploit which has been recorded, we shall present it in the words of Dr. S. whose account is extracted from Hirtius. The enterprize seems not to have been attended with any difficulty or danger.

"A few days after the debarkation of the troops, intelligence being brought, that a valuable magazine of corn and other stores had been formed at Cercina, then in the hands of the enemy, Sallust was dispatched with a detachment of the fleet, and peremptory orders to make himself master of the island. 'As to the possibility of the attempt,' said Cæsar to his Lieutenant, on giving him his instructions, 'it is needless to deliberate: Our circumstances are such as admit of no room for delay, and no excuse for disappointment.' The vigorous character of Sallust was not calculated to disappoint the confidence thus reposed in him; and he executed the service with equal celerity and success.

"Caius Decimius, who had the rank of Quæstor, at that time commanded at Cercina, where he had been stationed for the protection of the stores. This officer no sooner was informed that the squadron under Sallust was off the coast, than, getting on board a small vessel, which accident threw in his way, he quickly put to sea, and abandoned the island to the enemy. The Cercinians were favourably disposed to the Dictator's interest, and received his Lieutenant with open arms. In the place the Prætor found a valuable magazine of corn and provisions; and, there being no want of transports in the harbour, he ordered the whole to be shipped without delay, and proceeded with it, under a strong convoy, to the camp of Cæsar."

On the reduction of Africa, Sallust was appointed to an office of high dignity and trust, the government of Numidia, with the rank of proconsul. His jurisdiction extended from Carthage to the Atlantic Ocean. But unhappily this grave philosopher, this zealous advocate of primitive equity and simplicity, found the temptations of high office, with easy opportunities of oppression and extortion, too great for his virtue to sustain. Even the friendly zeal of Dr. S. cannot exonerate his author from the reproach to which his misconduct on this occasion has exposed him. "The historian," he is compelled to admit, "was in haste to grow rich, and seems to have felt little scruple about the means." The government of a single year having sufficiently answered his purposes, he returned to Rome.

The aggrieved Africans followed him with their complaints. But their governor could screen himself from justice with as much facility as he could exercise injustice, and a bribe of about ten thousand pounds sterling, conveyed to the dictator, prevented the prosecution from proceeding.

After the death of Cæsar, Sallust, possessed of an affluent fortune, the fruits of his plunder, spent the remainder of his life in retirement. The following account is given of the palace which he inhabited in Rome:

"He purchased an ample tract of ground, on the Quirinal hill, in that district of Rome, called from its situation the Alta Semita, where the prospect is more delightful, and the air is thought more pure, than in any other quarter of the city. Here Sallust erected a magnificent house, which, with the various buildings connected with it, covered an extensive surface; and, adjoining to the house, he laid out those famous gardens, so often mentioned, and so highly extolled by the antients, as the pride and ornament of Rome. From the account of M. de Brosses, who surveyed the spot with the eye of a scholar, they must have stretched over a vast circuit; comprehending, besides a considerable space now uncultivated, the scite of three stately churches, Madonna della Vittoria, St. Suzanna, and St. Nicolas; the street called Solaria; the ruins of the ancient Circus of Flora, or, more properly, the Euricinian Venus of Sallust: besides the whole of the present noble Negroni gardens, the bottom of those of Barberini, and the greatest part of those of Ludovisio.

"In front of his house towards the street, where the church of St. Suzanna now stands, Sallust constructed a spacious market-place, for his own, as well as for the accommodation of that quarter of the city; where every article, whether for use or luxury, was bought and sold. This market-place, although called the Sallustian, might possibly receive its name from the circumstance of its being situated in the immediate neighbourhood of our author's residence. But the likelihood is, that, agreeably to the patriotic custom, among the Romans, of dedicating private wealth to objects of public utility, it owed its existence to the munificence of the historian.

"The other front of Sallust's house looked to the Gardens. Here every beauty of nature, and every embellishment of art seem to have been assembled, that could delight or gratify the senses. Umbrageous walks, open parterres, and cool porticos, displayed their

various attractions. Amidst shrubs and flowers of every hue and odour, interspersed with statues of the most exquisite workmanship, pure streams of water preserved the verdure of the earth, and the temperature of the air; and while, on the one hand, the distant prospect caught the eye, on the other, the close retreat invited to repose or meditation.

"At the further extremity of this charming spot, Sallust had erected baths, in a style the most magnificent. They were supplied by the water, which gave freshness and luxuriance to the gardens; and it flowed along the hill, in pipes and aqueducts, constructed with vast expence and labour. Not far from the baths, rose the temple of the Sallustian Venus; and, beyond it, a Circus dedicated to the same goddess, called the Circus of Erycinian, or Venus of Sallust. This Circus, as well as the temple itself, although the work of an earlier age, had been, about this period, repaired and decorated by our author's taste and liberality. The temple was of an oval form, supported, on all sides, by marble columns of the Corinthian order. Four separate doors, with four flights of steps that led to them, formed the spacious entrance; and each door-piece was upheld by two columns of transparent oriental alabaster. An elegant statue of the goddess of love, with Cupid by her side, occupied the middle of the sanctuary, of which the pavement was inlaid with mosaic-work, and the walls covered with Grecian marble.

"These improvements, in process of time, were found too superb and extensive for a private individual. On the death of our author, or in the time of his nephew and successor, they became imperial property; and the Sallustian palace and gardens were, from that period, the favourite residence of successive emperors. It was here that the celebrated and voluptuous entertainments, called Dodecathea, were given by Augustus. The taste of Vespasian greatly preferred them to the palace of the Cæsars. Even the virtuous Nerva, and the stern Aurelian, were attracted by their beauty; and, while at Rome, had seldom any other place of abode.

Under those masters of the world, it may be imagined that various improvements were made upon the original design and decorations of Sallust. Whatsoever the pencil or the chissel had produced as most exquisite of its kind; whatsoever else could be commanded by expence, or contrived by ingenuity, was here brought together with equal taste and profusion: Accordingly, it is in this place that some of the most valuable remains of Greek and Roman art have, at different times, been discovered. The Hermaphrodite of the Villa Borgheze; the Faunus of the Villa Medici; the expiring Mermillo; the Gladiator and Faustina; the young Papirius deceiving his Mother as to the deliberations of the Senate; the celebrated groupe of Niobe and her Children, these deserve particularly to be mentioned, and are well known to the statuary; while the fine picture, in fresco, of the recumbent Venus; the group called the Nymphæum; and the emblematical representation of Rome, in Triumph, are equally valued by the painter, and serve to convey some notion how superbly the Gardens of Sallust were adorned, by the skill of the ancient artists.

"But the incomparable genius of the first possessor has, more than all the rest, consecrated and preserved that favourite spot, when the perishable memorials of pride and power have, for the most part, been forgotten. After the lapse of more than eighteen centuries, the scholar or the antiquary still traces it, with interest, amidst the ruins of Rome, where it will long perpetuate his taste and magnificence. The palace itself, erected by Sallust, stood entire till the beginning of the fifth century, when the city was taken and sacked by Alaric. It was then consumed, with many other public and private buildings; 'and remained,' says an elegant historian, 'in the days of Justinian, a stately monument of the Gothic conflagration.'"

Sallust lived nine years in retirement, and in this period, in all probability, composed his historical works, of which the accounts of the Jugurthine war, and the conspiracy of Catiline, still remain. His general history filled up the interval between these events.

His widow Terentia espoused a third husband, Messala Corvinus, the orator. She was afterwards married to Vifius Rufus, and lived, if we may credit Pliny, to the age of 107 years. (Pliny, V. II. 48.)

The family of the Sallusts continued to possess distinction till the last ages of the Roman empire.

The subject of the second essay is the literary character and writings of Sallust. It may be divided into four parts, the first of which sketches the progress of learning, and especially of historical composition among the Romans, till the age of Sallust; the second is employed in settling the chronology of his writings; the third, in estimating his merits as an historian; and the fourth gives an account of the principal editions of his works, and translations of them into our own and other modern languages.

I. The Latin is evidently a compound language. Its constituent parts appear to have been some rude and forgotten Italic idiom; and the Doric or Æolic a dialect of the Greek, of which it contains a very considerable infusion, and from which it has borrowed the principal part of its structure. The Greek, indeed, is so prevalent, that it may be regarded as the primary material, the Italic furnished the alloy. From the consideration of its language and its institutions, Dionysius says, that Rome may be confidently affirmed to be a city of Grecian origin.

In a passage (p. 231) of this essay, the Latin dialect of the Greek *seems*, though we are rather doubtful respecting the sense, to be represented as a distinct language, which continued to be studied by antiquaries in the age of Augustus. The sentence to which we refer is the following; "It is certain that, so late as the eighth century of the city, the Latin dialect of the Greek was still studied by the curious; and, for the most part, consisted of the Æolic." Dionysius is referred to. We have observed nothing in Dionysius which tends to confirm the hypothesis, if such an hypothesis is meant to be advanced, of a Latin dialect of the Greek, distinct from the Latin language. We suppose the oldest Latin known to Dionysius to have been nearly as different from the Greek as the Latin of his own age.

The steps by which the Latin language advanced to refinement were slow. Its early state was, however, very different from that which it had attained in the Augustan age. or even from that of Nævius, Ennius, and Plautus, since the ancient hymns of the priests were scarcely intelligible in the time of Horace. The following sentence of Dr. S. furnishes an excellent contrast of the Latin with its parent tongue, and just and philosophic deductions respecting its nature and construction. "Its irregular, though vigorous growth, its defective analogies and anomalous cast, evince a descent from that stock, greatly prior to the age of cultivation; and as clearly indicate the incongruous genius of the different tribes assembled by Romulus within the walls of Rome."

War and political institutions seem for several centuries to have been the only subjects of attention with the Romans, nor is there a trace of any thing like a system of literature till after their communication with the Greeks. Livius Andronicus, Nævius, and Ennius, writers of epic and dramatic poetry, (the latter species almost entirely translated from Greek originals) stand at the head of their authors, and flourished in the sixth century of the city. There is great reason to regret the loss of the latter of these writers, as from his fragments, though his language is obsolete, he appears to have been a poet of true genius. Plautus and Terence still remain, and are read with pleasure and admiration. From the works of

Catullus and Lucretius may be gathered some of the fairest flowers of poetry.

Prose composition long continued in a rude and unpolished state. Oratory was the form in which it first flourished, and from Cato, Lælius, and Scipio, through Crassus and Antony (Cic. de Clar. Orat.) to Cicero and Hortensius, this art advanced to perfection.

History, however, was still mute among the Romans, or spoke only in barbarous tones. The earliest Roman history was official, in the form of annals, registered by the Pontifex Maximus. Fabius Pictor, who lived at the commencement of the sixth century of the Roman æra, undertook to extract from the pontifical annals a regular history of his native country, but was probably not much superior to the monastic chroniclers of the middle ages.

L. Antipater Cælius, the contemporary of the Gracchi, and the friend and instructor of Crassus the orator, wrote the history of the second Punic war. He was a man of learning, and well skilled in the civil law. His work is said by the ancients to have advanced nearer to the idea of legitimate historical composition than those of his predecessors; though, as taste became more refined, it did not give entire satisfaction to good judges. Several writers followed, none of whom attained distinguished praise.

The Commentaries of Cæsar, which were written before the works of Sallust, will not, perhaps, be admitted by critics to the rank of pure historical composition, but will be rather referred to the class of memoirs, intended as the materials and authorities of future histories. When we recollect, however, the character given of them by Cicero, we need not fear to place them in comparison with any historical works, more regular and systematic in the mode of their composition. "Dum voluit alios habere parata, unde sumerent, qui vellent scribere historiam; ineptis gratum fortasse fecit, qui volunt illa calamistris inurere; sanos quidem homines a scribendo deterruit." Brut. 75.

In the hands of Sallust, compared with his Roman predecessors, there can be no doubt that the art of historical composition received great improvement. We hesitate, however, to bestow all the praise which Dr. Steuart claims for him as the inventor of philosophic history. In some of his delineations of character he certainly excels, but in his general reflections we cannot help considering him as rather declamatory than profound. Instead of advancing beyond Thucydides in the philosophy of history, he appears to us, on the contrary, greatly the inferior of that writer.

His writings, however, must rank among the most valuable bequests of antiquity: and the loss of his general history is greatly to be regretted.

The chronology of his works has been a subject of some doubt and controversy. It was the opinion of Le Clerc, that they were written about the year of Rome 703, at the expiration of his tribunitian office. The hypothesis of Dr. Steuart, that they were composed during his final retirement, after his return from his Numidian government, is far more probable. This opinion is confirmed by the introductions of Sallust, in which the author seems to speak in the character of a man, whose active life is concluded. It agrees with the silence of Cicero, who would not surely have sacrificed to a mean jealousy or private enmity, the mention of a work, honourable to his country, and giving to Roman literature a new claim to value. The residence of Sallust in Numidia may probably have suggested to him the subject of the Jugurthine war. A strange over-

sight of Middleton, respecting the date of Sallust's works, is properly corrected by Dr S. The biographer of Cicero has spoken of them as published in the reign of Augustus. It was scarcely necessary to employ any argument in controverting this hypothesis, as it is termed, after it was observed that Sallust died four years before the commencement of that reign.

The merits of Sallust are next discussed at great length under the heads of matter and style. His veracity and impartiality, his skill in the arrangements of his materials, and the wisdom and morality of his observations, are vindicated; and his style examined through the several rhetorical heads of perspicuity, brevity, and force, and just and appropriate ornament. Some objections of Ascham to his style are well repelled; but, probably, this division of the work might have been advantageously compressed.

With respect to the obscurity of Livy, we dissent from Dr. S. The first of the passages which he quotes is, we think, undoubtedly corrupt, and may, perhaps, be partly remedied by transposing the word ego, so that the sentence should run as follows: "Injurias, et non redditas res ex fœdere, et regem nostrum Cluilium, causam hujusce esse belli, et ego audisse videor, nec te dubito, Tulle, eadem præ te ferre." I. 23. The second is, perhaps, rather obscure, (and in what author will not obscurity sometimes occur?) but not in any degree ambiguous. It is well and satisfactorily explained by Pr. Drakenborch in a single line, though the friend of Dr. S. might think it necessary to write several quarto pages on the subject. The phraseology of the third is somewhat singular, but we see nothing in it to excite our wonder, as one of the most extraordinary passages in all Livy. The passage relates to the ferox Tullia, of whom the historian says, "Spernere sororem, quod virum nacta, muliebri cessaret audaciâ." Audacity of enterprize, in Tullia's opinion, was the proper characteristic of an ambitious and spirited woman; and a resolute man, who feared no villainy, the proper instrument of her will. She despised her sister, as deficient in that audacity, while she possessed a husband, who was emphatically a *man*, ready for the commission of any crime. The characters of lady Macbeth and her husband, in Shakespeare, sufficiently illustrate the meaning of Livy.

As to force of style, and profundity of thought, we cannot consider Sallust as qualified to maintain any competition with Tacitus. He is, however, with every deduction, a striking writer; his subjects are grand, his arrangement good, his views of character happy, his descriptions picturesque.

The principal editions of Sallust are briefly noticed by Dr. Steuart, without any particular estimate of their merits. That of Miller, Berlin, 12mo. 1751, was principally employed by him in the execution of his translation.

The Italians and French possess several translations of this author, none of which can claim much notice beyond the limits of their respective countries, except that of the celebrated President des Brosses.

His plan is singular: it is that of giving a complete history of Rome during the seventh century, founded on the fragments of Sallust. The Jugurthine war, and the conspiracy of Catiline, form the beginning and termination. The interval is filled up from different authorities, and "every single sentence, as well as fragment of Sallust, that chances to be preserved by any grammarian, or other ancient writer, is most ingeniously interwoven with the body of the narrative. The work extends to three volumes 4to.

It comprizes, likewise, a life of Sallust, which, notwithstanding some errors, shews a desire in the author to investigate the truth, and is not servilely copied from preceding critics or biographers. Of the German translations, those of Weingierl and Meisner are said to be the best. The latter has published a life of Sallust, on the inaccuracy and partiality of which Dr. S. passes some severe strictures.

One of the most celebrated foreign translations is that of the Infant Don Gabriel, which was printed at the royal press of Madrid in 1772, and is executed with great typographical splendour. The translation is said by Dr. S. to bear considerable marks of fidelity and erudition. It has, however, been suspected, that the royal pen was in some degree indebted to the assistance of Dr. Boyer.

The English translations are numerous. Of the earlier it is unnecessary to speak. It will suffice to mention those of Gordon, Lee, Cooke, and Rose.

On the whole, in these preliminary essays, though disproportioned to the work with which they are connected, much sound learning and good sense are displayed, much extensive and accurate investigation, the result of which is conveyed in clear and elegant language. Their fault is a tendency to diffuseness. Scarcely a man is mentioned, who does not give occasion to a biography; scarcely a general topic, which does not introduce a dissertation. Yet it would be difficult to find elsewhere in the English language the information which is here collected respecting the literary history of Rome till the Augustan age.

We now proceed to the translation. Respecting the accuracy of a translator of Sallust, little needs to be said, since, if he has any claims to the notice of the public, he cannot be supposed capable of mistaking the sense of his author.

The present version was intended to be executed on the principles laid down in the well-known essay on translation, by Frazer Tyler, now Lord Woodhouselee. The object is to unite fidelity to the author, with the ease and spirit of a modern original.

We cannot but entertain doubts whether this specious and seductive principle be not likely to betray its followers into considerable errors. If, on the one hand, the harsh delineation of an exactly literal copy of an ancient original is utterly repulsive to the taste of the modern reader; on the other, the ambitious study of modern ornaments, is not less offensive to a taste formed on the models of antiquity, and its original. A pure, correct, and in some degree, polished English style, is not, in our opinion, by any means inconsistent with a great fidelity of adherence, not only to the meaning, but even to the phraseology of an ancient author. What reader of taste would exchange the diction of our authorized translation of the bible, for those *liberal* attempts which have sometimes been made to improve it, by accommodating it to the standard of fashionable expression? We do not recollect to have seen the proper medium of fidelity and elegance in any instance more nearly attained than in some of Sydenham's translations from Plato. Greater licences may certainly be tolerated, or are even requisite in the translation of works, which are intended principally for the amusement of the reader, as the romances of Cervantes and Le Sage, than in works of a class less generally attractive, which are less translated from a regard to public and popular taste, than to the substantial value of the original, and are principally intended for the reference or perusal of such rea-

ders, as, possessing a taste for literature, have not acquired such skill in language as to render the perusal of the author in his native tongue perfectly easy and agreeable. In such a case, correctness, purity, and propriety, are indispensable; much adventitious ornament we should not require; and such a case we conceive that of Sallust to be, since it is not, we suppose, to be expected that he will ever become a favourite author of the fugitive reader, who is in quest only of amusement.

The speech, observes Dr. S. was, by the ancient historians, besides its use as a vehicle of instruction, constantly regarded "as the field in which they were to lay out all their strength and ingenuity; it should, therefore, be rendered with some degree of corresponding vigour in the transcript. The translator should here maintain, with the original author, a noble contest of genius. He should strive, like him, to elevate his style above the ordinary level of the narrative, and animate it, if possible, with a corresponding glow of *English* eloquence."—"The speeches in Sallust have always been classed among the most beautiful remains of ancient eloquence; and I acknowledge that I have laboured them with extraordinary attention. If the attempt have failed to present them in a dress worthy of the author, I cannot shelter myself under the plea of haste or inadvertency. It is from no want of diligence, but from want of ability to do justice to the originals."

A specimen of the oratorical department of the work, we shall extract from the celebrated speech of Cæsar:

"L. 'It is the duty of every man, Conscript 'Fathers, whose station calls him to important deliberations, to bring, to the task, a 'mind unclouded by passion, divested alike 'of hatred, or anger, of friendship, or pity; 'for it is the nature of those emotions, 'while they disfigure the truth, to warp 'the decisions of the judgment. To 'be, at one and the same time, the slave 'of passion, and the friend of justice, 'is not in man. Reason, when free 'and unbiassed, is sufficient for all our 'purposes: But when passion is suffered to usurp the ascendant, that better 'guide abandons her post, and leaves us 'at the mercy of a deceitful rival.

'The page of history, Conscript Fathers, is full of events, illustrating the 'truth of this proposition. In the lives 'of princes, and the revolutions of empires, it were easy to trace the fatal 'effects of anger, or of pity, as often as 'men have yielded to its influence, and 'their counsels been swayed by either 'passion: But, in what I have to offer 'on the present question, I rather chuse, 'from the conduct of our ancestors, to 'adduce some of those bright examples, 'where passion has been sacrificed to a 'virtuous self-denial, the school of wisdom, and of sound policy.

'During the Macedonian war, waged 'against king Perseus, the state of 'Rhodes, which had grown to power 'and splendour, under the patronage of 'Rome, forgot its benefactress, and 'sided with our enemies After the 'successful termination of the contest, when the case of the Rhodians 'came before the Senate, our generous 'ancestors granted a free pardon, to 'that misguided people: They scorned 'to have it said, that Rome had waged 'a war of avarice, and not rather sought 'for a reparation of injuries. In all our 'struggles with the power of Carthage, 'there is to be observed the same calm, 'and elevated temper. During the 'subsistence of truces, nay in the season 'of peace itself, what outrages were 'not committed by that faithless people! 'Still our forefathers disdained to retaliate. Steadily keeping in view the 'dignity of their character, they remembered what was worthy of the 'Roman name, rather than the just retribution, that was due to an enemy.

'Conscript Fathers, these cases are 'analogous to the question before us. 'It is for you to decide, between the 'crimes of conspirators, and your own 'honour, which of the two be the more 'important object. The guilt of Len-

'tulus, and the rest, you may indeed 'punish, with the loss of life; but, in 'giving way to resentment, you com- 'mit your reputation. Should not pu- 'nishment, I pray you, bear a due pro- 'portion to the crime committed? Name 'but the pains and penalties, fully ade- 'quate to this measure of iniquity, and 'I shall be the foremost to move them: 'But, since that transcends all reach of 'invention, all acknowledged forms of 'vindictive justice, it were better, in 'my judgment, to respect established 'institutions, and let the law take its 'course.

'Of those, who have gone before me 'in this debate, it is but justice to say, 'that the greater part have traced with 'ingenuity, and adorned with elo- 'quence, their picture of the public ca- 'lamities. The fury of war, and the 'fate of the vanquished, have figured in 'their speeches; the lawless violation 'of youths and virgins; the tearing 'of infants from their mothers' bosoms, 'and the chaste matron already in the 'grasp, and subjected to the violence of 'the brutal soldier. With these ora- 'tors, temples and private habitations 'are laid in ruins; massacre has com- 'menced; buildings are wrapped in 'flames; and, to crown the whole, 'amidst arms and tumult, blood and 'carnage, sights of horror, and shrieks 'of despair, destruction involves the 'city and its inhabitants!—By the im- 'mortal Gods! what means such de- 'clamation? Do those, who indulge in 'it, for a moment imagine, that a Roman 'Senate will supinely wait, to be in- 'flamed against the Conspiracy, by such 'expedients? Let me ask them, what 'have bloody treason, and real danger 'to do with oratory? When the ap- 'proach of the former fails to strike, 'will the brightest colours of the lat- 'ter be heeded? No! Conscript Fa- 'thers; believe me, the wrongs, that 'men endure, are but too apt to awaken 'vengeance: It is the part of wisdom 'to turn away its edge, and to check its 'fury.

'Of the nature of resentment it may 'be truly observed, that it operates va- 'riously, in various classes of mankind. 'He, who is confined to a private station, 'may be violent or revengeful, and the 'effects are little known, and, of course, 'little regarded: The obscurity of the 'agent abstracts his actions from the 'notice of the world. But it is widely 'different with those, who are placed 'on the summits of life. Every eye is 'fixed upon their conduct; and the 'public claims, or at least exercises the 'right, to judge their actions. Thus, 'the more exalted the rank, the less the 'licence to passion or appetite; and for 'the irregularities, that procced from 'favour, from hatred, and especially 'from anger, no apology is admitted. 'In a word, moderation is the virtue of 'superior rank; and what, in common 'life, would be termed resentment, is, 'when associated with power, imme- 'diately transformed into cruelty and 'pride. In the case, which is before 'us, Conscript Fathers, I freely admit, 'that guilt can be washed out, by no 'possible punishment: But we should, 'notwithstanding, remember, that in 'criminal scenes, it is the catastrophe 'for the most part, that makes the 'deepest impression. Even on occa- 'sions of flagrant offence, and neces- 'sary severity, while the latter seizes 'the imaginations of men, and becomes 'the topic of discussion, they allow the 'guilt of the sufferer, no less than the 'demands of justice, to escape from 'their recollection.'"

We must confess, that notwithstanding the care and spirit of this translation, it does not exactly please us, not from any want of ability or care on the part of Dr. S. but from the excess of his diligence. The general sense of the author is faithfully exhibited, in other respects the version is abundantly less literal than Cowper's poetical translation of Homer, and scarcely less paraphrastic than that of Pope. We turn with more satisfaction to the narrative. The greater part of the following passage is excellent:

"XCVIII. Marius, when he saw his utter want of success, and the time and labour which had been thrown away in attempting the reduction of the place, was stung with chagrin and disappoint-

ment. He began to doubt, whether it were not better at once to raise the siege, or patiently wait some favourable turn of fortune, which, on former occasions, had so frequently befriended him. While these reflections day and night occupied his mind, it happened that a Ligurian a common soldier, belonging to the auxiliary Cohorts, who had gone from the lines to fetch water, observed some periwinkles creeping among the rocks. Proceeding to gather, first one and then another, he became intent on the occupation, and was thereby gradually led up, almost to the summit of the precipice. Every thing, he perceived, was quiet in that quarter; and, impelled by a curiosity, natural to all men, to see and explore places unknown, he persevered in the ascent.

"It chanced that an oak-tree of considerable magnitude here grew out among the rocks, projecting its trunk near the root, and after taking a turn, shooting directly upwards, as trees, in such situations, are apt to do. By help of this, the Ligurian supported himself; then boldly climbing up, sometimes on the prominent parts of the rock, and sometimes on the branches of the tree, he at last descried the platform of the castle. As for the Numidians, he found, that they were all on the other side of the fortifications, diligently employed in repulsing the assailants. Having attentively considered the situation of the place, and the practicability of a design, which suggested itself to his imagination, he returned the way he came; not carelessly, as before, but deliberately looking round him; examining with attention every step, and trying the soundness of the footing, by which he had ascended.

"On his return to the camp, he hastened to Marius. He related to him, with accuracy, the particulars of his expedition. He advised the general, by all means, to attempt the fort, on that side of the rock, by which he himself had ascended; making offer, at the same time, to act as a guide to his companions, and to be the foremost in encountering the dangers of the enterprize. On this Marius dispatched some confidential persons, who were about him, in company with the Ligurian, to examine the spot; and although their reports, as to the facility, or the difficulty of the attempt, were as various as the tempers, with which it was regarded, yet they infused, upon the whole, into the Consul's mind, some hopes of success. Resolving without delay, to put it to the test, he selected, from among the trumpeters, and cornet-blowers of the line, five persons, who were of a description the most active and enterprising, together with four Centurions to support them; and, putting the whole under the command of the Ligurian, he ordered them to be in readiness to set out, on the following day.

"XCIX. At the time appointed, the party left the camp; having previously taken such measures, as were needful for the expedition. The Centurions, according to the instructions of their leader, had changed their arms and dress. They had made bare their head and feet, both that they might thereby have the freer prospect, and might climb, with more facility, up the precipice. Their swords and bucklers were slung across their shoulders; the last mentioned of which being of the Numidian fashion, and covered with hides, as well for the sake of lightness, as that all noise might be avoided, if they struck against the rocks.

"Thus accoutered, the Ligurian led the way. Wherever a rock, or the old root of a tree appeared proper for the purpose, the Ligurian fixed cords to them, in order to assist the men, in climbing up. Sometimes, stretching out his hand, he would lend his aid to the timorous, who seem disheartened by the unusual nature of the way: Sometimes, where the ascent was most rugged, he would send them up, one by one, unincumbered before him, and then follow after himself, with their arms. Whereever it appeared dangerous to climb, he went the foremost. He often ascended and descended, in order to instruct his companions, stepping out of the way, to allow them to pass, and labouring to excite them to perseverance, by his example. In this manner, after much labour and fatigue, they all reached the fort, which they found, on that side, wholly deserted, and the Numidians, as usual, employed in the opposite quarter, against the enemy.

"Marius, as soon as he was informed of the progress of the Ligurian and his

companions, although he had kept the garrison during the whole day warmly employed, now redoubled his efforts, and prepared for a general assault. At the head of the storming party, he advanced himself from under the penthouses. He formed the military shell, and rushed forward, sword in hand, to carry the works; while the slingers and archers poured their vollies from a distance, and the engines incessantly kept playing on the besieged. The Numidians who had, more than once, broken down, and burned the moving penthouses of the enemy, now became confident in the strength of their fortifications. Instead of remaining within the walls, as they had done in the beginning, they used boldly to come down to the top of the rock, where they mounted guard night and day, in defiance of the Romans. Proudly looking down, they railed at their efforts. They upbraided Marius with the madness of his attempt; and, in the height of their exultation, threatened to make our men the slaves of Jugurtha.

"In the heat and earnestness of this attack, while glory and victory inspired ardour on the one side, and the last struggle for liberty and life gave resolution on the other, a sudden clangour of trumpets was heard in the rear. The women and children, who had come out to see the fight, first fled in dismay. The troops nearest the wall followed their example; till the whole, armed and unarmed, fairly gave way. At this critical moment, our men rushed forward, and carried every thing before them. They cut down, or dispersed whoever came in their way, resistlessly advancing over the bodies of the slain, and vying one with another, who should be foremost to mount to the top of the works. All desire for plunder disappeared in the superior ambition of securing the victory.—Thus, did accidental success justify the rash attempt of Marius, and his imprudence itself proved, in the end, a fresh source of glory."

The notes affixed to the historical pieces are replete with useful and accurate information, but partake of the same character of diffuseness which we have observed in the essays and their notes.

For one part of his office (the translation and illustration of the military details of the author) Dr. S. possesses peculiar advantages, having been educated, we believe, in the profession of arms.

We have principally confined our observations on the present work to its execution. With respect to the design, it might, perhaps, have been improved by a division of the materials into different works, for each of which Dr. S. is well qualified; a translation of Sallust, preceded by his life, on an abridged scale, and accompanied by such observations as might be requisite for the elucidation of the author, or for the purpose of supplying his defects; and a literary history of Rome from the earliest period till the Augustan age. We are, however, far from desiring to detract from the merit of Dr. Steuart's work in the form in which it at present appears. We thank him for much useful information, diligently collected, and carefully displayed, and hope that an edition of his work will shortly appear more adapted to the convenience of common purchasers.

ART. II. *Translations chiefly from the Greek Anthology, with Tales and Miscellaneous Poems.*

THE epigram appears to have been a favourite species of composition with the ancient Greeks. The word in its modern use has however considerably deviated from its original acceptation. The simple meaning of the word is an inscription, and to inscriptions on consecrated gifts offered in the temples of the gods, or affixed to the temples themselves, or other public edifices, and monuments, the term was perhaps originally appropriated From these it was by an easy change transferred

to those short compositions, whose object it was, to express with elegance some single thought, whether a moral maxim, or a sentiment of love or friendship, a memorial of the dead, or a tribute of affection or gratitude to the living. The word epigram is now used solely to express a short poem concluding with a pointed thought.

There is scarcely an ancient poet of any note, who did not sometimes employ his muse in the pleasing and elegant relaxation of these minor compositions. We have epigrams ascribed to Homer, and the pages of the Greek anthology are adorned with the names of Sappho, Callimachus, Theocritus, Aratus, and others equally conspicuous, besides a multitude of authors solely known to us by their performances in these humbler walks of poetry. The names of many of the ancient epigrammatists are collected by Meleager, in a poem which may be called "The Wreath," in which he represents each author under the appropriate emblem of some flower.

With scholars, the Anthology has always been a favourite book of occasional reference and amusement, and men of learning, who to their erudition have added a talent for poetry, have often devoted some moments of their leisure to the versification of these poems in Latin, or the modern tongues. Grotius, whose peculiar and unrivalled felicity of translation from the Greek poets is well known, and who has, perhaps, united more various titles to eminent praise, than any other scholar, rendered into elegant Latin verses, the whole of the Anthology of Planudes. He was prevented by death, from publishing it. His work was however, fortunately preserved, and it was the intention of Le Clerc, as he himself announced, to communicate it to the world, though his design was never executed. It was at length published by M. de Bosch from a copy transcribed from that possessed by Le Clerc. A few of the epigrams were translated by Dr. Johnson into Latin, in the latest period of his life, and several have been rendered into English, by Mr. Cumberland in the Observer.

Various collections of short poems of the nature of Anthologies, were made at different periods of Greek literature. The first, with whose name we are acquainted, who employed himself in this task, was Meleager. He is said to have been a Syrian, an inhabitant of Gadara, and to have flourished about a century before the Christian æra, though his history is not very clear. A scholiast in the Vatican MS. places his age under the last Seleucus, for the accuracy of which date Jacobs assigns some probable reasons. He was not only a collector, but a writer of epigrams, of which a hundred and twenty-nine are published in Brunk's collection. The selection of Meleager was entitled Στεφανος, and the pröeme is extant. He there recites the names of forty-six poets, to whom he professes to have added many others of more recent fame. The loss of his collection is irreparable. From the age when it was formed, it could have comprized only the writers of the flourishing periods of Greek literature, while the Anthologies which succeeded, and supplanted it, descended to its very dregs.

To Meleager succeeded Philip the Thessalonian. His age is uncertain. He was supposed by Vavasor, Martin, and Reiske to have flourished under the reign of Augustus. Jacobs places him as low as that of Trajan. His short prefatory poem, which imitates that of Meleager, may be seen in Brunck II. 211. Diogenianus and Strato are mentioned as anthologists. The nature of the collection made by the former is unknown; that of the

latter should be mentioned only to be pointed out to infamy. Time, which has destroyed so many better things, has spared some of his worthless productions.

In the reign of Justinian, when barbarism was beginning sensibly to spread its clouds over the European hemisphere, flourished Agathias the scholastic, who formed a new collection of epigrammatic poems of later ages. His prologue is printed by Jacobs (prolegg. 411.) from which it appears, that his collection was divided into seven books, the first comprizing dedicatory poems, the second, descriptions of places, statues, pictures, and works of art, the third, epitaphs, the fourth, poems on the various incidents of human life, the fifth, satyrical, the sixth, amatory, and the seventh, voluptuary and Bacchanalian. The name of Agathias appears also among the Byzantine historians.

Of the life of Constantine Cephalus, who succeeded Agathias at the interval of four centuries, little is known. His work we shall shortly mention.

A name much better known is that of Planudes the monk, who flourished under the reigns of the two Andronici, and is supposed to have died about the middle of the fourteenth century. He appears to have been acquainted only with the anthology of Cephalus, which he abridged, and arranged under various common places, dividing the whole into seven books. Offended with the indecencies of the original collection, he took the liberty of retrenching and altering, as to him seemed advisable, though his own work is not entirely free from blemishes of this nature. This is the well-known collection which has been often printed under the title of the Greek Anthology. The first edition was published by James Lascaris at Florence, in the year 1494, in capital letters, and is valued both for its rarity and its excellence. There are three Aldine editions, 1503, 1521, 1550. The Anthology was published also by Junta at Florence, 1519. There are several other editions, of which the principal are that of Brodæus, who undertook the office of a commentator as well as editor, Basil, 1549, that of H. Stephanus, 1566, which has been most used, and to which reference is commonly made, that of Wechel, Frankfort, 1600, containing the commentaries of Brodæus and Opsopæus, and that of De Bosch, 1795, with the poetical version of Grotius.

The name of Constantine Cephalus, and the memory of his collection, the original of that of Planudes, were entirely lost, when the good fortune of Salmasius, then a youth, directed him to the only copy of that work, probably existing in the world. In the year 1606, having scarcely passed the limits of childhood, he went to Heidelberg, and being already eminent for his attainments, and his love of learning, was admitted to the free use of the famous Palatine library of that city, then under the care of James Gruter. The account given of the motive of his journey is too interesting to be omitted.

"CLAUDE de Saumaise, well known to us by the name of Salmasius, was one of those original and hardy geniuses of the sixteenth and beginning of the seventeenth centuries, who braved the terrors of religious persecution, and embraced tenets rather from conviction than the fashion of the times. His mother was a Protestant, and had infused into his mind her notions on points of faith with such assiduity, that, after a residence in Paris of two or three years, he fled from that city to Heidelberg, for the express purpose of enjoying in freedom his religious opinions. He arrived at that city at the age of fourteen, (under the escort of some merchants who were going to Frankfort fair) with recommendatory letters to all the learned there from

Isaac Casaubon, with whom he had become intimate at Paris. To oblige his father, he studied civil law under Gothofredus. But his own inclination induced him to avail himself of the permission granted him of perusing the books contained in the library of the Palatinate. To accomplish this purpose, he sat up every third night, and was already pronounced by Casaubon '*ad miraculum doctus.*' His time was employed in comparing printed editions with their MSS. and in transcribing the MSS. not hitherto printed."

He soon discovered that precious manuscript, which has since become celebrated, and which on examination, he found to contain a great number of epigrams, wanting in the collection of Planudes. He collated the MS. with Wechel's edition of the Anthology, then lately published, and transcribed the epigrams which he found unpublished. He has left no particular account of his discovery, but he freely communicated his collection to several learned men, and transcripts of it found their way into almost every country of Europe, which have been frequently referred to under the title of the inedited Anthology. Parts of it were published by Jensius, Leich, and Reiske.

At length appeared the Analecta of Brunck, the principal object of which work was to collect all the Greek epigrams known, from Planudes, the transcripts of Cephalus, and other inferior sources, and to print them in a more correct state than that in which they had before appeared. He has arranged them under the names of their respective authors, and according to the order of chronology, intermixing some works of a different description, as the odes of Anacreon, and the poems of Theocritus and Callimachus. Many epigrams however, existing in the original MS. of Cephalus, were wanting in the transcripts of which he made use. Jacobs, who republished the Analecta of Brunck with a learned commentary, happily obtained the use of a very exact and complete transcript made from the original, and repeatedly collated with it.

No very accurate account either of the collection of Cephalus or the MS. which contains it, appeared before the publication of Brunck, whose description has likewise been somewhat corrected by Jacobs. The MS. is a large quarto, approaching the form of a folio, consisting of 710 pages. It was written by different hands at different ages, and with different degrees of care and elegance. The oldest part is supposed to be of the eleventh century. There is a Greek table of contents, which does not accurately correspond with its actual state, of which Jacobs gives a distinct account, too long to be transcribed. Besides the epigrams, the MS. contains the odes of Anacreon, from which an edition was published in the year 1781.

The fate of this celebrated and most valuable MS. has been rather singular. In the year 1623, during the thirty years war, which laid all Germany waste, the city of Heidelberg was taken by storm by the Spaniards, and delivered up to pillage. The magnificent electoral library, regarded as one of the most valuable in the world, was however spared, and was in the following year, presented by the Duke of Bavaria to Pope Gregory XV. and joined to that of the Vatican. "Germany," says Pfeffel, "regrets to this day, the loss of many MSS. and pieces relative to its public law, which thus passed into foreign hands."

The Palatine MS. of the Anthology then took the name of Vatican, and continued to repose among the treasures of that vast repository, more known by fame, than by the actual inspection of learned men. In 1797, the arms of Bonaparte be-

ing triumphant in Italy, the papal government was under the necessity of concluding a treaty of peace with the French republic, by one article of which, a contribution was to be levied on the Vatican, and with many other valuable books, the MS. of Cephalus was transported to Paris, and added to the famous library, which at different periods has passed under the titles of royal, national, and lastly imperial. This benefit at least, has resulted from the change, that the work will now be easily subject to the inspection of scholars, who may visit that city, whenever the tranquillity of the world shall again permit. It is said, that an edition of this MS. is now in preparation, in France.

Such is the history of the Greek Anthology. Of the other sources from which the pieces contained in this volume are taken, we shall extract an account from the preface of the translator.

"I cannot conclude without slightly noticing the principal sources from which, (besides the *Anthologia*) the materials of the ensuing work have been collected. The first is Athenæus, who was an Egyptian, a native of Naucratos, and flourished in the third century. From his extraordinary powers of memory, and from the extensive learning which his works display, he has acquired and merited the title of the Grecian Varro. Of these works, which were numerous, that of the 'Deipnosophists' only remains to us, and is alone sufficient to support his character and justify his pre-eminence. To us, at least, it is rendered a most invaluable treasure by the quotations it contains from celebrated works of esteemed authors, and from authors whose names alone would have survived to us but for the fragments which it preserves. He conveys information in the most pleasing way on the most interesting subjects, the customs, manners, and opinions of the Greeks; and we are likewise indebted to him for several of the poems which the later collectors have inserted in the *Anthologia*.

"Joannes Stobæus was so called from the place of his birth, Stobæ, in Macedonia. His age is not precisely ascertained, but has been conjectured by Heeren, his commentator, to have been about the end of the fourth, and beginning of the fifth centuries. He was also a collector of an *Anthologia*, but on a very different principle from any hitherto mentioned. The instruction of a favourite son was the scope of his labours; and to this we are indebted for both the collections which we have under his name; but which, in all probability, were but separate parts of the same work. They consist of extracts from the most excellent philosophers, and moral dramatic writers of Greece. To a work containing the united wisdom of the best ages of antiquity, and the most beautiful poetry which the vigorous genius of Athens ever produced, the title of a well-arranged common-place book is perhaps now the strongest recommendation that can be given; and to such praise are the books of Stobæus entitled. Fragments of near three hundred writers are preserved by him, of whom the greatest number have so nearly suffered their final dissolution, that no vestiges of them remain any where else, particularly those of the many comic writers of Menander's school, which (perhaps beyond any other circumstances) tend to make us regret the cruel depredations of time. I shall, in the course of my present undertaking, present a few of these in an English dress—Their serious and moral turn, united to a force and energy of expression which entitles them to a very high poetical estimation, will afford a pleasing variety from the lighter and more alluring lays of Meleager, Agathias, and Antipater.

"The name of Menander, from the praises lavished on him by his contemporaries, suggests to our mind the most complete model of gaiety that any poet before or since his time has presented. We are entitled from the universal assent of the antients to expect this quality in a writer, to whom it was said so eminently to belong. But Time has revelled on the noble image of Menander; it has preyed on all that was inviting in his aspect, and spared little else than his frowns, wrinkles, and deformities. What a proof does it present to our mind of the instabi-

lity of mortal fame, when we find that the very character of this celebrated bard has undergone so entire a revolution; and that of his voluminous works, the monuments by which he vainly hoped to be immortalized, only fragments enough remain to present to our view the very reverse of that which they were designed to perpetuate!

"Even this poet, gloomy and melancholy as he now appears, was once, according to Pliny, '*omnis luxuriæ interpres*;' in the language of Plutarch, 'the constant worshipper, the chief priest of the God of Love, who, like some universal spirit, pervaded and connected all his works.' Yet his love was so refined, and his voluptuousness so guarded by delicacy, that he was placed, without scruple or danger, in the hands of youths and virgins;

'Fabula jucundi nulla est sine amore Menandri,
'Et solet hic pueris virginibusque legi.
'OVID.'

"Many ages after his death, a statue was erected to his memory, and placed by the side of the image of Cupid."

From the poems, we shall extract entire the appropriate prologue.

"PROLOGUE.

"Thou little wreath, by Fancy twin'd
In Summer's suns and Winter's wind,
That thro' an age of deepest gloom
Hast kept thy fragrance and thy bloom,
Tho' now whole centuries have roll'd
And nations since thy birth, grown old,
Tho' time have wither'd many a leaf,
And silent Envy play'd the thief,
And clowns have breath'd in evil hour
A poison into thy sweet flow'r,—
Yet dost thou live—nor tyrant's rage
Hath nipt thee quite, nor wars, nor age.
"Yet not, as once, the gentle earth
Thou dost adorn that gave thee birth,
When, all unforc'd by pains and toil,
Wild shooting in thy native soil,
The sweetest buds that deck'd the land
Were pluck'd by Meleager's hand,
Who curl'd Anacreon's blushing vine
Around Erinne's eglantine,
And Myro's lilies cull'd, to shade
The roses of the Lesbian Maid,
And pluck'd the myrtle from thy grove,
Callimachus, the sprig of love.

"Be mine to wreathe, these sweets among
(Menander, prince of comic song,)
Some honours spar'd by age and clime,
That live to grace an after-time,
Pluck'd from thy many garlands bright,
So charming once and new to sight,
Our unavailing sorrows mourn
Thy roses pale, thy lilies torn,
Thy garden rifled of its bloom,
Thy violets robb'd of their perfume;
Thy gaudy tulips now have lost
Their smiles by many a chilling frost;
Thy Spring's rich wardrobe now is scant,
And now some sad and wint'ry plant,
Some wither'd shrub, of pow'r malign
(Of all that grac'd thy garden fine),
Remains of thee, or sickly yew
(Where buds of heavenly fragrance grew)
Or mourner-cypress spreads a shade,
Or plant of Daphne, hapless maid!
Yet 'midst the melancholy night,
Some scatter'd honours give delight,
And here and there a rose is found
Neglected on the chilly ground,
And a chance-lily sheds its snow
Beneath the darker shrubs of woe.
"Oh, not as erst, thou modest wreath,
Shalt thou of all thy fragrance breathe!
Oh, not as erst, when Genius knew
To give thy colours to the view,
And Taste was ready to display
The flow'rs that fell in Fancy's way!
An iron age hath nipp'd thee sore,
While cold neglect thy honours tore.
For zephyrs soft that fann'd thy youth,
How wilt thou meet the gale uncouth?
Torn from a genial Summer's smile,
How wilt thou bear a northern isle?
Far from thy home and native sky,
Meek stranger wilt thou live or die?"

The following is the translation of Meleager's Idyllium on the Spring. It is in most passages unusually close.

"Hush'd is the howl of wintry breezes wild;
The purple hour of youthful Spring has smiled:
A livelier verdure clothes the teeming earth;
Buds press to life, rejoicing in their birth;
The laughing meadows drink the dews of night,
And, fresh with opening roses glad the sight:

In songs the joyous swains responsive vie;
Wild music floats, and mountain-melody.
" Adventurous seamen spread th' embosomed sail
O'er waves light-heaving to the western gale;
While village-youths their brows with ivy twine;
And hail with song the promise of the vine.
" In curious cells the bees digest their spoil,
When vernal sunshine animates their toil,
And little birds, in warblings sweet and clear,
Salute thee, Maia, loveliest of the year:
Thee, on their deeps, the tuneful halcyons hail,
In streams the swan; in woods the nightingale.
" If earth rejoices, with new verdure gay,
And shepherds pipe, and flocks exulting play,
And sailors roam, and Bacchus leads his throng,
And bees to toil, and birds awake to song,
Shall the glad bard be mute in tuneful Spring,
And, warm with love and joy, forget to sing?"

Sappho's epigram on an illiterate woman is thus translated.

" Unknown, unheeded, shalt thou die,
And no memorial shall proclaim,
That once beneath the upper sky
Thou hadst a being and a name.
" For never to the Muse's bowers
Didst thou with glowing heart repair,
Nor ever intertwine the flowers
That Fancy strews unnumber'd there.
" Doom'd o'er that dreary realm, alone,
Shunned by the gentler shades to go,
Nor friend shall soothe, nor parent own
The child of sloth, the Muse's foe."

The celebrated fragment of Simonides, the complaint of Danaë, must close our specimens of the translations.

" When the wind resounding high
Blustered from the northern sky,
When the waves in stronger tide,
Dash'd against the vessel's side,
Her care-worn cheek with tears bedew'd,
Her sleeping infant Danaë view'd,
And trembling still with new alarms
Around him cast a mother's arms.
' My child! what woes does Danaë weep!
' But thy young limbs are wrapt in sleep.
' In that poor nook all sad and dark
' While lightnings play around our bark,
' Thy quiet bosom only knows
' The heavy sigh of deep repose.
" ' The howling wind, the raging sea,
' No terror can excite in thee;
' The angry surges wake no care
' That burst above thy long deep hair,
' But couldst thou feel what I deplore,
' Then would I bid thee sleep no more!
' Sleep on sweet boy, still be the deep!
' O could I lull my woes to sleep!
' Jove, let thy mighty hand o'erthrow
' The baffled malice of my foe,
' And may this child in future years,
' Avenge his mother's wrongs and tears.' "

Over the notes we are obliged reluctantly to pass, though they contain much pertinent information and just criticism; interspersed with some elegant translations.

Some original poems, and a few translations and imitations of different authors close the volume.

The first is the tale of Paris and Oenone. If it is the duty of the poet, according to the precept of Horace, to follow fame, we may ask by what right has Paris been delivered from the arrows of Philoctetes? The poem is, however, well conceived.

It is with great pleasure that we express our approbation of this little volume, as the work at once of a scholar and a man of taste.

ART. III. *The Satires of* PERSIUS, *translated into English verse, with the Latin Text and Notes.* 8vo. pp. 232.

OF Persius scarcely any memorial remains but a short life, commonly prefixed to the editions of his satires, the work of an unknown au-

thor, on whose authority we must be content to take the incidents of his history. He was born at Volaterræ, in Etruria, on the 4th of December, under the consulate of Persicus and Vitellius, and the reign of Tiberius. His family was equestrian, and he was allied to some of the most distinguished families of Rome. At the age of six, he lost his father, and his mother entered into a second marriage with Fuscus, a Roman knight, who also died in the course of a few years. Till the age of twelve, Persius pursued his studies at Volaterræ, when he removed to Rome, and was placed under the instruction of the grammarian Remmius Palæmon, and the rhetorician Virginius Flaccus or Flavius. At the age of sixteen, he voluntarily attached himself to Annæus Cornutus the Stoic, and a close friendship was cemented between the philosopher and his pupil. Among his friends and companions was numbered the poet Lucan, who is said to have heard with rapture, the recital of the satires of Persius. Of Cæsius Bassus, he makes mention in his sixth satire. At a later period he became acquainted with Seneca, sed non ut caperetur ejus ingenio, says his biographer. He was likewise the intimate friend of the illustrious patriot and philosopher Thrasea Pætus, whose wife Arria was related to the poet. His manners are described as gentle, his modesty remarkable, his person graceful, and the discharge of his duties to his various relatives exemplary. He died prematurely, in his twenty-eighth year. He left a considerable sum of money, together with his library to Cornutus. Accepting only the books, the philosopher resigned the money to the sisters of his friend. From this slight sketch, the character of Persius appears to have been one of the most amiable and virtuous of antiquity.

Of his works, only the small book of satires which is still remaining, was published. His earlier productions were suppressed by the advice of Cornutus. His satires are mentioned with distinguished praise by some ancient writers. "Multum veræ gloriæ," says Quintilian, "quamvis uno libro Persius meruit," and Martial.

Sæpius in libro memoratur Persius uno,
Quam levis in tota Marsus Amazonide.

Nor has he failed to maintain a high rank in the judgment of modern critics, though his unexampled obscurity, and the dryness and harshness of his manner have justly been the subject of complaint. His defects and his merits are ably and impartially stated by his present translator.

"These literary offences may be comprised under two heads; inelegance and obscurity.

"In enumerating the causes of the first defect, we may begin with his Versification, which is forced, clumsy, and unmusical; rarely possessing either neatness or facility, or indeed rising to the common dignity of poetry. The coarseness and deficiency of polish in his style, even after repeated perusals, discourages and disgusts. One in vain searches for the graceful naïveté of Horace, or the frequent magnificence of Juvenal. He is manifestly wanting in all the alluring arts of skilful, and elegant composition: and from a surprising perversion of taste, and deficiency in judgment, has not been able to attain, if I may so express myself, the proper decencies of poetry. He has introduced into his writings the forbidding austerity of his philosophical creed; and is as hostile to all poetical decoration, though one may conjecture from the fourteenth and fifteenth verses of his fifth Satire not intentionally so as the Stoic was to personal. His sentences are ill compacted, bald, and vulgar. The diction, although assiduously laboured, is throughout dry, awkward and groveling. It is neither dignified by majesty, splendour, and richness of idiom, nor recommended to our feelings by the lighter graces of purity, terseness and simplicity; but is almost entirely

made up of mean and uncouth terms, wholly repugnant to correct taste, and to good poetry. The extravagance of his figurative imagery is pushed to the uttermost, and exceeds all bounds of propriety. His tropes are more insufferably strained, and hyperbolical; and oftentimes from their conciseness and barbarous distortion take the appearance of caricatures, and ænigmas. And it is utterly astonishing, how he could be so deeply impressed with the artless beauties of Horace, whose sentiments he has servilely copied; (for free as I have been in my quotations from him, they may readily be increased;) how he could so professedly aim at the skilfulness of his *juncturæ*, or *curiosa felicitas*; and yet fail to catch one single trait of his captivating manner!

"This fact affords us a convincing proof the strong prevalence of an innate bent, and its unconquerable influence; and will alone enable us to ascertain the real causes of his other principal blemish, a continued neglect of intelligibility. It is I conceive owing to the natural propensity of his mind, operated on by the circumstances of his education. His intellectual disposition, originally defective in this particular, was evidently further warped by his philosophical opinions. These led him to a contempt of embellishment, and affectation of close argument, which have ruined his poetry. The severe, and logical precision of the Philosopher, will ever be found incompatible with the diffusive, and ornamental elegance of the Poet. His anxious compression tires, and disgusts. Overflowing to excess with meaning, he is as scanty of words, as though he were fearful to be understood. He says too little. Sometimes a hint is deemed sufficient to convey a pregnant idea. His phrases are cropped, and intricate; confused in grammatical construction, and inartificial in verbal arrangement. The transitions are broken, and unconnected. Their abruptness weakens and obscures the force of his reasonings, and at times makes them nearly incomprehensible. The parts in consequence do not seem properly to coalesce: the thoughts become disjointed, and are deficient in that correlative dependence, which every connected series ought to possess. Persius too nearly resembles his own *tramu figuræ*. The outline of the figures upon his canvass is too prominent. We behold a coarse, bold, and powerful sketch, without the necessary filling up, and softening of contour. The robust bones, and sinews of the skeleton, are indeed abundantly visible; but no brilliancy of colouring conceals their unseemly nakedness from the eye, and makes them pleasurable to the imagination. In fine, to recapitulate the sum of his imperfections, he is throughout unpardonably inattentive to the winning beauties of elegance, ease, and perspicuity."

The obscurity of Persius is of the worst species, that of ambiguity. In other obscure authors, Pindar for example, it is with difficulty probably that we develope the meaning of many passages, but when attained, we are commonly certain, that we possess it. In Persius, on the other hand, (we speak only of a few passages,) the difficulty is to find any meaning, shadows of sense are continually floating before us, but they elude the grasp, and we are at length obliged to desist from the hopeless pursuit. On the other hand, it must be observed, that his obscurity is not perpetual, but incidental, and his verses in their common tenor, Casaubon thinks, so clear, that they may be perused with profit by a moderately learned reader, even in a carriage. "ita clari et λευκοι videntur, ut vel in cisio a mediocriter doctis legi possint," though he does not deny that in the first and fourth satires occur some passages of extreme obscurity, which he attributes to policy, and supposes Cornutus standing at the elbow of the poet, and whispering the words, "be dark."

The excellencies which redeem the great defects with which our poet is chargeable, are probably the following, the lofty and imposing tone of his morality, and the opinion which it impresses of his personal virtue, the unity of his designs, occasional strokes of sublimity, and the spirited dramatic

sketches with which his pieces are sometimes interspersed.

His morality is of the strictest and most unaccommodating kind, that of the Stoic school, and however unwilling men may be to comply with the dictates of such virtue, they are at least overawed by the tone of authority which it assumes, and feel a temporary, and a flattering as well as cheap pleasure in the exaltation of imagination which it produces, during the meditations of retirement, while objects of temptation are remote. It is observed by the translator, that in the arrangement of his best pieces, Persius is superior to either of his rivals. "He selects one valuable ethic precept, which he makes the subject of his poem, and constantly keeps in view throughout. All his reasonings tend to the support, explanation, and enforcing of this; and in the bearing of his arguments he is much less rambling, and less discursive than either of them." Comparing the manner of Persius with the digressive style of Horace, "Longe aliter," says Casaubon, "poeta noster: qui more philosophorum a proposita initio thesi vix digreditur, abit certe nunquam, ut non aliud fere scribere satiram ei fuerit, quam petitos e philosophia locos carminis legibus includere."

As an instance of sublimity of sentiment, the following passage has been justly admired, and often quoted, and it would be difficult to discover a finer line than the concluding verse. Never has hopeless remorse been more strongly depicted.

Magne Pater Divûm, sævos punire tyrannos
Haud alia ratione velis, cum dira libido
Moverit ingenium ferventi tincta veneno;
Virtutem videant, intabescantque relictâ.

The well known contest of avarice and luxury in the fifth satire will sufficiently exemplify the excellence of the dramatic representations with which Persius occasionally varies his poetry.

The motives which induced the present transator to undertake his arduous task are thus explained by himself.

"After so many imperfect versions, both in prose and verse, of this very difficult Author, the one now offered to the consideration of the Public may possibly be deemed presumptuous. Its origin is this. Upon an attentive reading of Persius not quite three years ago, and an extensive reference to many of his translators and editors, I was forcibly struck with their numerous deficiencies; and I became firmly persuaded, that with care and assiduity in the developement of his ideas, and a softening of his harsh and offensive colouring, a more faithful and attractive portrait of him might be produced, than has hitherto appeared. This belief led to a trial; and from that trial, undertaken in the first instance for amusement, this work has arisen."

The anonymous translator is evidently an able scholar, who has taken great pains in the study of his author. His version is faithful; considering the studied brevity of the original, and the necessity of softening its harshness; it is close; it is often nervous and spirited, it is sometimes negligent, and seldom attains much elegance. A few specimens will enable our readers to form their own judgment. The apostrophe which we lately quoted, is inadequately rendered by the following lines.

"Almighty Father! bid thy lightnings sleep,
Nor from the world its cruel Tyrants sweep;
But let the monsters, when their passions urge,
And lusts envenom'd prove a direful scourge,
This vengeance feel; place Virtue in their view,
Contrast her blessings with the crimes they do;
In anguish let them, by repentance crost,
Pine at the sight, regret those blessings lost."

The fine lines, expressing the af-

fections of the poet for his friend Cornutus, and his persuasion of the union of their fates, under the influence of some benign star, are scarcely equalled by the translation.

"Tecum etenim memini longos consumere soles, &c."

"Remembrance tells, what happy days we knew,
The feast enjoy'd at placid Evening's dew:
Of rest and study we alike partake,
With modest meals a relaxation make.
O doubt not, that our time united rolls,
Our lives agree, one star their course controls.
Or fate resistless o'er our lot prevails,
And poised our birth in Libra's equal scales,
Our friendship's surest source, the natal hour
Gave to the Twins an overruling power;
Conjoin'd we felt not Saturn's hostile sway,
For Jove relieved us with a friendly ray:
Some planet *must* our kindred thoughts combine,
My soul thus influence, and unite to thine."

The contest of avarice and luxury, Sat. V.

"While dozing out the morn, *Soho! arise*,
Says Avarice. *I'm sleepy*. Still she cries,
Up, up, dull sluggard.

PRETENDED FREEMAN.
Say what motives call?

AVARICE.
What motives? Wealth, which should incite us all.
Thy bark direct to Pontus' distant shore,
Thence diligent import a gainful store;
Bring fish and Castor, frankincense and tow,
Black ebony, the opening wines of Co.
Anticipate the market, grudge no toil,
The thirsty Camel of his spice despoil.
By barter thrive, without reluctance swear.

PRETENDED FREEMAN.
But Jove, alas! my perjuries will hear.

AVARICE.
Blockhead! if Jove's approval you would keep,
Your lot is fix'd, continue still your sleep:
An empty salt-dish satisfied obtain,
By a retracted finger scraped in vain.

PERSIUS.
On sea resolved, your servants now prepare
The needful baggage, and on shipboard bear.
No cause impedes, that with the favouring gale
Your freighted vessel o'er th' Ægæan sail,
Save Luxury; this Syren now appears,
In private whispers, and awakes your fears.

LUXURY.
What means the madman? whither would he go?
What mighty blessings will this whim bestow?
Such raging heats your bilious bosom swell
Not urns of hemlock would the fever quell!
Will *you* forsooth sea-meals contented eat,
A bench your table, and coil'd ropes your seat?
Will *you* the sailor's vapid beverage drink,
From squabby cans inhale a pitchy stink?
What object tempts you? wherefore thus obtain
With increased danger an immoderate gain?
Your monies here fair interest will bestow,
Why should the five a toilsome dozen grow?
In pleasure revel; cull life's sweetest flow'rs,
Her joys are many, and the gift is ours.
Nought will remain arriv'd at life's last goal,
But sordid ashes, and a fabled soul.
Our time hastes onward, nor can endless last;
Observe the instant, while I speak, 'tis past."

Another of the most spirited of ous poet's sketches occurs at the beginning of the third satire, part of which we shall extract.

"What daily thus the cloudless morning waste?
Behold her beams, that perishable haste,
Stream through the shutters on your dazzled sight,
The narrow chinks enlarging with their light.
Yet still we snore, in hopes refreshing rest 5
May cool our qualms, the past day's wine digest;
Still slumber on, neglecting Study's call,
Till the fifth shadow on the dial fall.
Observe ye not the progress you forgo?
Long since the Dogstar, in meridian glow.

His ripening lustre o'er the harvest throws,
And panting herds beneath broad elm's repose.
A youth yawns out, *And is it then so late?*
Attend me some one! I will no varlet wait?
His passion chafes, hot anger swells within,
My head is stunn'd with the discordant din;
No tumult louder would your ears pervade,
Though asses of Arcadian pastures bray'd.
An effort now reluctantly he makes,
And parchment smooth of double colour takes;
His lazy hand the knotty reed displays,
And books and paper in just order lays.
But Sloth resistless still her victim binds,
He loiters on, and pleas unceasing finds:
He first complains, that not a mark appears,
His ink, quite clammy, to the pen adheres;
If water be infus'd, 'tis then too thin,
The drops fall double, ere the strokes begin.
Unhappy youth! unless these habits cease,
Your growing miseries must each day increase.
Is this your progress? can you thus forget
Approaching manhood, as a baby fret?
Why not at once youth's mumbled pap enjoy,
Like a young dove, or great man's darling boy?
Again the freaks of second childhood use,
Squall at Mama, her soothing hush refuse.

SCHOLAR.

How can I study with so bad a reed?

TUTOR.

Pray who will suffer by the thoughtless deed?
Why will you thus excuses vain repeat,
Which only you, and not your Tutor, cheat?
The loss is yours; a mockery to the wise,
The good will hate you, and your name despise:
By forming precepts you no wiser grow,
They through you, like a leaky vessel flow."

It is not often that Persius is distinguished by any remarkable felicity of phrase. He justly says of himself:

——cum scribo, si forte quid aptius exit,
Quando hæc rara avis est——

Yet sometimes he strikes out a happy expression. Justice is not done to the words "miserisque viatica canis," by the translation,

"Hence draw those stores which may at length assuage
The growing sorrows of decrepid age."

In fine, this book may be recommended, not only to the English reader, but to the classical student, who wishes to make himself acquainted with this difficult writer, for which object he will find few more able assistants than the present translator. The Latin text is chiefly taken from Casaubon, with a rectified punctuation, and with the very useful addition of marks to distinguish the change of persons.

ART. IV. *A History of the Heathen Mythology; or, the Fables of the Ancients elucidated from Historical Records. An important Key to the Classics. To which is added, an Enquiry into the Religion of the First Inhabitants of Great Britain. And a particular Account of the Ancient Druids. Translated from the French of M. L'Abbe de Tressan;* by H. NORTH. 8vo. pp. 516.

THE beauty of many of the ancient Greek fables, the frequency of the allusions to them which occur in the writings of the poets, and their intimate connection with the works of art, continue to give a considerable importance to the heathen mythology, and render some degree of acquaintance with it an indispensable object of a liberal education. Yet we have hitherto no elementary work which will fully sa-

tisfy the views of the skilful teacher. Those extant are for the most part deficient in their matter, mean and vulgar in their manner, and are in some respects liable to still more serious objections.

The present work appears to be the production of a man of reading, versed in the subject which he has undertaken to illustrate, and may certainly be of use to the student. Yet it is pervaded by the preposterous fancy of finding history in mythology. We mean not to deny that many mythological fictions are founded on facts, but who will undertake to separate the truth from the falsehood?

P. 231, Aeolus, the god of the winds, and Aeolus, the progenitor of the Aeolians, seem to be confounded. See Apollod. i. 7. Diod. Sic. iii. 189. Rhod.—P. 196 presents a curious instance of flattery, which may aspire to be ranked with the dedications of the age of Charles II.

The translator appears to have executed his task with sufficient fidelity. A few awkward phrases occur, such as the conjuration of the dead, for necromancy. We must protest against the use of the barbarism Delphos for Delphi, referring to Bentley's preface to his Dissertation on Phalaris.

We are inclined to think, that a translation of the work of Apollodorus, the Athenian, with proper notes and supplements, would form the best guide to the study of mythology. It is entitled to regard on account of its antiquity, being the earliest work extant which treats on that subject. It is particularly illustrative of the mythology of the early writers, as the tragic poets, and Pindar, and of such Latin writers as have formed themselves on Greek models, as Propertius, respecting whose mythology information would often be sought in vain from common treatises. Its arrangement is superior to that of any modern work which we have examined. It was adopted by professor Heyne as the text-book of a series of mythological lectures delivered in the university of Gottingen, and has been used with success in some of the public schools of Germany.

The want of an index, or table of contents, indispensable in a work intended for frequent consultation as well as perusal, is a great defect in this volume.

ART. V. *The Greek-English Derivative Dictionary: showing, in English Characters, the Greek Originals of such Words in the English Language as are derived from the Greek: and comprising correct Examinations, from the most approved Lexicographers, of the Meaning of each Word. Written and compiled principally with the View of enabling the English Scholar, who may be unacquainted with the Greek Characters, to acquire a more familiar and extensive Knowledge of his Language, by being made conversant with the Greek Originals, whence it is in great Part derived. By* WILLIAM BURKE. 12mo.

THE object of this work is to explain the etymology and signification of that considerable portion of the English language which is derived from the Greek. The design is good; the execution, so far as we have examined it, diligent and accurate. The Greek words, with reference to the object of the work, are properly printed in the English character.

ART. VI. *Analysis of Aristotle's Logic, with Remarks. By* THOMAS REID, *D. D. F. R. S. Edin. late Professor of Moral Philosophy in the University of Glasgow.*

THIS little work has long been known as an appendix to one of Lord Kaimes's Sketches of the History of Man, but has never before appeared in a separate form. It is distinguished by the accuracy and

acuteness which, admitting his principles, characterize the writings of Dr. Reid.

The remaining works of Aristotle's logic are, a book of categories, one on interpretation, two books of the first analytics, two books of the last analytics, eight books of topics, one book respecting sophisms. In conjunction they are termed the Organon of Aristotle, and are usually preceded by Porphyry's Introduction to the Categories.

The works of Aristotle are the productions of a great genius; and though very properly displaced from that supremacy in science which they were once permitted to maintain, yet still contain much deserving the notice of the modern scholar and philosopher. He was one of those daring adventurers who have left nothing unattempted, and therefore, as might be expected, especially in that age of imperfect science, the facts which he assumes are often inaccurate, the conclusions which he adopts hasty, the systems which he proposes deduced from false premises, or founded on imperfect analogies. But they uniformly exhibit the signs of a great and vigorous mind, and may be considered as having contributed to the formation of an æra in science.

CHAPTER V.

MODERN LANGUAGES.

ART. I. *Prolepsis Philologiæ Anglicanæ; or, Plan of a Philological and Synonymical Dictionary of the English Language. By* BENJAMIN DAWSON, *LL.D. Rector of Burgh in Suffolk.* 4to. pp. 48.

WE stumble at the threshold. Could no English title be found for a book on the English tongue? The pedantic preference shown in this instance to learned words threatens a new inundation of Johnsonisms. It excites a just prejudice against the author's plan of a dictionary. What is the meaning of this polysyllabic Greek and Latin title? Can it be construed? *Prolepsis* may be rendered by *anticipation, foresketch: philologia* is at best jargon; the word is so compounded, that it ought not to describe what it is employed to define; it ought to mean *the love of verbiage*, it is used for *the theory of language: anglicana* is that, which Latin scholars take for *English*, as we say anglican church, the anglican muses: so that this epigraph authorizes the *anticipation of anglican* rather than English *phraseology*.

The first chapter endeavours to prove that words perfectly synonymous are not found in the same language. Why not? In commercial nations, in sea-port towns, in hybrid families, it often happens that the names given to the same thing in different countries both become current. Such words continue synonymous for generations. Wherein lies the difference between a *gotch* and a *pitcher*: but that the one is a Hollandish, and the other a French term? Wherein lies the difference between to *lessen* and to *diminish*: but that the one is a Saxon, and the other a Latin term? Wherein lies the difference between *freedom* and *liberty*, *happiness* and *felicity*, *storm* and *tempest*, and the hundred other duplicates in our language, one of which is borrowed from some Gothic, and the other from some Roman dialect? Double terms are always at first perfectly synonymous, and may remain so for ages; but if new objects are discovered, or new shades of idea, which such words are fitted to depict, it at length happens that a separation of meanings is made between them: thus to *blanch* and to *whiten* are insensibly acquiring a distinct purport, to *blanch* being now only applied where some stain, or colouring matter, is withdrawn, which concealed the natural whiteness. 'To blanch wax,' 'to blanch almonds,' 'your cheek is blanch'd with fear,' 'Sin's purple die seems blanch'd by age to virtue.' We dissent totally from the assertions of the first chapter as contradictory to notorious experience.

The second chapter undertakes to obviate probable objections. But among these objections this writer does not seem to reckon facts. He discusses, like the author of Hermes, all his propositions by *à priori* principles; and thinks that he has proved his point, by showing that synonyms, or equivalent terms, would be useless. Does it follow that they cannot exist? Refinement tends to abolish them. Granted. But mixt society ordains them to be. He who wants to purchase a *segar* in the east, must ask for a *sharoot*. When the learned have occasion

to discuss unpopular topics, they recur to Greek words as to an esoteric dialect: their *phlogiston* may happen not to differ from *fire-damp*. To exemplify in the very title of the ensuing chapter—in what does *ambiguity* differ from *equivocation*, or *paucity* from *fewness*?

The third chapter professes to prove, that ambiguity, or want of precision, (such is Dr. Dawson's definition), results from the scarcity (an etymologist, and not spell scarsity, which is from the Italian *scarso*!) or paucity of synonymous words. Were this true, the English writers, whose language is far richer than the French, should be the more precise. But the fact is otherwise. Why so? The French writers have only to learn latin, in order to understand their whole narrow range of words. But an English writer must study so many languages in order to understand precisely *his* vocabulary, that he seldom accomplishes the task. Want of precision results from not understanding the words employed. Our modern metaphysicians are especially notorious for this defect; neither Priestley nor Reid are exempt from it, any more than Locke and Berkeley. Dr. Johnson wrote with exquisite precision, a quality which seldom accompanies such great command of words.

The fourth chapter treats of ambiguity in the use of synonymous words, and introduces some curious biblical criticism, which leads us to think the acquirements of this writer better adapted for examining questions connected with the classical than with the modern languages. The high and low Dutch, the Anglo-Saxon, and the Danish, are indispensably requisite for the construction of an English dictionary; but instead of these Gothic dialects, we find nothing here but Hebrew, Greek, and Latin.

The fifth chapter converses of propriety in the use of synonymous words, and undertakes the following discrimination of three synomyms, viz.

(1) *to design:* (2) *to intend:* (3) *to purpose.*

"ALTHOUGH it has been proved that no two words in the same language are perfectly or in every respect synonymous, yet they may be used synonymously in certain expressions without impropriety. For instance,

'I *design* to go to Town to morrow.'
'I *intend* to go to Town to morrow.'
'I *purpose* to go to Town to morrow.'

In these expressions the three verbs—*design, intend, purpose*—are used synonymously, and the meaning is the same in each expression. How comes this? Or how can this be, if no two words in the same language be perfectly synonymous? We account for it thus. All synonymous words have something in their implication in *common* with, and something wherein they *differ* from their correspondents. But it is not necessary, that in every sentence or in every application of them, they should be considered under *all* those respects in which they differ from each other. It is sufficient for propriety in the synonymous use of them, if, in their application to the same object, respect is had solely to their common implication. Thus the verb—to *design*—implies, in common with the other two verbs—*intend* and *purpose*—the having something in one's mind to effect; and, in its application to the object in the example, viz. to go to Town—requires not our attention to its implication in any other respect. But it may be so applied as necessarily to excite attention to its peculiar or differencing force; in which case the use of either of the other verbs would be quite improper; e. g. 'In this solitude he employed his thoughts in *designing* a variety of schemes and figures for illustrating his theory of the heavenly system'—Here, *designing*, is used, though not perhaps with *full*, yet evidently with *more* propriety than either of its synonimes would be. But in the following sentence it is used with *full* propriety, and in a sense which neither *intend* nor *purpose* will bear—'I had built, till the imagination of the architect was exhausted. I had added one convenience to another, till I knew not what more to wish

or to *design* *.' In this example an idea is conveyed by the verb, *design*, which is not implicated in either of the other verbs, viz. of something to be effected by the power of *fancy*, or the *imagination*, as *form*, *order*, *arrangement*, *plan*, &c.

" An example of the technical use of this verb will still more convincingly illustrate its characteristic implication—' In that collection of prints one in particular attracted his notice. It was indeed an exquisitely fine piece, and did vast credit both to him that *designed*, and him that engraved it'—Where *designed* evidently denotes an act of the mind employed in *forming* or adjusting something in its *proper form*, distinct from other objects. This peculiar import it receives from its allusion to the Latin word from whence it is derived—*designo*—which conveys the idea of *drawing* or *marking out* an object by lines, figures, or other signs; and by this allusion it is distinguished not only from the two abovementioned, but from all other verbs, which may seem synonymous with it, and have not the same derivation.

" The verb *intend*, implies in common with the two other verbs—*design* and *purpose*—the having something in one's mind to effect, but differs from both by an allusion to the Latin verb—*intendo*—which signifies, to *bend* or *stretch*, by way of giving greater force and efficacy to an instrument made use of, as in *bending* a bow or *stretching* a string to give it elasticity or to reach a determined point. It denotes then an act of the mind tending or *stretching*, as it were, to an object, or the state of the mind as *bent* upon an object.

" And therefore, wherever respect is had obviously and simply to this state of the mind as *immediately* tending to, or bent upon an object, it is more proper to use the verb—*intend*—than either of its synonisms, as in such expressions as these—' In this answer to his insolent language I cannot say, no offence was *intended*, though I came not with a *design* to offend.'—' All might be well *intended*, but the plan was injudicious, and in several parts weakly *designed*.'—' Relief to an individual is all that is *intended* in that act.'—' Compass, imagine, invent, devise, or *intend* death or destruction of the person of the same our Sovereign Lord the King, &c. †.'—' Even that friendship which *intends* the reward of genius too often tends to obstruct it ‡.'

' Whoso tastes,
Insatiate riots on the sweet repasts;
Nor other home, nor other care *intends*,
But quits his house, his country, and his friends §.'

" It is this implication of an allusion to its derivation which makes the verb *intend* capable of being applied technically to inanimate objects, and metaphorically to animals merely instinctive, to neither of which we attribute the faculty of *designing* or *purposing*.—' By this the lungs are *intended* or remitted ‖.'—' Magnetism may be *intended* or remitted, and is found only in the magnet and in iron ¶.'

' The same advancing high above his head,
With sharp *intended* sting so rude him smote,
That to the earth him drove, as stricken dead **.'

" The verb, to *purpose*, comes from the substantive, *purpose*, and implies, in common with the two other verbs, *design* and *intend*; the having something in one's mind to effect, but differs from both by an allusion to the Latin word, *propositum*, which signifies that which is *put forth*, *put before*, or *put for*, i. e. so as to be at hand *for* use; and so it denotes an act of the mind *putting*, as it were, an object before itself, or *putting* itself *forth*, or *putting* itself in readiness *for*, or (which is the same thing in mental operations) the state of the mind as *put*, as it were, upon something to be effected. It is this allusion to the word from which it is derived, which gives a propriety to the use of it rather than of its synonisms in such sentences where respect is had simply to the *position* of the mind, or of the object in the mind. Hence we can say with more propriety,—' I *firmly purpose* it,' than ' I *firmly design*' or ' I *firmly intend* it.'—' He is of a fickle and inconstant disposition, ever wavering and *unsteady* in

* Adventurer, No. 102.
† Lord Grenville's Bill, 1796.
‡ Rambler, No. 111.
§ Pope.
‖ Hale.
¶ Newton's Optics.
** Spencer's Fairy Queen.

what he *purposeth*.' Hence also it is that we can say with *some* propriety—'I am purposed to behave better in future.'—'I have sworn, and am *stedfastly purposed* to keep thy righteous judgments.*'—that is, stedfastly *fixed* or *settled* in my mind, or, have it fixed or settled in my mind, &c. but with *no* propriety—'I am stedfastly *intended* or stedfastly *designed*, &c.'

"Thus we see that these three words—*design*, *intend*, *purpose*,—are far from being *perfectly* or in every respect synonymous; and that they are then only used synonymously with propriety (or rather without impropriety) when the expressions in which they occur require not particular attention to their distinguishing implication, or in which the distinguishing idea conveyed by each makes no striking and essential variation of the sentiment. Yet we are not to conclude from hence, that these words, or any other words which we call synonymous, do ever lose or ever can lose that import or idea which is *peculiar* to them. In the three examples we have adduced of their synonymous use, each retains its differencing note or character. Thus the expression—'I *design* to go to Town to-morrow,'—is, in *strictness* of interpretation, I have that thing *marked*, as it were, in my mind.—'I *intend* to go, &c.' —that is, I have my mind *bent*, or I am *bent*, as it were, upon it—my thoughts *tend* thither.—'I *purpose* to go, &c.'—that is, in *strictness*, I am *settled* in my mind, or I have it *fixt*, as it were, in my mind to go thither."

This analysis will probably be thought to display more precision than conciseness: the definitions are satisfactory, but long-awaited: the explanations are distended almost to exubetance.

The sixth chapter discusses the theory of defining words in dictionaries of one language only: and decides for defining them periphrastically, rather than by synonymous approximation. The following is a characteristic specimen of this plan of interpretation:

"The same mode of explanation may with no less propriety be adopted by the Philologist. Let us take for instance the first word in our Dictionaries—*A*, or *An*. To explain this word, we mention in the first place its *general* implication, or the idea which it conveys in *common* with any other word to which it bears some affinity,—that is—we refer it to one of those known and established *classes* or *divisions* of words, called *parts of speech*, to which it belongs, and say that it is an *article*. This term distinguishes it at once from all the words which are arranged under any other division, as, *nouns*, *verbs*, *prepositions*, &c. but includes the idea which the word conveys in *common* with all words of the same parts of speech, which in this case happen to be no more than two, *viz. the* and *to*. To distinguish it therefore further, we add to the general idea suggested by the term *article*, that it announceth a *substantive*. This distinguishes it from the latter of these articles, which serves to announce a *verb*. We have still to give its *specific* character, or that by which it is distinguished by the remaining article, *the*, and consequently from every other word whatsoever in the English language; and this is done by adding to the foregoing, the terms *singularly* and *indefinitely*. This compleats the explanation, which now exhibits a *full* and *accurate* idea of the word under consideration, viz. '*A* is an *article* serving to announce a *substantive singularly* and *indefinitely*.'

"Thus it appears, that the objects of other sciences than those we call *abstract*, are capable of being distinguished and illustrated in the way we proposed, viz. by reducing them to their respective *genera* and *species*, or exhibiting their *general* and *special* implications."

The seventh chapter answers objections to this diagnostic method, (as it is here called): but *thorough-knowing* as the author may be, we doubt whether he possesses the gift of transitive intelligence. He papers up his ideas in terms so learned, so scholastic, and so greek, that he reminds us of Aristotle, Cudworth, and Kant, and may, like them, escape being understood by his most devoted readers.

Dr. Johnson enriched the lan-

* Psalm cxix. 106. Old Version.

guage by incorporating every word in Ainsworth for which he could not find an equivalent. Dr. Dawson will no doubt extend his patents of denization over the more numerous columns of Scapula: and philosophy will be taught to converse once more in the scholastic jargon of the Mousaion. Such a compilation will be widely welcome; we are got to the Alexandrian age of literature and science; the distinctions of good sense we are quitting for the categories of system, the search after truth for encyclopedic logomachies; hail to the teacher, who, by providing a husk of new words for the old kernels of doctrine, shall enable trivial repetitions to pass for novel investigations, and persuade us that more than echoes talk along the walls of our lecture-rooms.

ART. II. *Philologia Anglica; or, a Philological and Synonymical Dictionary of the English Language; in which the Words are deduced from their Originals—their Sense defined—and the same illustrated and supported by proper Examples and Notes, Critical and and Explanatory. By* BENJAMIN DAWSON, *LL.D. Rector of Burgh, in Suffolk.* 4to

THIS is in fact the first number of an annotated edition of Johnson's dictionary. Some of Johnson's superfluities are struck out of the text; some of his errors are corrected in the notes; definitions are occasionally amended, examples occasionally varied, and omissions occasionally supplied; but the mass of materials is the same, and the plan of composition is the same. The qualifications of the two editors are also similar; both are better versed in the classical than in the gothic dialects; so that they are little likely to correct one-another's defects. A new edition of Johnson by Dr. Dawson will incorporate the supplementary matter with every desirable consistency; but it will assist rather than retard the intrusion of Latin and Greek nomenclature, to the banishment of home-born words.

To reprint less than six words, with their retinue of definitions, exemplifications, and notes, would not enable the public to judge of a work so extensive in its scheme, and so important in its effect as a new English Dictionary. Yet our readers will be startled at the diffuseness of manner, and the multiplicity of commentary. Every quotation is made a fresh peg to hang notes upon.

"A.* } *art.* [from an or æn, Sax. *one*]
AN.* } serving to announce a substantive † singularly and indefinitely ‡; as

1. '*An* army might enter without resistance.' *Johnson.*

"*Dr. Johnson very properly considers *an* as the original article, because it is only the Saxon an or æn, *one*, applied to a new use, as the German *ein*, and the French *un*, the *n* being cut off before a consonant in the speed of utterance.

"† *A substantive*] Or, a word or words substantively taken, as, a hundred, a few men, a great many women, and the like.

"‡ *Indefinitely*] Dr. Johnson considers this word in some expressions as synonymous with *one*, in others, with *any*; 'denoting the number *one*, as, *a* man is coming, that is, *no more than one*; or an indefinite indication, as, *a* man may come this way; that is, *any* man.' But it is not used in two different senses in these expressions, but conveys precisely the same idea in both; and is no more synonymous with *any* in the latter; than it is in the former expression. In the former—'*a* man is coming,' the idea is not, that *no more than one* is coming, but that, of men *some* one man is coming. Instead of *a* put *one*—'*One* man is coming,' the idea then is that, out of a certain *number* of men, *but* one, or *no more* than one man is coming.

So in the other expression—'a man may come this way,' the idea is, that *some* one man may come this way. But if we put *any* instead of *a*—'*any* man may come

" 2. ' *A* hundred altars * in her temple smoke,
A thousand bleeding hearts her pow'r invoke.' *Dryden.*

3. ' That Jesus was *a* prophet sent from God, is one proposition—that Jesus was *the* prophet, the Messiah, is another; and though he was both *a* prophet and *the* prophet, yet the foundations of the proof of these propositions are separate and distinct.' *Bp. Watson.*

4. ' But of the many Antichrists, there is one special one, ο Αντιχριστος. *The* Antichrist, or Antichrist definitely, as one certain person; not indefinitely *an* Antichrist †.' *Hobbes.*

5. ' After the rate of twenty leagues *a* day ‡.' *Addison.*

this way,' the idea is no longer restrained to *some* one of men, yet without specifying *what* man, but is extended *universally* to any man *whatever*; in other words, not *indefinitely* only, but *without exception* also. In the proposition—' a man may come this way,' the assertion is true, if a man (Thomas, for instance) who is at his liberty and has leave, may come this way, though another (Peter) who is under confinement, or has not leave, cannot. But in the proposition—' *any* man may come this way,' the assertion is not true, if one may come, and another may not.

" So in the first example—' *an* army might enter without resistance,' that is, saith Dr. Johnson, ' *any* army.' No: the assertion extends only to armies in *general*, not *universally* to any army whatsoever, great or small, strong or weak. It may be truly said of a town but indifferently fortified, or weakly garrisoned, that *an* army might enter it without resistance; and yet the same might be too strong, or too well garrisoned for *some* armies (an army much weaker or smaller than the generality of armies) to enter it without resistance.

" * A *hundred altars*] In this example the words *hundred altars* are taken substantively, and announced singularly and indefinitely, that is, as one sum or collection of altars *not* specified or referred to.

" † An *Antichrist*] In this example the word under consideration is in a manner explained and defined, as well as the sense we have put upon it clearly illustrated.

" ‡ *Leagues a day*] In this example *a day* is used elliptically for *in a day*, or, *in the space of a day*, but without any variation of the signification of the article, which still announceth the substantive *day* singularly and indefinitely.

" In this and such like instances, however, Dr. Johnson apprehends it to have ' a peculiar signification, denoting the proportion of one thing to another;' mistaking the force of the *idiom* for the signification of the *article*. It is not the word *a*, which in this example, denotes the proportion of twenty to one, but the whole phrase—' twenty (leagues) *a* day.' He might with as much reason have said, that the word *twenty*, or the word *day*, has a peculiar signification, denoting the proportion of one thing to another, as that the word *a* denotes it.

" And this remark will serve to obviate an objection which may seem to lie against this last example, as not merely impertinent, but even militating against the explication we have given of the word. For in such expressions as these—' in the space of *a* day'—' *a* mile long'—' *a* foot square,' and the like, it may be thought that *a* is synonymous with *one*; and it may be asked, Where would be the impropriety, or what difference in the meaning would it make, should we substitute the word *one* for the word *a* in any of the above-mentioned expressions? Doth not—' *a* foot square,' for instance, mean the same thing with —' *one* foot square?' The *meaning*, it shall be granted, is the same; that is to say, we *understand* the *expressions* in one and the same sense. Yet this doth not prove the *words* themselves to be synonymous, or oblige us to own, that the definition we have given of the article *a*, is not sufficiently comprehensive to suit all the variety of sentences and expressions in which it may occur; because it is not owing to the signification of the word *a* in the former of these expressions, that we understand that expression in the same sense with the latter, but to the word *square*, which, suggesting the idea of *dimension* or measurement, leads us to overlook the *peculiar* force of the article, and

A. *prep.* [from *about* * or *after*? which see] Serving to announce a participle of the present tense substantively, and with more latitude of acceptation than it has in its principal form; as

to apply only the idea which it hath in *common* with the word *one*, viz. *singularity*, to the substantive which it announceth. *Vid. Prolepsis, pp.* 28. 32. This will appear to be the case if we consider the article (as we ought to do in judging of the full force of a word) in connection only with the substantive announced, and separately from the word *square*, to which it has no relation. Doth not *a* then, in the expression *a* foot, denote the same thing that it doth in the expressions *a* man, *an* army, *an* antichrist, as in the examples; that is, Doth it not announce the word ROOT, *indefinitely* as well as *singularly*? Or shall we say, that it has changed its nature in the absence of the word *square*, and that it varies its import according to the various sentences in which it occurs? To assert this would be most absurd. That we *understand* the words *a* foot, in the expression 'a foot square' in the same sense with *one* foot, that is, neither more nor less than twelve inches, is no more owing to the proper signification of *a*, than it is that we *understand* them *differently*, viz. of the foot of an *animal*, in this sentence---'I saw *a* foot imprinted in the sand.'

But what need of many words? A word of one part of speech cannot be perfectly and in all respects synonymous with a word of another part of speech—an *article* with an *adjective*.

* *From* about, &c.] Dr. Wallis considers it as a contraction of *at*. But *at* never serves to announce participles present, at least when it connects them with a verb implying *motion*. We cannot say with tolerable propriety—'he is *at* fishing;' with still less propriety—'he is *gone at* fishing.'

Dr. Johnson seems to agree with Wallis in the main; but quotes the following examples as instances of its signifying *to*, like the French *à*.

'*A* hunting Chloe went.' *Prior.*
'They go *a* begging to a bankrupt's door.' *Dryden.*
'When we come *a* fishing here.' *Wotton.*
'Now the men fell *a* rubbing of armour.' *ibid.*
'Another falls *a* ringing a Pescennius Niger.' *Addison.*

But it has the same signification in these examples as it has in those in which it is supposed to be a contraction of *at*; and if it cannot be supposed to come from the French *g* in the expressions

'I am *a* walking.'
'Chloe is out *a* hunting,' &c.

why should it in these expressions

'I went *a* walking.'
'Chloe went *a* hunting, &c.'

For the import of *a* is the very same in each expression, and undergoes no alteration (which it would be absurd to affirm) by following a verb of *motion*. See latter part of note f. p. 3.

But, whatever it comes from, it has the nature of a preposition, and serves to render the idea of the action announced more *general*, or causes what is predicated of the agent to be interpreted with some latitude. Let us compare this expression---'I am *a* walking,' with---'I am walking.' Do these assertions convey precisely the same idea? We think not. The latter may denote my being *actually* in motion---in the act of walking. The former denotes only my being *engaged* in taking a walk; and one may say with propriety enough---'I am *a* walking,' though he be not actually moving, but standing still while he answers this question---'What are you *about*?' In like manner we say---'he is out a shooting,' not meaning that he is actually discharging his piece, or bending his bow, but that he is out on the *employment* or *amusement* of shooting.

After all, we are much inclined to consider *a* in this use of it, neither as a contraction of *at*, *after*, *about*, nor yet as answering to the French *à*, but as a *distinct* word of the nature of a *preposition*, or of an *adverb*, serving to denote *elliptically*, and with the latitude above mentioned, the relation of the predicate to its subject.

1. "I am *a* walking*."
2 "Simon Peter saith unto them I go *a* fishing†." *John* xxi. 3.

ABA'CKE, *adv.* Serving to denote the circumstance of situation at the back ‡ of the object referred to.

'But when they come where thou thy skill didst show,
They drew *abacke*§, as half with shame confound.' *Spencer.*

ABA'FT, *adv.* [abaftan‖, Sax.] Behind¶, appropriated to sailing vessels. See BEHIND.

1. 'Go *abaft***.'
2. 'He is *abaft*††.'

ABAI'SANCE‡‡, *n. s.* [from the

* A *walking*] In this example *walking* is announced, as a substantive is, by a *preposition*, and that with less strictness of acceptation than if the preposition had been omitted. *Walking*, considered *participially*, implies that the person to whom it refers is *actually* in motion—actually moving in the *manner* suggested by the verb *to walk*; *a* walking doth not necessarily imply this *particularity* of the act in the person referred to, but only conveys the idea of being *about* or *after* a walk—engaged in taking *a walk*.

† *Go a fishing*] In this example the *business* or employment of fishing is announced, *after* or *about* which Peter saith he goes.

‡ *At the back*] Dr. Johnson considers this word as *obsolete*, and makes *backwards* to supply its place. But they are far from being synonymous. *Backwards* implies *retrograde motion*, and, respecting the *manner* of movement, answers to the question—*How?* *Abacke* implies *situation*, and, respecting *place*, answers to the question—*Where?* Qu. "*How* doth a lobster swim?" Ans. "If it can be said to swim, it swims *backwards*," Qu. "*Where* would you have us be?" Ans. "I would have you keep *abacke*." We *now* say—keep *back*. *Back*, therefore, and not *backwards* supplies the place of *abacke*, which is obviously a contraction of—*at the back*: "they are *abacke* of us"—"it lies *abacke* of that house"—"go *abacke* of that building, where they will not easily find you," these and such like expressions, still frequent in the northern parts of the kingdom, sufficiently indicate the origin as well as the sense of this adverb.

§ *They drew abacke*] That is they drew to that part which lay behind, and at no *great* distance, from, their former station—at the *back* of it, as it were.

‖ Abaftan] According to Wallis *abaft* is a contraction of *at* and *after*. Skinner considers it as synonymous with *aft*. Query? For if so, why should we say *fore and aft*, but never *fore and abaft?* Perhaps *aft* is never used but when contrasted in this manner with *fore*. If so, it may be considered as the same word with *abaft*, contracted or corrupted from it, as *fore* from *afore* or *before*.

¶ *Behind*, &c.] Or thus; Serving to denote the circumstance of situation in the parts towards the stern.

** *Go* abaft] That is, toward the stern.

†† *Is* abaft] That is, in the part of the vessel where the stern is.

‡‡ "*Obeysance*," says Dr. Johnson, "is considered by Skinner as a corruption of *abaisance*." Skinner's words are—"Quod malè multi pronunciant *obeisance*, tanquam ortum esset à Fr. Gal. *obeisance*, obedientia; revera autem verbale est verbi Fr. Gal. *abaiser*, deprimere, i. e. venarabunda corporis inclinatio." Which many improperly pronounce *obeisance*, as if it came from Fr. Gal. *obeisance*, obedience; whereas it is in reality a verbal noun of the French verb *abaiser*, to depress, i. e. a reverential inclination of the body.

This is not considering *obeysance* as a *corruption* of *abaisance*; as Skinner derives it from a different verb, viz. *obeir*, and therefore must consider it as a distinct word, and conveying a different idea. The remark respects only the vicious *pronunciation* and *orthography* of this word with many persons, as if it had the same origin with *obeysance*.

"But," continues Dr. Johnson, "*obeysance* is now universally used." It would have been more justly observed, that neither of these words are *now* much used. Implying such marks of reverence or submission as were peculiarly suited to the simpler manners of antiquity, both of them have fallen into disuse with the manners themselves. Query, however, whether, as *abaisance*, coming from *abaiser*, denotes an act of *reverence*, so *obeysance*, coming from *obeir*, may not, or when

French *abaser*, to depress.] An act of reverence* by bowing.

"To make a low *abaisance*." *Skinner.*

ABANDON, *v. a.* [*abandonner*, Fr. *abandonare*, It. bandum† dejerere, to forsake his colours. Or, *a ban donner*‡ to give up to a proscription.] To leave§ at large‖; restricted, in its application, to such objects as we no longer care to be connected with, or such as we apprehend danger from; with some allusion¶ to an act of desertion**, or to the danger†† of harbouring a deserter, or proscribed person; as

1. "To *abandon* one's profession, principles, situation, project, enterprize, and the like.

2. "This mutilation of the Sacrament, being both confessedly late, and extremely injurious to God and his people, and contrary to Scripture and Reason, is justly *abandoned* by us‡‡; and we for *abandoning* it unjustly censured." *Bp. Hall.*

ABANDON§§, To leave without protec-

use, might not denote an act of *submission*, or an acknowledgment of obligation to *obedience?*

* *Of reverence*] Or, of humiliation? *Abaiser*, or according to Skinner's orthography, *abbaiser*, signifying *gradu dejicere.*

† *Bandum*] The Roman standard. Βανδον, οὗτω καλουσιν οἱ ρωμαῖοι το σημειον το εν πολεμῳ. *Suidas.* Το σημειον, ὁ δη Βανδον καλουσι ρωμαῖοι signum quod Romani *bandum* vocant. *Procopius.*

‡ *A ban donner*] From the French *á* to, Fr. Gal. & Ang. Sax. *ban* an edict or proscription, and *donner* to give. i. e. "Hominem proscriptum secundum edictum comprehendendum tradere." *Skinner.* In *Junius's* words—"Habere aliquem derelictui, ac permittere, ut edictum publicum de eo, quod æquum est, statuat."

§ *To leave*] This term is chosen as the most proper, because the most *general* of all those which convey ideas in *common* with the word *abandon*, as *quit*, *desert*, *forsake*, and the like. *Vid Prolep.* page 34—37.

‖ *At large*] That is, so that the object left shall be wholly at liberty for us—quite away from us—no longer in our care or keeping, nor we in any manner connected with it: for this is implied in the word from whence *abandon* has its origin. The French *abandonner*, or Italic *abandonare*, from which our word is more immediately derived, Skinner deduces from *bandon*, which signifies *full liberty or scope*—"Credo a Fr. *Bandon*, plena libertas, *mettre á Bandon* plenam vagandi licentiam concedere, hoc vel *á* vet. Fr. *Bandon*, It. *Bandone* magna Fascia, vinculum amplum et laxum; vel secundò *ab* Ang. Sax. Abannan Promulgare; vel tertiò a nostro banne Execrari."

Without staying to enquire here, which of the above three ways of derivation is the most probable and natural one, it is sufficient for our present purpose to remark that, according, to our learned and penetrative Archaiologist, *bandon*, *bandone*, abannan, banne and all the other derivatives of *Ban*, convey in common the idea of *expansion*, *exposure*, *spaciousness*, *openness* of situation, or the like, in opposition to *confinement* or strait enclosure.—"Ban] Et omnia inde enata, a Sax. Pan pro *extenso* et *expanso* videntur radicem sumere; Unde Pan, ban et pan (quibus alii d adjiciunt in fine) pro vexillo: Etiam *ban* pro agro, ut *expansum* Gen. 1. 8. pro firmamento vel cœlo." *Spelman.*

¶ *Some allusion*] For it is not always necessary, for propriety of expression, that a word be used with a *pointed* allusion to its derivation, though, to notice such allusion in the definition may be necessary for conveying a full and accurate idea of the word to be explained. *Vid. Prolep.* p. 28.

** *To an act of desertion*] As in the application of the verb to such objects as are mentioned in the first example.

†† *Or to the danger*, &c.] As in the second and similar examples.

‡‡ *Justly* abandoned *by us*] That is, justly left by us as an impious act, *accursed* it self, and consequently exposing us to the *danger* of a curse from God; and we for *abandoning* it, *viz.* as *so dangerous* to us, unjustly censured.

§§ *Abandon*] This word seems, from a two-fold derivation, to admit of two different acceptations analogous thereto. As coming more immediately from the French *abandonner*, or abannan, Sax. it conveys the idea of *flying from* an object as dangerous to be connected with; with some allusion to the penalty incurred by protecting or countenancing a proscribed person. As coming from *a ban donner*, or from abannan, Belg.

tion, or rather, by leaving to expose to danger; with some to an act of proscription.

1. "The cruel man *abandoned*, her,* at that time to the utmost misery, and took to his arms a mean, worthless wretch who was his servant."
Free Thinker, No. 13.

2. "The passive Gods behold the Greeks defile
Their temples, and *abandon*† to the spoil
Their own abodes." *Dryden.*

3. "Then being alone,
Left and *abandon'd*‡ of his velvet friends,
'Tis right, quoth he." *Shakespear.*

4. "If she be so *abandoned* to her sorrow§,
As it is spoke, she ne ver will admit me." *Shakespear.*

We will not prolong the reader's fatigue by any length of criticism on each of these specimens.

(1.) In the sentence
'A hundred altars in her temple smoke,'
the word *hundred* is a substantive, and the idiomatic ellipsis consists in omitting *of* before altars: there is nothing peculiar in the use of the article *a*.

(2.) In the phrase 'I go a fishing,' it implies the *exposing* a person, or rather, the *leaving* him in such a situation as that he shall be necessarily exposed to danger; with some allusion to an *act of proscription*, which leaves him without protection—"Secundum edictum ipsum detegere, seu tutelâ ejus desistere, eumque destituere." *Skinner.*

* Abandoned *her to*, &c.] That is, by leaving exposed her to, &c. Not that "*abandon* by being used here in construction with the preposition *to*, changes its sense; "but only," as Dr. Scott has justly and acutely observed, "refers to the *state, person* or *thing*, which takes possession of that which is forsaken; as, abandoned to the *spoil*, to the *enemy*, or to any *vice*." *Scott's Dict.*

† *Abandon to the spoil their own abodes*] That is, by leaving, expose them to danger—no longer afford them their protection from *danger*, in this instance, of being spoiled by the enemy.

‡ *Left and abandon'd*] Not only *left*, observe, but also *abandoned*, i. e. left, and left exposed to danger.

§ *So abandoned to her sorrow*] That is, left so exposed, as to be a prey, as it were, to her sorrow. Dr. Johnson considers *abandoned* in this example as a *participial adjective*. But such adjectives seem not properly to admit of a preposition in construction with them. By a *participial adjective*, we should suppose, is meant a participle under the *form* of an adjective. But this form it has not, where it is not immediately transitive upon a substantive, which it cannot be with a preposition following it. Thus in the expression—"the man is *wounded*," the word *wounded* is a participle, and retains its participial form; it retains it equally in this expression ..."wounded by an arrow, the man retired from the fight;" but in the following expression—"the wounded man was immediately carried off the field," it loses its participial form and assumes that of an adjective, without any alteration however of its *import* as a participle. Hence, being participles in signification, but adjectives in form, such words are usually and aptly enough denominated *participial adjectives*.

Abandoned, therefore, in this example is as much a *participle* as it is in the third example, which is brought by Dr. Johnson himself to illustrate his explanation of it, *as such*; or (which is the same thing) of the *verb* of which it is a participle, and therefore is to be explained in the same way, and defined by the same terms.

Dr. Johnson considers this verb as synonymous with and sufficiently explained by, "1. *resign, quit*, 2. *desert*, 3. *forsake*, generally with a tendency to an ill sense." On which explications we observe, That the implication of danger *from* the object left, with the allusion noted in the definition, distinguishes *abandon*, in the first acceptation of it, from every other verb which may seem to be synonymous with it, as the idea of harm or danger *to* the object left distinguishes it, in this second acceptation of it, from its synonymes. How it differs from each of the four verbs above mentioned, and for their difference from each other, see each in its place.

the preposition *a* is certainly a contraction of *after*, though become an inflective, or formative, syllable. When a verb begins with a vowel, the intervening consonant supplied is *v*: he caught me av-eating: we are tired av-idling: she is always av-ogling: this soap is long av-using up.

It deserved notice, that this preposition is not prefixed to participles having a regimen, to participles active. He is shooting hares; he is a-shooting. In short, it is a formative syllable, which designates a present participle of the middle voice.

(3) Abacke ought to have been spelled without the *e*. Aback.

(4) Abaft is derived from *up aft*: the aft, or back-part, of a ship has its deck higher.

(5) Abaisance rather belongs to the glossary than to the dictionary: it is obsolete.

(6) Abandon. This word cannot be derived from *bandum deserere*; no probable steps of corruption can be traced, or imagined: this guess, therefore, ought not to have been repeated.

The definitions of Dr. Dawson are not always fortunate, nor sufficiently moulded on etymology to teach precision of style. Thus the definition of

"Abate, v. n. attributive of a state of remission," could equally well be applied to the adjective *slack*, or to one application of the adverb *down*.

The omissions are meritorious, and chiefly respect those latin words of rare occurrence, which Dr. Johnson transcribed from his guide and model Ainsworth.

ART. III. *Dictionary of the Synonymous Words and Technical Terms in the English Language. By* JAMES LESLIE. 8vo. pp. 196.

THIS dictionary contains a catalogue, not a comparison, of synonymous words. It is adapted to supply the writer, who wishes to indulge in tautology, with several sets of nearly equipollent terms. About five thousand common words occur in alphabetic order; and these are stated in the preface to be accompanied by forty thousand synonyms: so that five like words are comprehended on an average in each article: sometimes more, sometimes fewer. The mode of collocation adopted, for we cannot call that definition, which begins with the clear, and proceeds to the obscure, may best be judged of by reprinting a column.

"Abstract. *s.* Epitome, syllabus, synopsis. (See abridgment.)

Abstruse. *a.* Recondite. (See difficult, hidden.)

Absurd. *a.* Absonous, absonant, illogical, implausible, incompatible, incompetible; inconsistent, irrational, preposterous, sinistrous.

Absurdity. *s.* Alogy. (See unreasonableness, foolishness, folly.)

Abundance. *s.* Uberty, exundation, glut, foison, foizon; over-abundance, nimiety.

Abundant. *a.* Inundant, opulent, affluent, copious, exuberant, fecund, prolific, feracious, ferile, nimious.

Abuse. *v.* To vilify, to debase, to convitiate.

Abuse. *s.* Billowt; personal abuse, lampoon, libel.

Abused. *a.* Catachrestical.

Abusive. *a* Invective, libellous, scurrilous, affrontive; an abusive expression, catachresis.

Accent. *s.* Of syllables, that part of grammar which teaches the quantity and accent of syllables, prosody.

Accident. *s.* Encounter, incident, incidence.

Accidental. *a.* Adventitious, adventine, adventive, eventful, casual, circumstantial, contingent, hab-nab, fortuitous, vague, eventual.

Accommodate. *v.* To attemper, to quadrate; to accommodate or serve one, to bestead.

Accompany. *v.* To acompany by way o respect; to consort, to esquire.

Accomplished. *a.* Polydore, quaint. (See complete, affected, elegant, nice.)
Accompt. *s.* (See account.)
Account. *v.* To account or reckon, to addeem; to examine and settle an account, to adjust, to audit, to liquidate.
Account. *s.* Writer of accounts, logographer; one who is behind in his accounts or affairs, reliquator; an account of the causes of diseases, &c. etiology; account or description, enarration; verbal account of occurrences handed down from early periods, tradition.
Accountant. *s.* Logist. (See reckoner, computer, calculate.)
Accusation. *s.* Delation, Dicæology. (See complain, charge.)
Accuse. *v.* To arraign, to calumniate, to criminate, to delate, to denounce, to impeach, to incriminate; to accuse again in one's turn, to recriminate.
Ace. *s.* Two aces thrown at once, ambsace; ace of spades, spadille."

It will hence be perceived, that many words disused as scholastic and pedantical are here revived; that many words, only current in Scotland, or employed peculiarly in the north, are freely presented; and that many technical words, which belong only to certain arts and professions, are indiscriminately recorded: so that great caution is necessary to use with tolerable propriety the stock of verbiage here accumulated. We wish that an opposite plan of arrangement had been chosen: that the dictionary had consisted of hard words explained by easy ones; instead of easy words interpreted into obscurity. In its present form it will only facilitate the acquirement of a sesquipedalian diction, having the polysyllabicism without the precision of Johnson.

Some words occur which are decidedly impure; others which are obviously needless. Thus absurd is explained by incompetible as well as incompatible; and calm, *verb*, is explained by *to calm*. In short, the execution, like the design, is ameliorable.

ART. IV. *Archai; or, the Evenings of Southill. Book I. By* NICHOLAS SALMON, *Author of Stemmata Latinitatis.* 8vo. pp. 170.

THESE *archai*, or origins, are an avowed imitation of the *epea pteroenta*, or winged words, of Mr. Horne Tooke: like most imitations, they caricature the faults, and omit the excellences of the prototype. Mr. Tooke's system is true; that conjunctions, prepositions, adverbs, and other particles, can all be traced back to verbs and nouns distinctively significant. His illustrations are sometimes disputable; the etymons assigned by him are not always the most probable. The writer, who would add to our knowledge on this subject, should individually note the words of which the diversions of Purley have not given a satisfactory derivation; and assign other more likely sources. Instead of this, we have a most tedious imitation of the desultory dialogues, which are the worst possible forms in which etymological enquiries can be framed; we have parallelisms without end from the French and Latin languages, which afford no clues in gothic genealogy; and we have not one single new or specious conjecture about the words defectively explained by Mr. Tooke. This book appears to us wholly valueless. It consists principally of a protracted dissertation on the word *by*, which is personified, and makes one of the speakers in the supposed conversation; but which is as ignorant of its own birth and filiation as any by-blow in the Foundling Hospital.

For words, which were already abbreviated into prepositions in the earliest records of our language, historical evidence of their progressive modification cannot be produced: but conjecture is nevertheless not wholly arbitrary, when it

can assemble many collateral words all referable to a given idea, and apparently derived from one stock. *Bearm* is Anglo-Saxon for *lap, bosom, side.* Hence to *bear* children. This word also occurs in the form *bierm.* Why may not the preposition *by,* which is written in other dialects *bi,* and *bie,* and, which, in signification, approaches *beside,* originally have meant *in the lap of?* Sit *by* me may have signified sit in my *lap.* *By-street,* a street which stretches into the *lap* of another. *By-word,* a saying, which we hug, or cling to. *By-walk,* a private walk, which laps us in Elysian airs. The mother proposes rest, that is the lap, to her, nursling in the words 'Bye, o baby.' *By-room,* a closet. *By-law,* a snug, interior law. There is an old German infinitive *bien* to hitch toward. Bay, *sinus maritimus.* Pomerania, in the lap of the sea. Prussia, in the lap of Russia. A form of adjuration in early society is to lay the hand on the lap, (Genesis xxiv. 2.) hence the word *lap* is likely to become the harbinger of oaths; *by* him I swear.

Cases can be collected in which *by* appears to mean *way:* but no etymon so signifying has occurred to our notice; nor would such a radical be universally applicable. Tea is sold *by* the pound, not *by* the pint. In the first of these cases, though not in the second, the metaphor from *lap* appears harsh. Yet, if we suppose this use of *by* to have begun with liquid measures, where the measure is, as it were, the *lap* of the thing sold, this apparently refractory instance can be accounted for.

When the author arrives at a second word, we will again help him to guess.

ART. V. *A Complete Pocket Dictionary of the German and English Languages. By the Rev.* W. RENDER, *D. D.*

IN our third volume, p. 467, we noticed a former work of Dr. Render on German Glossology: that was a diffuse grammar, this is a concise vocabulary. He has, in the present instance, provided the more convenient book; which will, we doubt not, find a sale commensurate with the growing fashion for German studies. It is better executed, and further wanted than the analysis, or grammar; Wendeborn had already published one as good: but the vocabulary of Hesse, printed in 1794, is a dictionary very inferior to this.

The English title is ill-chosen—*Complete Pocket Dictionary.* A pocket dictionary implies abridgement and selection; for the purpose of being portable, it undertakes to leave out the rare and useless slang of pedantry and of vulgarity; it ought not to be *complete.* The German title is not faulty; for *vollstandig* means comprehensive.

In the preliminary remarks, Dr. Render observes, that German orthography being in a great degree unsettled, he has rather followed the prevailing than the general usage of his nation. The Germans have various schools of spelling; the more eminent authors follow distinct and peculiar systems; Adelung, Wieland, Campe, have each a train of imitators. This is fortunate for the language: for as each case of variation is consequently brought into discussion, the preponderance of argument frequently influences subsequent practice. Two of the schools coalesce against the weaker party, and at every Leipzig fair the language sloughs off some of its deformities. By degrees each remaining anomaly will be reduced to the most expedient analogical form: and the German grammars will contain rules without exceptions.

The importance of regularity in

language is undervalued: children learn to speak analogically in two years: two years more elapse before they learn the anomalies. The labour of acquiring his native tongue is probably doubled to every human individual by the misconstruction of our grammatical machinery. If, instead of forming our plurals, our abstracts, our tenses, by variable laws, we had bestowed inflexibility on our inflexions, children and strangers would sooner know how to speak and write any given language; and the vulgar would more generally assimilate their dialect to that of the educated.

Much remains to be done before the German idiom will have become so easy of acquirement, as to be thereby fitted for the purposes of an universal language. The elementary letters are absurdly confounded; *d* and *t*, which no human organs can pronounce in immediate succession, often occur in the same termination. A favourite combination is *sch*; now, as their *c* stands for *ts*, this combination ought to express *stsh*; instead of which it is sounded as *sh* merely. Why not, like the other Europeans, express the sibillant aspirate by those two letters? But the eye of a German reader seems to delight in the multiplicity of consonants; and, like that of an oriental caligrapher, to consider them as the more dignified and essential class of letters. The Polynesians and the Italians are still held childish or effeminate for articulating and scribbling so many vowels.

The table at p. xxiii. requires occasional correction: the *a* in *glass* is quoted as short, whereas it is long. The reduplication of a consonant in German shortens the preceding vowel, but not in English: *fall*, *wall*, *mass*, *pass*, are with us long.

At p. 17, the adjective *anstosig* is spelt, as we conceive, with an *s* too little: the etymon is *anstoss*. Not only Adelung, but all the schools of spelling, agree with us in this, as the omission of the double ess tends to suggest a distinct etymon, and consequently a distinct signification.

At p. 76, *Dutzbruder* is defined a brother by the cup, or a pot-companion. In Germany, to use *thou* instead of *you* is a mark of familiarity and equality, analogous to our omission of *mister* and *sir*. *Dutz bruder* is one who says *thou* to another; it is derived from *du* thou, and *bruder* brother. Pot companions may be, and commonly are in this case; but the idea of drinking together is not suggested by the word, and therefore ought not to be suggested in the definition. The proximate word *dutz schwester* (from *thou* and *sister*) would be quite misunderstood, if it were thought to convey the idea of tippling companionesses.

Wieland and many other Germans spell their Greek words *à la grecque*; as the Spaniards, the Italians, the Russians, and the Swedes do. The Φ they express by F: and the K by K, but the French and English spell their Greek words in the Latin manner, and respresent Φ by PH, and K by C. Dr. Render accommodates himself to the French and English usage: he would not write *anekdote*, *filosofie*, *fysionomie*, but *anecdote*, *philosophie*, *physionomie*: a practice which is on the decline in Germany.

At p. 287, the word *rosengarten*, which signifies a rose-garden, or a bed in which rose bushes grow, is translated by the word *rosier*, which means a rose bush.

At p. 475, the word *verschworen* is translated *to swear*, instead of *to forswear*. *Er sagte er habs verschworen* means: he said he had forsworn it, i. e. sworn never to do it.

Slight errors of the press, as *Rhotmus* for *Rhythmus*, or *wehmutig* for *wehmuthig*, will occasion little difficulty even to the learner.

This dictionary, small as it is, might in a second edition undergo further abbreviation with advantage. Compound words (turn, for instance, to those compounded with *rose*) are useless, if each member of the compound is separately recorded. Words common to all languages, because they are the proper names of sects, edifices, instruments, plants or districts of a peculiar sort, might be omitted: such are *jesuit, pyramid, hyacinth, diocese, catholic, cathedral, pianofort, troglodyte*: this class of words can as well be looked for in one's English dictionary. The idiomatic phrases quoted to illustrate certain words are rarely superfluous, oftener deficient: we recommend the record of a greater number of such peculiarities; and the occasional interpolation of those truly German words, which, though not adapted for light conversation or classical writing, are met with in novels, at the play, and on the road.

CHAPTER VI.

EDUCATION AND SCHOOL BOOKS.

ART. I. *A Letter respectfully addressed to the most Reverend and Right Reverend the Archbishops and Bishops of the Church of England, on Mr. Joseph Lancaster's Plan for the Education of the Lower Order in the Community.* 8vo. pp. 60.

ART. II. *Some Remarks on a Letter lately published and addressed to the Archbishops and Bishops of the Church of England, on Joseph Lancaster's Plan for the Education of the Lower Orders of the Community, in which Quakerism is described as a disgusting Amalgama of Antichristian Heresies and Blasphemies.* 8vo. pp. 36.

ART. III. *An Appeal for Justice, in the Cause of Ten Thousand Poor and Orphan Children; and for the Honour of the Holy Scriptures. Being a Reply, exposing the Misrepresentations in the Charge delivered at the Visitation of Charles Daubeny, Archdeacon of Sarum, 'June* 1806.' *By* JOSEPH LANCASTER. 8vo. pp. 46.

IT might have been supposed that a plan for teaching the children of the poor to read and write with the least possible trouble, and at the least possible expence, could have met with no opposition, after it had been tried and proved successful. But there are a certain set of people in this country in whom every thing that is abominable is sure to find defenders. These persons have discovered that the tendency of Joseph Lancaster's system is to make converts from the Church of England, and to murder the Christian religion, body and soul.

The outcry has been headed by an archdeacon. Mrs. Sarah Trimmer is known to the public,—we will not say well known—by sundry publications for the use of children, written with the wise purpose of superseding Jack the Giant-Killer, the Seven Champions, and the Arabian Nights, least the poor children should believe in monsters and enchanters. She is also known as the editor of a sort of Index Expurgatorius for the nursery,—and in both which capacities of authoress and lady licenser, as she does no good, she can do little harm. Mr. Archdeacon Daubeny is the gentleman who, when certain documents had been inserted in the Bath Chronicle, exposing the practice adopted at the new church in that city of *deducting for its own use a third part of the donations contributed at that place of worship, for certain charitable institutions*: threatened to prosecute the printer for a libel, and avowed that *he would have the command of all the Bath papers.* Certain anonymous gentlemen or ladies follow in the cry, and they call upon the archbishops and bishops to lay before the king their serious apprehensions on the subject of Mr. Lancaster's plan: "particularly as at this time he has reason to hope that God will protect us against the threatening power of the most insatiable and remorseless tyrant that has ever been permitted to scourge the Christian world—for the sake of"—gentle reader, what think you?—"for the sake of the Church of England:" not because we are, in spite of such persons as these, still the most enlightened, still the most liberal, and the most religious, and the freest

people under heaven, not for the sake of a constitution which, while it remains uninjured by such persons, secures to us the continuance of these blessings,—but for the sake of the church of which Mr. Daubeny is an archdeacon, and which, if it were or could be influenced by such as Mr. Daubeny, would lay claim to papal infallibility, and support the claim by putting in practice that papal intolerance which they already boldly avow.

The charge against Mr. Joseph Lancaster is, that he is a Quaker; the charge against the Quakers they are not quite agreed upon. One says that they are Deists, another that they are Jesuits,—we will help them to a third solution, which rests upon as good authority, namely, that they are Franciscans. What the Quakers are is so well and so certainly known, that it would seem incredible that any man should be so ignorant or so impudent as to charge them either with deism or popery,—if any thing, could be incredible in certain persons, except justice.

Let Mr. Lancaster be heard in his own defence. After quoting a paragraph from Mr. Archdeacon Daubeny's charge, in which he is called a notorious disbeliever of the fundamental doctrines of Christianity, he then proceeds:

"Is it not cruel? is it not unjust? is it not inconsistent with a minister of the gospel thus hastily to write, to preach, and publish an unfounded paragraph? Does the Archdeacon mean to charge me with deism? if he does I *most solemnly disavow that character before* GOD *and my* COUNTRY.—Much as I love liberality, I do not want to see liberality extended at the expence of christianity. I love the christian religion too well to wish for a moment, that any integral part of christianity should be sacrificed to the boast of reason, the pomp and fallacy of theory, or the idle chimeras in any man's brain. The paragraph in page 25 is equally unfounded; 'I cannot help considering, therefore, the plan now proposed for public patronage *as deism under the imposing guise of philanthropy*, making a convert approach to the fortress of christianity, with a view to be admitted within her walls. And this is said more freely, because I feel fully disposed to give the *conductor of the plan in question every credit for the best intention*; the person acting as *a tool* for others is oftentimes in ignorance with respect to the work to be performed by him.' Does the Archdeacon conceive that Joseph Lancaster is a Deist? and a tool for Deists? So far from being such, the plan was originally his own, and others have patronized it; and none so much as the Royal Family: it cannot surely be meant to apply to them as my employers. I am myself, a firm believer in the Divinity of Jesus Christ. Do Deists believe this? (I deny that the Friends, or Quakers, were in any respect, Deists, in any period of their history.) I believe that the Holy Scriptures were given by inspiration, and contain in writing, the revealed will of God.—Do Deists believe this? I believe the doctrine of the fall of man and the alienation from God consequent of that fall. Do Deists believe there are three that bear record in Heaven; the FATHER, the WORD, and the SPIRIT, and that these three are ONE? I do! I believe in the doctrine of justification by Christ. I suppose by this time the Archdeacon thinks I must be a strange kind of Deist (if he still supposes me to be one.) Is there any doctrine more repugnant to human reason and its refined perversion—deism? Is there any doctrine that more completely lays the dignity, the merit, and wisdom of man, as man, in the dust? I know salvation can only be obtained by the name of CHRIST, and the oblation he finished on the cross. Now is deism a convenient term to attempt to ruin me, to calumniate and subvert my plans? Or is it a mistake natural and common to all men; into which the Archdeacon, and some of the clergy have been *deceived*, or have fallen respecting me? But is it not a most curious mistake then, that a man who publicly deprecates deism, and infidelity, as leading to the perversion of every solid principle and of all good order should be charged with Deism? How inconsistent!

"There is a most extraordinary paragraph in page 26. 'It will be said, perhaps, that such an apprehension is not justified by the cause in question, because

religion is to form a part of the system proposed, and a religion which takes the *Bible for its acknowledged basis*. But surely my brethren, we are not to learn that *merely* to admit the BIBLE as constituting the basis of religious opinions is, in fact, to admit DEFINITIVELY NOTHING.' Much is said afterwards about Sectaries and BIBLE CHRISTIANS; but it is only arguing against what God revealed for the use of man, because wicked men have abused it. It is arguing against the use of the revelation of God with a witness !!! It might suit the days of popery, of fire and faggots, when it was thought dangerous that the Bible should be used in the vulgar tongue; when it was considered that the ignorance of the poor, was the mother of devotion! Does the Archdeacon recollect the sixth article of the Church of England, of the sufficiency of the Holy Scriptures for Salvation? Will he say this still means nothing? Will he say, to admit it true, that the Holy Scriptures containeth all things necessary to salvation, 'is to admit definitively nothing!' will he deny this article of his church? or will it not require some ingenuity to reconcile his Visitation Charge and this article of his belief together? We are solemnly told, not only by the Church of England, but by the Inspiration of God, in the instance of Paul's remark to Timothy, when speaking of the scriptures he says, 'which are able to make thee wise unto salvation through faith, which is in JESUS CHRIST.' Is the admission of this, '*definitively nothing?*' On what ground? why on ground little better than this, bad men, and fools may pervert or make a foolish use of the Scripture, and therefore if the real Christian admits them as the basis of truth, he admits 'definitively nothing.' How shall I reconcile the charge and this article of faith? Formerly it was to the law and to the testimony that Christians appealed; but of what avail can it be for Christians to appeal to that law and that testimony, when the book containing it is accounted '*definitively nothing.*'

"The simple precious truths contained in the Scriptures, revealed of God, declared by the high and holy one, to be 'able to make wise unto salvation,' when introduced into country schools, 'will, in their religious character,' make the children 'any thing but Christains;' What! even though they should be introduced in the manner they have commonly been introduced into charity schools, already belonging to the Church of England!!!

"The Archdeacon concludes my system dangerous to christianity; what pains did he take to ascertain that, as a fact, before he sounded the alarm? Did he write to me? Did he see me? Did he visit my institutions; one of which is in the diocese of Sarum? No!!! Did he enquire whether the original institution and the extended plan in the country were the same? No! And yet they are essentially different. Did he hear me at all, or in any way before he publicly proscribed my plan in the face of the clergy of the diocese? No. Did he enquire if my plan for schools in the country, was formed before or since my publication? No! The plan patronized by his Sovereign was not considered worthy of his attention, but was proscribed, and that proscription published in the face of day; I have been condemned unheard, and out of the mouths of my enemies. The circumstances of this case will prove to many friends of the establishment, how absurd it often is, to form opinions on reports which *may* be raised from interested motives. Had the Archdeacon of Sarum so little confidence in his own eyes, that he must needs use Sarah Trimmer's spectacles? If he had seen and judged for himself, he would not have been so much mistaken. He might then have been, in this business, more like what a Deacon ought to be—"*BLAMELESS.*"

"I have now been eight years engaged in the benevolent work of superintending the education of the poor: I have had three thousand children who owe their education to me, some of whom have left school, are apprenticed, or in place; and are going on well. I have had great influence, with both parents and children, among whom there is nevertheless, *NO ONE INSTANCE OF A CONVERT TO MY RELIGIOUS PROFESSION!* Neither have I sent out a teacher of that profession. The society of Friends (reproachfully called Quakers) have never had any interest in the institution, further than as the general good and happiness of mankind may be promoted by it, or other charitable institutions of a similar tendency; yet great fears have been expressed by some lest I should propagate my own peculiar tenets, or omit those general truths of christianity which are essential to salvation."

He then proceeds to notice some misrepresentations of Mrs. Trimmer, for which there can be no excuse,—as, for instance, when after stating she had seen the school, she insinuates, in an accusing question, that Socinian hymns are used there,—a charge totally false, and which the slightest enquiry might have shown her was groundless; but it served her purpose to make the charge, and it did not serve her purpose to enquire into its truth. Mr. Lancaster may well say, '*to some persons a mistake is very convenient; if not detected, it will do mischief; if found out*, IT IS ONLY A MISTAKE.'

We consider the plans of this excellent and able man to be of great national importance. What he proposes is thus stated:

"In the institutions I am engaging to establish for the country, I am simply bound to see the economy of my plan fully introduced; as no other person in the country has the like experience, or any adequate knowledge of the mechanism of the plan, to qualify them to effect it properly; I am confined to reading, writing, arithmetic, and the knowledge of the Holy Scriptures. In all cases in which schools are established in the country the *resident* clergymen, and members of the church of England, who are willing to catechise the children, and take them to church at such times as they please, shall be at full liberty to so do, *or to do all they please, making it their act and deed, and not mine.* Can any proposal be more fair? With the tolerance of disposition expressed in the charge of the Archdeacon, I presume he is aware of one thing, that it is impossible for day schools to be established in which there will not be a mixture of children of dissenters and churchmen. And such a mixture, heterogeneous as it may appear, has been common in all the day schools, and boarding schools of the country for above a century, without producing injurious effects. Would the Archdeacon of Sarum wish the resident clergyman, or members of the establishment, in such a case, to say to a poor child, you are the child of a dissenter, you shall not be educated here, unless you go to church and are catechised against the consent of your parents? I do not think it possible. If the clergyman had the consent of the children's parents, who were dissenters, I should be the last person to object. The schools will be only *pro tempore* in my hands. If I establish a school in any country town, when I am certain that the mechanism and economy of my plan are fairly introduced, I shall be happy to resign my charge to the inhabitants of such place, or places, in future, who are the natural guardians of their own poor. The future nomination of the schoolmaster would be in their hands, as well as the funds of the respective institutions. I want no perpetual power, influence, or dictatorship. I simply wish to introduce to my country a system of education characterised by economy, facility, and expedition; effectually to introduce it; and leave my countrymen to follow it, or not, as they see fit; and to engraft ON IT SUCH RELIGIOUS OPINIONS AS THEY PLEASE.

"In the first instance, I should wish to have the choice of the schoolmaster; this would be needful, as persons unacquainted with the nature of such schools would soon find the extreme difficulty of getting a proper person: many men might be found who would prove good churchmen, but bad schoolmasters, merely for want of those qualifications which depend on natural ability and disposition; of which, from particular experience, I should be the best judge; but in this case, having elected my schoolmaster, I would leave to the inhabitants, a negative, on just representations, that the master acted on sectarian principles; or that he was inimical to any particular profession of Christians; but above all the establishment, that there was any objection to his christian or his moral character, or that he neglected his duty; in such cases I would discharge him.

I consider the undertaking as a concern which may be complete in two, three, four or five years, according to the funds and encouragement the design may meet with; as well as the different periods at which schools may be opened. When it is complete, I shall cheerfully give it up to the country, *and rest content with the reward of peace.*

"This proposal does not go to innovate upon the established charity, or parochial schools; but to provide for a class of children with which they are unconnected, and which they do not provide for at

all. Yet some charity schools, as those at Chester, have been able to receive more scholars by adopting the mechanism of this plan of education. What I have done in London is a standard for London. The number of schools I have in view will be standards for the country; and I am certain the execution of the mechanism of my plan, depends, in the first instance, on my superintendence, as some attempts have been made to carry it into effect, that disgrace it.

"I am discouraged by the ideas of committees, in the first instance, but think them mostly eligible in the second. It was once said at a commitee, at which I was present, 'don't tell us of economy, we have money enough, we can do all we please.' It is desirable that persons in different parts of the kingdom should have an opportunity of seeing and learning the methods of *instruction*, for the benefit of parochial, and other schools, without coming, or sending three, or four hundred miles, to obtain such information. Large towns in the centre of the counties, and watering places, will be proper situations for such schools. The result of the plan will be, that ten thousand poor children will be educated at four shillings per annum each; that twenty or thirty schools will be established, provided with good masters, members of the Church of England, which schools will finally be given up to the country; the duties and business of the church of England, as to education being no ways interrupted, or its members seduced from the Church; children of dissenters made partakers of the benefits arising from useful learning and from their Bibles, without, in the least, intruding on the consciences of any. There is no change in this plan, it is more mature than it was, but is the same, with very little addition, as was originally submitted to the Royal Family at Weymouth. The substance of this has been often stated to dignified clergymen; but to no purpose. 'Woe is me that I dwell in Meshech; that I sojourn in the tents of Kedar; when I speak peace, they are for war.' I could add much more, but I do not know that it would conduce to peace; I therefore wish the voice of impartial justice may decide; it will decide aright; but I am resolved, however treated, in no case, to become an opposer of any man, or body of men, on account of the variation in our religious opinions, though I have a right to claim justice from all, and therefore claim it."

We must not conclude without stating that the king subscribes annually one hundred pounds to this most useful institution. His example and sanction will have more weight with the nation than the calumnious bigotry of Mr. Daubeny and Mrs. Trimmer.

ART. IV. *Historical Dialogues for Young Persons.* *By* MISS HAYS. Vol. I. 12mo. pp. 294.

"THE design of the present work," says its author, "is, by a selection of interesting narratives, scenes, and events, from popular historical productions," to overcome "the disinclination generally felt by young persons, more especially of the female sex, for the study of history."

To flatter the fastidious indolence of young ladies by a selection of those beauties of history which ought to be the reward of patient study, does not, we confess, appear to us the likeliest means of preparing them to undertake a course of laborious reading; but if the work were in itself interesting and well executed, we should readily wave this objection. We cannot, however, in this case, pronounce so favourable a judgment. The narratives and anecdotes selected, are not, in general, by any means well adapted to their purpose. The details of the siege of Malta by the Turks, for instance, are not very likely to be relished or well understood by any who never heard before of ravelins or counterscarps. The anecdotes of Cyrus and Alexander, which fill a large space, are so trite, that a young person who should be ignorant of them, could never have opened the first books of history put into the hands of a learner, yet without some previous idea of the situation and manners of ancient

nations, it would be impossible to enter into their spirit. In order to preserve the work "from the humiliating character of a tame and servile compilation," Miss Hays has been at the pains, the ill judged pains, as it appears to us, of putting the whole into her own language—into a cold and formal style far less likely to captivate the fancy of youth than the original words of almost any author whom it could fall in her way to consult. A short specimen will suffice to determine whether the dialogue part of this volume is calculated to give much relief to historical details. The art of *dramatising instruction* is one of the rarer secrets of genius.

"*Mrs. Neville.*—TO what am I indebted, my dear young friends, for so early a visit this morning?

"*Mary.*—To a powerful motive, dear aunt, if I may answer for myself, and one confessedly feminine.

"*Mrs. N.*—Name it then, if you please.

"*Mary.*—Curiosity.

"*Mrs. N.*—Indeed! you pay the sex a compliment more flattering perhaps than just.

"*Mary.*—How so, dear madam? I do not perfectly comprehend you. Is it not a fault to be too curious?

"*Mrs. N.*—Curiosity, in itself, my dear, is the most powerful spring of the mind, the source of its activity, and the foundation of all its improvements; he who is without curiosity must languish in stupidity and ignorance; the savage will make no progress towards the civilized man, till spurred on by curiosity. One of the most important parts of education is to awaken, invigorate and direct this principle. The youth in whom it is repressed, who is taught tamely to submit to prescription, to receive his principles from others, and form his opinions without examination, may creep torpidly through life in a beaten track, or state of being but little removed from that of mere animal existence, but he will never rise to eminence, or deserve well of his fellow beings.

"*Mary.*—But, if curiosity deserve this high praise, how came it to be stigmatized as a weakness or a vice? and why is it said to be the foible of woman?

"*Mrs. N.*—Curiosity, or the active principle of the mind, is undoubtedly good; but good things may be perverted and misapplied: we must distinguish between a liberal and an impertinent curiosity.

"*William.*—And is female curiosity always impertinent, madam? I trust you will not pay so ill a compliment to your sex, or give to my sister so sensible a mortification.

"*Mrs. N.*—Certainly it is not my intention: when female education has been properly attended to, a liberal, not an impertinent, curiosity will be the result. The flexibility of our frames, or organization, and consequent vivacity of our feelings, render us active. This in itself is an advantage, an excellence: but, unless the good sense of those on whom we are dependent affords the proper subjects on which to exercise these lively faculties, they may be wasted on frivolous or pernicious objects. Hence, as a rich soil is most productive of weeds, so the woman whose mind has been left uncultured, may, without real malice or vice, fall into impertinences both disgraceful and injurious.

"*Mary.*—Well then, my dear aunt, I shall not in future, be ashamed to own myself curious; nor be mortified, unless I am convicted of having directed my curiosity to subjects improper for myself, or detrimental to others.

"*Mrs. N.*—You are perfectly right, and have justly defined and distinguished what I meant to inculcate. But this conversation seems to have led us away from the purpose of your early visit to day.

"*Mary.*—My curiosity has come off triumphant, at which I am not a little proud; but I greatly fear, that my passion for romantic stories will not obtain a verdict equally favourable.

"*Mrs. N.*—That, at present, must not be determined, as it might lead us too far from our purpose; we will therefore reserve it for future consideration."

ART. V. *Letters to a Young Lady, in which the Duties and Character of Women are considered, chiefly with a Reference to prevailing Opinions. By* MRS. WEST, *Author of "Letters to a Young Man," &c.* 3 large Volumes, 12mo. pp. 1460.

THE "Letters to a Young Man," the publication of which was antecedent to the commencement of our Review, were designed for the instruction and admonition of a beloved son of Mrs. West's, and met with a most flattering reception from the public. Since that time, we find, she has been repeatedly advised to make the character and duties of her own sex the subject of a separate work; similar, and in some respects, supplementary to the former; yet still preserving those peculiar features which would render it more interesting and beneficial to women.

"It was urged," says Mrs. W. "that a popular author was in conscience bound to employ the (perhaps) *transient* period of public approbation in using her most strenuous endeavours to repay the favor of generous protection, by endeavouring to give that turn to the taste and morals of society, which would be most beneficial to its temporal and eternal interests. This solemn consideration, enforced by the dying injunctions of a much respected friend, who, near the close of his valuable life, addressed an awful charge to the Author, that she should 'pursue the course in which she then trod, and let all her future works tend not only to moral, but religious edification,' has determined her to conquer the timid, or perhaps prudential motives, which advised a timely retreat from the field of literature, before the sure indications of neglect should prevent her from doing so with honour."

Mrs. West has taken the field with a just confidence in her own powers: and her grand object has been, to combat against the too prevalent relaxation of our times in morals, manners, and religious principles. So ably, and so pleasingly, has she carried on her warfare against the two former, that we doubt the possibility of impugning her positions with effect. Her examination of the doctrines of religion, however, will be differently appreciated by her various readers.

The style of her correspondence is confessedly diffuse; but she keeps in view, throughout her work, the three points that we have mentioned above. In the first letter, she indicates the evils which she wishes to protest against, and upon which she afterwards enlarges.

First, the introduction of French principles in morals, especially with regard to the re-admission into respectable society allowed to women of lost character, and the coquetish freedom and levity of deportment, in which married women of the higher classes indulge themselves. "What can more tend," she asks, "to debase the purity of virtue, and to enfeeble the stability of principle, than to find, that a notorious courtezan retains all the distinctions due to unspotted chastity; nay, even to see her pointed out as a most engaging creature, with a truly benevolent heart; while all retrospect of her flagitious conduct is prevented by the observation, that we have nothing to do with people's private character! Can we wonder, that, since the age is become so *liberal*, profligacy should not feel the necessity of being *guarded* in its transgressions?"

Secondly, the alarming increase of luxury in every branch of expenditure, and the prevalent spirit of persons in middle life outraging equals, and coping with superiors, in splendour, dissipation, and extravagance.

"THOUGH (says Mrs. West) the effects of commercial prosperity are in some

degree generally diffused over the nation, it has principally affected the intermediate orders. Successful adventure, professional skill, patient diligence, or laborious industry, often bring a rapid increase of wealth to families that have not, either by habit or education, been taught the proper use of it. The first blessing which fortune seems to offer to an ill-regulated or ill-informed mind is self-enjoyment, the second is distinction; hence arise luxurious modes of living, and absurd exhibitions of grandeur. It would be well, if the consequences of these errors were limited to what inevitably follows extreme indulgence, I mean disease and contempt; but the effects are rarely confined to the faulty individual. The gains of successful adventure are soon lost by a reverse of fortune; the savings of diligence and industry cannot supply the waste of carelessness and indolence; the profits of the professional man die with him, and nothing remains to his family but the hoard which frugality reserved in the hour of prosperity. Yet if people so circumstanced will vie in expense with hereditary wealth, what must be the consequence? what indeed, but that which we hourly see, in bankruptcies, suicides, helpless widows and destitute orphans, in every species of nefarious fraud, extortion, and swindling imposition; we must also add, that the ruin caused by this rage for luxury and show, is visible in the madness of gaming-houses, and in the licentious haunts of prostitution.

"Would to heaven our sex could be vindicated from the heavy censure that must fall upon those who, to purchase the *eclat* of a few years, not the *happiness* of an hour, involve themselves and families in destruction! An impartial review of living manners compels me to confess, that we are in this point often more culpable than our weakly indulgent partners. It is Eve who again intreats Adam to eat the forbidden fruit: he takes it, and is undone. Men in this rank of life have generally less *taste* than women; they are amused by their business through the day, and at its weary close they would generally be contented with the relaxation which their own families afforded, if those families were social, domestic, cheerful, and desirous to promote their amusement. But since the potent decree of fashion determined it to be unfit for the wife of a man in reputable circumstances to employ herself in domestic arrangements, or useful needle-work, time has proved a severe burden to people who are destitute of inclination for literature. To relieve themselves from a load, the weight of which they are too proud to acknowledge, they have felt obliged to mingle with what is called the world. Did any of these adventurous dames consider the heavy services which this association requires, did they fairly rate the fatigue, the perplexity, the slavery of being *very genteel* upon a *limited* scale, they would think it better to prefer a plain system of social comfort, even at the expense of that ridicule which, I lament to say, such a deviation from refinement would incur. Yet, when there is no house-keeper in the spice-room, nor butler at the sideboard, an elegant entertainment occasions more labour and perplexity to the mistress of the house, than she would undergo by a regular performance of services highly beneficial and praiseworthy. What anxiety is there that every part of the splendid repast should be properly selected, well dressed, and served in style! What care to keep the every-day garb of family economics out of sight, and to convince the guests that this is the usual style of living; though, if they credit the report, it must only confirm their suspicion that their hostess is actually insane. What blushing confusion do these *demi*-fashionists discover, if detected in any employment that seems to indicate a little remaining regard for prudence and œconomy! What irregularity and inconvenience must the family experience during the days immediately preceding the gala! what irritation of temper, what neglect of children, what disregard of religious and social offices! And for what is all this sacrifice? to procure the honour of being talked of; for happiness, or even comfort, are rarely expected at such entertainments. Notwithstanding all due preparation, something goes wrong, either in the dinner or the company. The face of the inviter displays mortification, instead of exultation; and the invited disguise the sneer of ridicule under the fixed simper of af-

fected politeness. Nor let the giver of the feast complain of disappointment. She aimed not to please, but to dazzle; not to gratify her guests by the cheerful hilarity of her table, but to announce her own superiority in taste or in expense. When the hospitable hostess spreads her plain but plentiful board for friendship and kindred, for those whom she loves or respects, those whom she seeks to oblige, or those to whom she wishes to acknowledge obligation, where vanity and self are kept out of sight, and real generosity seeks no higher praise than that of giving a sufficient and comfortable repast with a pleasant welcome, a fastitidious observance of any accidental mistake, or trivial error, might be justly called ill-nature and ingratitude; but when ostentation summons her myrmidons to behold the triumph, let ridicule join the party, and proclaim the defeat.

"But this insatiable monster, a rage for distinction, is not content with spoiling the comforts of the cheerful regale; luxury has invented a prodigious number of accommodations in the department of moveables; and the mistress of a tiny villa at Hackney, or a still more tiny drawing-room in Crutched Friars, only waits to know if her Grace has placed them in her baronial residence, to pronounce that they are comforts without which no soul can exist. Hence it becomes an undertaking of no little skill, to conduct one's person through an apartment twelve feet square, furnished in *style* by a lady of *taste*, without any injury to ourselves, or to the fauteuils, candelabras, consoletables, jardiniers, chiffoniers, &c. Should we, at entering the apartment, escape the work-boxes, foot-stools, and cushions for lapdogs, our *debut* may still be celebrated by the overthrow of half a dozen top-gallant screens, as many perfume jars, or even by the total demolition of a glass cabinet stuck full of stuffed monsters. By an inadvertent remove of our chair backwards, we may thrust it through the paper frame of the book-stand, or the pyramidal flower-basket; and our nearer approach to the fire is barricadoed by nodding mandarines and branching lustres. It is well, if the height of the apartment permits us to glide secure under the impending danger of crystal lamps, chandeliers, and gilt bird-cages inhabited by screaming canaries. An attempt to walk would be too presumptuous, amidst the opposition of a host of working-tables, sofas, rout chairs, and ottomans. To return from a visit of this description without having *committed* or *suffered* any depredation, is an event almost similar to the famous expedition of the Argonauts. The fair mistress, indeed, generally officiates as pilot; and by observing how she folds or unfurls her redundant train, and enlarges or contracts the waving of her plumes, one may practise the dilating or diminishing graces according to the most exact rules of geometrical proportion; happy if we can steal a moment from the circumspection that our arduous situation requires, to admire the quantity of pretty things which are collected together, and inquire if they are really of any use.

"Dress is such an important subject to women, that I must claim permission to refer to it frequently. Two chief ends seem to be pursued by those who imitate the great in this particular; namely, that it should show their wealth, and proclaim their uselessness. When the cost of a gown excels the countess's which it resembles in shape, the wearer feels an immense satisfaction, no matter though her dress be but a publication of her vulgar manners; elegance is, in her opinion, a saleable commodity; she has the draper's bill in her pocket (I hope with a receipt to it), and she knows that she is better dressed than her ladyship by fifteen shillings a yard. It may, however, happen, that deficiency in cash or credit may limit the taste of the fashionist to the meer vamping up and remodelling her old wardrobe; but, as an exact copy would argue a very little soul, it now becomes necessary to caricature the mode, and to exhibit in full extravagance that which, when really modified by taste and worn with propriety, was graceful and becoming. Either way the wearer announces her intention of not being mistaken for the drudge of patient utility. The flow of her drapery, the slight texture of her attire, the tasteful arrangement of her tresses, and the studiously inconve-

nient situation of her ornaments, proclaim an airy sylph, a Grecian nymph, a 'mincing mammet,' or, to speak in her own language, a very fine lady: they cannot possibly denote the industrious housewife, or the help-mate of man.

"The pursuits of this *lusus naturæ*, this creature formed to feed on the toils of industry, consist of laborious idleness. As, after all her exertions, her situation in life does not allow of her being genteel in *every* thing, parsimonious œconomy and heedless expense take their turn. To be as smart, not as her equals, but as her superiors, it becomes necessary that she should excel in contrivance; I do not mean in that prudent forethought, which enables a good wife to proportion the family expenditure by the regular order of necessities, comforts, conveniences, and superfluities: this gradation must be reversed, and superfluities take the lead. French wines may be introduced on great occasions, by a daily retrenchment of small beer; and wax-lights may be had for routs, by limiting the number of kitchen candles. If her husband and children dine on hashed mutton, she can provide ices in the evening; and by leaving their bed-chambers comfortless and inconvenient, she can afford more drapery for the drawing-room. Even white morning dresses will not be so very expensive, provided you are expert in haggling with the washer-woman, and do not dislike being dirty when you are invisible; and if you know cheap shops, and the art of driving bargains, you may even save money by making *useless* purchases."

Again:

"To descend a little from the line of society that we have been considering: I have often contemplated the good city pair, who set out for their box in the country on Saturday night, and return time enough to open shop on Monday morning. We rustics might suppose, that after the fatigue of six days, they would look forward to the sabbatical rest with extacy; and that their purpose for going into the country was to enjoy the heavenly blessings of reflection and devotion in retirement. Quite the reverse; their intention is to have a party of friends. The travelling vehicle is laden with provisions; and though the mistress of the 'snug retreat' arrives at it late and weary, she must unpack her plate, dust her china, and arrange her dessert that evening. A little indulgence next morning would be excusable, provided the family were in readiness to perform the appropriate duties of the sabbath; but, unhappily, there is a multiplicity of reasons to prevent this observance. The church is a long way off; it is cold and damp; the pew is in an obscure corner; the weather is suspicious, and a shower would destroy the patent net mantle; or perhaps (which is a still more insurmountable difficulty) the patent net mantle was left in London. The kitchen too now begins to give 'dreadful note of preparation;' not from 'armourers accomplishing the knights,' but from the shop-maid's chopping forcemeat, the apprentice's cleaning knives, and the journeyman's receiving a *practical* lesson in the art of waiting at table. For, do not suppose that the entertainment is to be merely comfortable and social. No; it is to be a display, a set out, and as much intended to elevate and surprise as a Grosvenor-square gala. Certainly it is fortunate, that the legislature still prohibits opening shop of a Sunday; as, but for this remission of worldly toil, many people would be obliged to leave the garden of taste quite uncultivated. The company at length arrive; they admire the furniture, praise the garden, and declare their intention of *coming very often*; for it is so delightful to be out of the smoke of London. Dinner is now served; and then 'they eat, they drink,' but probably not 'in communion sweet;' nor do they 'quaff immortality and joy,' because they neglect to visit the fount where those blessings are dispensed. Surely, if it were not for being a *little* in the fashion, a quiet domestic religious Sunday would be quite as comfortable. But I betray my ignorance in using this term: comfort is abjured by all who enlist in the ranks of vanity; and as, among the high ton, the eclat of the fête depends upon the violence of the squeeze; so, among second ton, the prodigiousness of the preceding

fuss determines the pleasure that your visitors are to give you. One morning's trouble would be enough for a common-councilman's wife; but who would mind being perplexed in the extreme for a whole week, provided one could say that we gave a dinner to *Alderman* Marrowfat and *all* his family."

Thirdly, the general taste for reading, whether directed to works of mere amusement, to general and scientific knowledge, or to religious and abtract research: a fruitful source of mischief, according to our author, and productive of the following alternatives or varieties of ill. It subjects a young woman of an enquiring disposition, to the chance of learning, even from elementary books of science, the doctrine of human perfectibility; a belief that as vice and evil have not proceeded from the original sin of Adam, but from "wretched systems of worldly policy, ill-conceived laws, and illiberal restraints," so they may be removed, without the assistance of grace, and the intervention of a mediator: she may also imbibe a system of morals not derived from the gospel. It exposes a more common character, who reads only plays, novels, and poetry, to be tainted by German morality, poetical democracy, and the passionate and romantic absurdities of ordinary novel-writers. Finally, it puts a religiously disposed woman in extreme hazard of having her faith perverted by rationalists on the one hand, or by Calvinists on the other: in either case, the unhappy convert must imbibe noxious errors, become a rebel to her lawful pastor, and lose "the light of that guiding star which would best direct her steps," "the assistance of a pure and holy religion."

Having thus set up her warning posts, our author proceeds to a wider survey of the ground in a letter "On the original Destination of Women." She does not however propose to waste her time or her reader's in any deep discussions, physical or metaphysical: indeed she hates metaphysics, and cannot see what they are good for, but to puzzle and mislead: she also refrains from any minute enquiry into the state of the sex in distant times or countries: she makes, however, the following remarks:

"The rude descendants of those wandering tribes, whom the miraculous interposition of the offended Deity at Babel dispersed through the distant quarters of the globe, amidst the degradation of mutual ignorance and mutual privation, have uniformly retained that superiority of the male species which it received at the creation, and which prevailed during the primeval state of the world. It is impossible to account for the universal subjugation of women among savages on the ground of their mental imbecility, or bodily disadvantages; for it is a well-known fact, that exertion invigorates both the intellectual and corporeal faculties; and as these wretched victims of male tyranny execute the tasks of intense and continual labour, while their more indolent lords engross all the sensual indulgencies which a state of barbarism affords, the general laws of even-handed Providence must repay their hard services with more athletic vigour and acute intelligence. In consequence, travellers remark, that the women belonging to the wandering tribes of barbarians, whenever the restraints of jealousy have permitted them to hold intercourse with strangers, have generally displayed more quickness and reflection than the males, as well as a superior share of those virtues of compassion and benevolence, which are the sure indications that the mind has expanded beyond the merely selfish pursuits of animal life. This observation has little reference to our present inquiry; but every incidental remark that corroborates the testimony of holy writ, is conducive to the design of this correspondence."

With all due respect for the pious intentions of our author, we may just remark, that as "even-

handed Providence" has in no country *divided* the great work of bringing forth and rearing children, which she elsewhere allows to be the principal impediment to women's engaging in enterprizes of fatigue and danger; as, moreover, savages, though indolent, are not effeminate; it is not probable, that the much-enduring squaw, or the half-famished female of Australasia, would meet with better success in rebellion against her lord and master, than usually crowns the sturdy wife of an Irish labourer, or the robust and eloquent fair one of Billingsgate.

In the delineation of female duties and character which succeeds, there is little to observe upon in any way. Mrs. West makes no high claims for her sex; on the contrary, she paints them as *very* women: she utterly scouts the idea of their assuming any thing like an equality with man, and objects, perhaps with reason, to their interfering in any of his employments: to make good common domestic characters, appears to be the height of her ambition.

Her remarks on the corruptions of the higher classes are poignant and severe. Some, we know, have called in question the humility and the prudence of an author, confessedly writing from the bosom of domestic seclusion, passing sentence on the manners of all classes, stigmatizing prevailing customs, and boldly declaring their tendency and consequences. We are convinced, however, from Mrs. W.'s former writings, that she has not always led a secluded life; they display sufficient knowledge of the world to justify her claims as a censor; we think with her, that the "abuses of the times" require something more than lenitive correctives; and we do not charge a skilful surgeon with cruelty, because he uses the probe.

The letter "on Religious Knowledge, and the peculiar notion of Calvin," is one of those to which we alluded, when we said, that Mrs. West's examination of the doctrines of religion would be differently appreciated by various readers. Our author is a dutiful daughter of the Church Establishment; and in her censure of the too prevalent *neglect* of religious duties, we cordially coincide; but it may be doubted, whether, in her zeal (pious and sincere we firmly believe it) to advocate its cause and claims, she do not too highly and too indiscriminately denounce every dissenter from its most minute tenet.

Let it be remembered, that the church is divided against herself; the Calvinists (and our author considers all methodists as such) loudly and boldly affirm, that her articles favor their dogmas: that they are her true children; and if the first reformers were exonerated from the sin of schism by the corruptions of the Romish church, with what dangerous plausibility may these rigourists plead a similar apology! How is our amiable pupil to decide on which party the blame lies? She is by no means to be exercised in controversy; for in that case she must hear arguments on both sides, and Mrs. West has an equal dislike with Mrs. Hannah More to "petticoated polemics;" she must therefore bow to *authority*, but to whose? That of our Doctoress unquestionably, who pronounces, something in the tone of a Pope and council, that calvinism is in itself error; that it leads to schism, insubordination, and contention; and that its doctrines are shocking, blasphemous, unchristian. In support of her decision, she quotes a long passage from the *learned* pen of Dr. Kipling, which is intended to set the question at rest for ever. This may pass with young ladies; but the

question has *not* been set at rest; and we could imagine that the reverend disputants themselves might unite in enquiring with some warmth of this "obscure and partially-informed woman," as she calls herself, "who made thee a judge or a ruler over us?" The lady, however, proceeds most earnestly to call upon the methodists to give over troubling the church with vexatious disputes, and join in promoting that happy unity of faith, and universal spread of the gospel, which will at length be brought about, though not "till missions are no longer founded in schism, nor children taught that a diversity of opinions in religion is well pleasing to God."

Mrs. West elsewhere expresses her indignation at the assertion, that "men were made to differ about these things"—but as a *matter of fact* we do not see how this can well be denied; and in point of *opinion*, Mrs. West allows, upon the authority of the articles, that the visible church "is scattered over all the christian world," and that "various modes of worship, and particular tenets, belong to its disjointed parts;" and who shall be so bold as to declare which, or whether any of these diversities are displeasing to the Creator?—even supposing that they are all to be done away in the end, is it for man to pronounce *which* model is to be finally established? In the mean time, can any thing be more inconsistent, than to nourish an idea that God must disapprove the worship while he accepts the worshipper—or more narrow, than to cherish a dislike of sects which the church has neither the power to punish nor the zeal to proselyte—or more dangerous, than to teach, in this free country, where the tabernacle confronts the cathedral, and the meeting-house rises beside the synagogue, that the diversity which our law permits, our God abhors?

With the high respect that we really entertain for the talents of this lady, when employed on subjects that come properly within their scope, we cannot but feel pleasure in seeing her descend from her polemical chair, to speak again of female duties and employments. On these, her remarks are generally shrewd and sensible, and not unfrequently new. On education, and the duties of mothers, she writes with great force and intelligence, and pleads very wisely against the over-solicitous attention now frequently paid to children, on the ground of its tendency to make them conceited and selfish.

On the whole, we consider these letters as indicating great powers of thought, and force of expression; and, with the sole exception (as before observed) of her polemic discussions, which we do think misplaced, we are convinced, that they will add greatly to the well-earned reputation of Mrs. West.

The work is dedicated (by permission) to the Queen; and, during the printing of this volume of our Review, has passed through three editions.

ART. VI. *A System of Education for the Labouring People*, 8vo.

THE Ægyptians taught reading and writing by assembling children on the strand of the Nile, and desiring them to trace on the smooth beach the successive letters of the alphabet. The obelisks are by some antiquaries supposed to be the show-boards, to which the schoolmaster pointed for his models of caligraphy. This cotemporary instruction in the connected arts of reading and writing was also practised in Hindostan, where children are drilled with the regularity of an

army to pronounce and describe at once the letters.

Tennant, in his Indian Recreations, depicts this antique method of instruction; and says, that by means of it a larger proportion of the people of Hindostan are regularly taught to read and write than in Great Britain. Dr. Bell, a late superintendant and director of the male asylum at Madras, is thought to have suggested the introduction of this method of tuition into England: where it was first realized by Mr. Joseph Lancaster. Pestalozzi, in Switzerland, has long exercised it on the continent with encouraging success.

Reading, writing, and cyphering, cannot be too extensively taught. Mr. Lancaster, with pure and simple benevolence, undertakes to diffuse these great benefits to all descriptions of sects and opinions. He intermeddles not with the domestic religion of his pupils. The Westminster imitators of his virtue do not rival it. With the usual impertinence of religious zeal, and with a paltrier narrowness of spirit than any other sect would own, they have made a provision that religious exercises, (p. 40), in strict unison with the *established church* shall be performed in the school every day; and that the children (p. 41) are taught in the *church catechism*. Hence the children of Catholics, Methodists, Jews, Calvinists, Unitarians, Baptists, and of others whose parents are scrupulous about the opinions of their offspring, will be defrauded of the benefit of charitable instruction, by the superstitious jealousy of these ecclesiastic meddlers. Of a piece with such feelings is the negligent, the ungratefully negligent notice of Mr. Lancaster (at p. 35), to whom, much more obviously than to Dr. Bell, a public statue is due.

The plan of instruction is well known from the work of Mr. Lancaster, which was commented at large in our last volume, p. 732. Well would it be, if every considerable city of the empire were to realize a school on his own original plan, uncontaminated by the petty exclusive encroaching spirit of any sect, even the established.

ART. VII. *The Friend of Youth; or, Candid Advice to Parents and Guardians on the Choice of such Trades, Professions, and Employments, as may be the best suited to the Taste and Genius of their respective Children and Wards.* 12mo. pp. 419.

THIS book, though composed with some amenity, and compiled with some research, rather aspires to the advantage of becoming extensively useful, than to the praise of being elegantly or learnedly written. Something occurs relative to the historical antiquities of the several forms of business: but the chief object of the writer is to enumerate the various trades and professions most usual in our stage of social progress, with a view to their profitableness. He endeavours to indicate the probable expence of acquiring, and the probable recompence of exercising them: and thus he has constructed, as it were, a map of the more prominent divisions of human occupation, in which he attempts to appreciate their relative value, in order to facilitate for the young a choice of that method of subsistence most commensurate with their taste and talents with their means and rank. The LXVth article may serve as a specimen.

"WERE we to view this part of our subject in a moral or medical light, we certainly could not speak very favorably of those who make it their business to convert fermented malt liquor into an inflammatory

and intoxicating spirit, alike injurious to the body and mind. But a politician might argue, on the other hand, that the bad effects of spirits are owing to their abuse; that the principal consumers of them are poor laborious people, who want some cheap cordial to chear them in the midst of their hard toils and frequent exposure to pinching cold; that agriculture is encouraged by the demand of a part of its produce for this purpose; that government derives a very considerable revenue from our home distilleries; and that the suppression of these would only tend to encourage the use of more pernicious foreign liquors.

"We pass over many other arguments on both sides of the question, as it is our more immediate business to consider this matter in a commercial point of view only. We must therefore observe, that distilling spirituous liquors is a very profitable business, even when fairly and honestly carried on, without any fraud on the revenue, or any intentional injury to the public by the use of baneful ingredients. Though distillers form one of the London companies incorporated by CHARLES I. yet it seldom happens that apprentices are put to this profession either in town or country. A knowledge of it is generally acquired in the course of subordinate agency, or by purchasing a share in the business. It requires a large property of several thousands to carry it on to any great extent; and few parents, whose resources are equal to such an undertaking, ever think of training up their sons with a view to it. Young men in humbler circumstances may, however, meet with some lucrative employments in a large distillery, as well as in a brewery; but the chief managers in both, the out-door and in-door clerks, and many others even in the lower departments of the business, are in great danger of acquiring drunken habits, unless they have firmness to resist frequent temptation. We seldom meet with a distiller, or with any of his principal servants, who, at the age of fifty, is not evidently the victim of frequent excesses, so sure to produce nervous affections, the gout, the scurvy, or some other chronic disease."

There are useless articles in this work, such as that of *girdler*, which is no longer a separate trade. There are some omissions, as that of *fripperer*; a dealer in old clothes is a common employment. There are redundant passages; thus the articles *appraiser*, *auctioneer*, and *broker*, all contain some common matter. We believe the term *broker*, for a furniture broker, is gradually disused, and that the term *lumberer* is introducing itself in the stead. Broker is become a nobler designation than formerly, and is now affected to agents of exchange. There are defective passages; thus, under the article *book-binder*, something is said of the profession of book maker, but not enough.

ART. VIII. *The History of Scotland, related in Familiar Conversations by a Father to his Children, &c. By* ELIZABETH HELME. 2 vols. 12mo.

A very dry and meagre narrative, which we should imagine can have but little to interest the mind of a child.

ART. IX. *The History of England from the Earliest Records to the Peace of Amiens. In a Series of Letters to a Young Lady at School. By* CHARLOTTE SMITH. 3 vols. 12mo.

IT does not appear to us that such a book as this was very much wanted. We have already several histories of England, written for the use of children. The present is fuller than any other that we are acquainted with, but this is, perhaps, a circumstance of questionable advantage. Children, whose attention would not flag in the perusal of these volumes, may employ themselves better in reading our established historians. That the narrative is brought down to the peace of Amiens is a recommendatory consideration. The work is compiled with care, and very respectably written.

ART. X. *A Tour through Asia Minor and the Greek Islands, with an Account of the Inhabitants, Natural Productions, and Curiosities. For the Instruction and Amusement of Youth.* *By* C. WILKINSON.

THIS little book is written apparently on the model of Mrs. Priscilla Wakefield's "Juvenile Traveller," and "Family Tour." The method adopted of supposing young persons to write an account of their travels to relations and friends is a very agreeable one. We have found, from experience, that children take a greater interest in letters supposed to be written by those of their own age, than in descriptions of the same objects where this innocent delusion has not been adopted. Mr. Wilkinson's compilation will be an useful addition to the juvenile library.

CHAPTER VII.

BIOGRAPHY.

BIOGRAPHY is a kind of writing, perhaps more generally interesting than any other, and of which many admirable specimens have of late been added to the permanent stores of British Literature. Not will the last year yield to any of the preceding, in the number or value of its productions of this class. Mr. Hayley has published an appendix to his life of Cowper, which brings that interesting work to a termination. The late Dr. Warton has found a partial biographer in Mr. Wooll. The entertaining autobiography of Count de Hordt has been rendered accessible to those English readers who are not particularly shocked by grammatical inaccuracies. The life of Dermody by Mr. Raymond, is a work of high character, and exhibits the interesting, though melancholy spectacle, of the ruin of genius by the most debasing profligacy, notwithstanding all the efforts of the most delicate, the most liberal, the most unwearied patronage. The Memoirs of Col. Hutchinson by his wife, long preserved in manuscript, have been at length presented to the public, and will doubtless be allowed a distinguished place among our English classics. Lord Holland, by his Life of Lope de Vega, has deserved well both of Spanish and English literature; and Mr. Duppa's Life of Michael Angelo is highly creditable to his reputation, both as an artist and writer. Sir W. Forbes's Life of Dr. Beattie, with a few other works of inferior value compleat our catalogue.

Art. I. *Biographical Memoirs of the late Dr. Joseph Warton, D. D. by the Rev.* J. WOOLL, *A. M.* 4to.

OF late years every man in any way remarkable either for his learning, his piety, his valour, or even his vices, has found a biographer. The Evangelical Magazine celebrates the memory of those who have said the greatest number of prayers in the course of their lives, or contributed most liberally to the support of serious ministers: booksellers, public lecturers, pickpockets, and poets, become autobiographers; and the moment any great public character breathes his last, innumerable advertisements announce the publication of his life by different authors, all of whom derive their information from the most authentic sources. It is surprising that Warton should have escaped so long, and that those gentlemen who are always on the lookout for a literary job, should have lost so favourable an opportunity

of manufacturing a book. We are far from meaning to insinuate that Dr. Warton's life is an unfit subject for publication; on the contrary, we think him quite entitled to the honour of a separate biography. Of the volume which Mr. Wooll has given to the public, a very small portion is devoted to the private history of Dr. Warton; the greater part consists of a selection from his poetical works and letters of distinguished persons, and left by him for publication. The author very properly deprecates that mischievous habit which has of late prevailed of publishing letters of a confidential nature. This volume contains the correspondence of several of the most eminent men of their age, with Dr. Warton and his brother, the historian of English Poetry; but many letters which relate to mere family affairs, although (says Mr. Wooll) they would do honour to the heart of the writer, are suppressed. It is probable that considerations, equally just, have prevented the publication of any posthumous poems or essays which might have been found among the papers of Dr. Warton. It does not follow, because a man in the course of his life has produced works of sterling merit, that every juvenile performance or hasty sketch is therefore interesting. It is the height of injustice to ransack the port-folios of the dead, and injure their reputations by exposing those things which they themselves perhaps deemed unworthy even of revisal, and which assuredly in their then state would never have met the public eye with the author's consent. There are indeed some men of such preeminent talent, that we are curious about their every thought and action. The fragments of a work of Milton could never be uninteresting, and the desultory speculations of a Newton might lead to some important discovery: but Miltons and Newtons are rare productions.

We may lay it down as a general rule that the posthumous works of any author will be found inferior to those printed during his life. Exceptions will of course occur to this as to every other general rule: some men during their lives prepare works for after publication, and a man may die when he has nearly completed some great undertaking; but most commonly on the death of any literary character all his loose papers are collected: unfinished, and uncorrected, they are sent to the press, and the profit arising from their sale is considered a sufficient compensation for any injury which the reputation of the deceased may suffer. In the present work this system has not been adopted. Almost all the letters now printed are interesting, and in the selection from the poetical works of Dr. Warton, there is nothing which had not before appeared.

The memoirs of a man who passed the greater part of his life as master of a school, must necessarily be destitute of amusing incidents or stimulating adventures. The intimacy which subsisted between Dr. Warton and the most eminent men of his day, may be considered as the only circumstance which rendered the detail of his occupations more amusing than that of the generality of preceptors. He was born in the year 1722, his father, professor of poetry at Oxford, superintended his education till the fourteenth year of his age, when we was sent to Winchester on the foundation, where he remained till he was old enough to be sent to an University. During his residence at Oriel College he distinguished himself by his poetical effusions. The Enthusiast, or Lover of Nature, a poem, composed by Warton, while at Oxford, when considered as the work

of so young a man, is certainly a production of extraordinary merit, and would lead us to anticipate for its author a higher poetical rank than he ever attained. The following sketch laid out by him as a subject for verse at the age of 18, when the intimacy which subsisted between Warton and Collins is considered, may be regarded as the origin of the Ode to the Passions.

"THE Subjects of Reason having lately rebelled against him, he summons them to his court, that they may pay their obedience to him; whilst he sits on his throne, attended by the Virtues his handmaids. The first who made her appearance was *Fear*, with *Superstition*, a pale-faced, trembling virgin, who came from Gallia, and was ever present at earthquakes, fires, sieges, storms, and shuddered at every thing she saw. Not so *Anger*, whose harbinger was *Cruelty*, with dishevelled hair; and whose charioteer, *Revenge*, drove wheels reeking with blood. He himself stood upright, brandishing a sword, and bearing a shield on which was engraven Achilles dragging the carcass of Hector, with Priam and Andromache lamenting on the walls; round his girdle he tied the head of an enemy just slaughtered, and his chariot drawn by tigers. Next came *Joy*, chanting a song, crowned with vine leaves, waving a rod in his hand, at whose touch every thing smiled; he was attended by *Mirth* and *Pleasure*, two nymphs more light than Napæans: he was the institutor of feasts and dances amongst shepherds, at a vintage, at marriages and triumphs. Then came *Sorrow*, with a dead babe in her arms:—she was often seen in charnels and by graves, listening to knells, or walking in the dead of night, and lamenting aloud; nor was she absent from dungeons and galley slaves. After her *Courage*, a young man riding a lion, that chafed with indignation, yet was forced to submit—not a fiercer roars in Egypt whilst the pyramids reecho to his voice: naked, like an Englishman, blowing an horn, he was seen to attend Regulus to Carthage, Henry the Fifth to Agincourt, Moluc, Charles of Sweden, Khouli Khan, &c. he led *Cowardice* chained, who shuddered violently whenever he heard the horn, and would fain run away—so the beasts run when they hear the rattle-snake. Next came *Æmulation*, with harp and sword: he followed a phantom of *Fame*, that he might snatch the crown she wore: he was accompanied by a beautiful Amazon, called *Hope*, who with one hand pointed to the heavens, and in the other held an optic which beautified and magnified every object to which it was directed. *Pity* led her old father *Despair*, who tore his grey locks, and could scarce move along for extreme misery; she nursed him with her own milk, and supported his steps, whilst bats and owls flew round his head. She frequents fields of battle, protects the slain, and stanches their wounds with her veil and hair. Next came *Love*, supported on each side by *Friendship* and *Truth*, but not blind, as the poets feign. Behind came his enemies, *Jealousy*, who nursed a vulture to feed on his own heart. *Hatred* also, and *Doubt* shaking a dart behind *Love*, who, on his turning round, immediately vanish'd. *Honour*, twin'd round about with a snake, like Laocoon. Then *Ambition* in a chariot of gold, and white horses, whose trappings were adorned with jewels, led by *Esteem* and *Flattery*. *Envy* viewed him passing, and repined like a pard with a dart in his side. *Contempt*, too, like a satyr, beheld, and pointed with his finger: but he too often reviled Heaven, whence plagues, pestilences, wars, and famines. When these were all met, Reason (sitting grander than Solomon), on whom the man *Justice*, and the woman *Temperance* attended, thus addressed them."

In 1744, Warton took his Bachelor's degree and was ordained; for some time he officiated at his father's curacy, and at the age of 26 having received a living from the Duke of Bolton, he married Miss Daman, a lady to whom he had been long attached. A short time before his marriage he published a volume of odes. Collins and the two Wartons, according to Mr. Wooll, made up a volume of poems between them soon after. As however no one has ever seen this work,

and as the only evidence for its existence is a letter of Joseph Warton's to his brother, which says, the poems were not to be printed unless ten guineas could be procured for them, we are inclined to think the money was not forthcoming, and that this partnership volume never made its appearance.

"These odes, or a part of them, I conjecture to have been likewise published together with some pieces of Collins and his brother; but the volume, after a diligent search, I have not been able to discover. This is suggested by the following letter:

'Dear Tom,

'You will wonder to see my name in an advertisement next week, so I thought I would apprize you of it. The case was this. Collins met me in Surrey, at Guildford Races, when I wrote out for him my Odes, and he likewise communicated some of his to me: and being both in very high spirits we took courage, resolved to join our forces, and to publish them immediately. I flatter myself that I shall lose no honour by this publication, because I believe these Odes, as they now stand, are infinitely the best things I ever wrote. You will see a very pretty one of Collins's, on the death of Colonel Ross before Tournay. It is addressed to a lady who was Ross's intimate acquaintance, and who by the way is Miss Bett Goddard. Collins is not to publish the Odes unless he gets ten guineas for them.

'I returned from Milford last night, where I left Collins with my mother and sister, and he sets out to-day for London. I must now tell you, that I have sent him your imitation of Horace's Bandusian Fountain, to be printed amongst ours, which you shall own or not as you shall think proper. I would not have done this without your consent, but because I think it very poetically and correctly done, and will get you honour.

- - - - - - -

'You will let me know what the Oxford critics say.

Adieu, dear Tom.

I am your most affectionate brother,

J. WARTON.'

"Without a date of time or place."

In 1751 Warton accompanied the Duke of Bolton to the South of France: he does not seem to have been much pleased with his journey, ignorant of the language of the people among whom he travelled, he found Latin a bad substitute even among the monks with whom he attempted to converse. Anxious to return to his family, disappointed in his hope of visiting Italy, and probably disgusted with his situation, he quitted his patron sooner than he had intended, and returned to England. On his return to his own country, Warton dedicated the whole of his time to an edition of Virgil in Latin and English. The Georgics and Eclogues he translated himself, and gave Pitt's version of the Æneid. That a man who certainly was not destitute of poetical taste, should have preferred Pitt to Dryden is surprising. Undoubtedly the mistakes of the latter are numerous, and some of them unaccountably gross, but on the other hand he leads the reader by the vigour and harmony of his versification, while Pitt suffers the attention to flag, so that his very beauties are passed over in the languor of a cold and listless perusal.

In a poetical version fidelity will not compensate for dullness; the sense may be preserved, and the spirit lost. As Johnson well says of these translations "Pitt pleases the critics, and Dryden the people, Pitt is quoted, and Dryden read." Soon after the publication of his Virgil, Warton became a contributor to the Adventurer, to which he sent several essays and an oriental tale entitled Bozaldab. In 1754 he was instituted to the living of Tamworth, and soon after was elected second master of Winchester School. The laborious duty of teaching did not deter him from the prosecution of his literary pursuits, soon afrer entering upon his

new situation, he published his essay on the life and writings of Pope. This essay, at the time it first appeared, excited a great degree of attention; many pamphlets now forgotten, were published, some severely attacking, others defending its author. To estimate the rank which Pope should hold among the Poets, is the express object of the critique. Much sound sense and correct feeling of the beautiful in poetry is apparent throughout the whole of this performance, but there appears to have been a constant struggle in the author's mind between his own individual opinion and his regard for the high reputation which Pope at that time enjoyed. This has led him into inconsistencies, for if we consult the different publications of Warton in which Pope is mentioned, we shall find it impossible to reconcile the many discordant passages. If indeed (as is said in the Satire called Ranelagh House) Pope is to take his place in the Elysian fields, not among poets but philosophers, and to associate with Socrates rather than Homer; and again, in the essay, if he excelled chiefly in the art of making the most solid observations upon human life expressed with elegance and decorated with a smooth and harmonious versification, and was not a poet of imagination and invention, can he be correctly placed next to Milton, and just above Dryden? Warton felt that Pope wanted the first requisite of a poet, imagination, yet when ranking him among poets, has brought into account qualities which ought to have no influence whatever in the decision. We should not call Leonardo da Vinci, a greater painter than Raphael, because he excelled him as a mathematician; nor should Pope rank higher among poets than Dryden, because he surpassed him in knowledge of the world. We are far from meaning to insinuate that Pope has no merit as a poet, on the contrary, we think him entitled to the first rank among modern satirists. To that species of composition his style of versification was admirably adapted, but when he attempted to soar into higher regions, he was not always successful; in the pathetic he sometimes excelled, never in the sublime. In the spring of 1766, on the resignation of Dr. Burton, Warton was elected head master of Winchester school, and in consequence of obtaining that situation, received from the University of Oxford the degrees of Bachelor and Doctor of Divinity. A few years after he had attained this situation his wife died, leaving him the care of six children. At the expiration of 13 months, he (as Mr. Wooll says) paid the truest compliment to the memory of his departed wife, by marrying another. At this period of his life Dr. Warton was connected with all the first literary characters then living. He was a member of the famous club to which Johnson, Gibbon, Burke, Garrick, Goldsmith, and Sir Joshua Reynolds belonged, and with most of whom during the remainder of his life he kept up a great degree of intimacy. Johnson and Dr. Warton were for many years intimate friends, but a coolness at last occurred owing to a warm argument. The circumstance as related by Mr. Wooll, seems to illustrate the characters of both parties.

"The disagreement which took place after a long and warm friendship between Johnson and Warton, is much to be lamented; it occurred at the house of Sir Joshua Reynolds, as I am told by one of the company, who only overheard the following conclusion of the dispute. Johnson. 'Sir, I am not used to be contradicted.' Warton. 'Better for yourself and friends, Sir, if you were; our admiration could not be encreased, but our love might.' The party interfered, and the conversation was stopped. A

coolness however from that time took place, and was increased by many trifling circumstances which before this dispute would perhaps have not been attended to."

In 1778, the sequel to the essay on Pope was published. On this work the biographer of Dr. Warton dwells with peculiar satisfaction, a commentary of many pages is introduced full of encomiums. We think the essay is overrated, and that the praise is often ill bestowed. The following opinion of Dr. Warton's respecting the merit of several of the Roman Poets is selected by Mr. Wooll for praise.

"'It were to be wished, that no youth of genius were suffered to look into Statius, Lucan, Claudian, or Seneca the tragedian: authors who by their forced conceits, by their violent metaphors, by their swelling epithets, by their want of just decorum, have a strong tendency to dazzle and to mislead inexperienced minds, and tastes unformed, from the true relish of possibility, propriety, simplicity, and nature.' Dr. W. next enumerates the eight Roman poets whom he deems unexceptionably excellent, namely, Terence, Lucretius, Catullus, Virgil, Horace, Tibullus, Propertius, Phœdrus. 'These (adds he) can alone be called legitimate models of just thinking and writing.' If the rectitude of this decision be allowed (and I am inclined to think that it will not be disputed) the merit of the instrucor is not less confirmed than that of the critic; for, be it recollected, the practice of Dr. WARTON in the former character, was uniformly consistent with his precepts in the latter."

We apprehend there are few who would recommend the perusal of Catullus to youths of genius—all his beauties cannot atone for his licentiousness. In the spring of 1786 Dr. Warton lost his second son; and soon after his brother, the author of the History of English Poetry, died. Between the two brothers the greatest attachment subsisted; they assisted each other in all their literary labours; and similarity of tastes and common pursuits, added additional force to the tie of consanguinity. Being possessed of a competent income as prebend of St. Paul's and Winchester with two livings: at the age of 71 Dr. Warton resigned his situation as master of Winchester school, and spent the remainder of his life at his Rectory of Wickham. Though far advanced in years, he did not desist from all literary occupation; he edited Pope in nine volumes octavo, and entered on an edition of Dryden with notes, two volumes of which he completed but which were never printed. Full of years and universally respected, in 1800 he breathed his last. The very small portion of this volume which contains any thing written by Mr. Wooll leaves but little room for criticising that gentleman as an author, he assumes but little merit, and of that little it would be hard to rob him. A few hints may not prove altogether useless. We do not like the manner in which the work commences. "The learned and amiable subject of these memoirs, whose exalted imagination and literary knowledge were only equalled by the benevolence and warmth of his heart, was born in the house of his maternal grandfather, the Rev. Joseph Richardson, Rector of Dunsfold, in the County of Surry, and baptized in the church of that parish on the 22d of April in the year 1722." This is not only a very bad sentence, but written in very bad taste—that Dr. Warton was learned and amiable, is not to be told us at first, but shewn in the narrative of his life. As there were two Wartons Mr. Wooll chooses to call his hero Dr. long before he had obtained that title, and talks of Dr. Warton being sent to school at 14. It would certainly have been better had he adopted the common mode of distinguishing between brothers, viz. by using those names which their

godfathers and godmothers gave them. In the selection of poems some are reprinted which had better have been consigned to oblivion.

THE DYING INDIAN.

"The dart of Izdabel prevails! 'twas dipt
In double poison—I shall soon arrive
At the blest island, where no tygers spring
On heedless hunters; where ananas bloom
Thrice in each moon; where rivers smoothly glide,
Nor thund'ring torrents whirl the light canoe
Down to the sea; where my forefathers feast
Daily on hearts of Spaniards!—O my Son,
I feel the venom busy in my breast,
Approach, and bring my crown, deck'd with the teeth
Of that bold Christian who first dar'd deflow'r
The virgins of the Sun; and dire to tell!
Robb'd Pechacamac's altar of its gems!
I mark'd the spot where they interr'd this traitor.
And once at midnight stole I to his tomb,
And tore his carcase from the earth, and left it
A prey to poisonous flies. Preserve this crown.
With sacred secrecy: if e'er returns
Thy much-lov'd mother from the desart woods,
Where, as I hunted late, I hapless lost her,
Cherish her age. Tell her, I ne'er have worshipp'd
With those that eat their God. And when disease
Preys on her languid limbs, then kindly stab her
With thine own hands, nor suffer her to linger,
Like Christian cowards, in a life of pain.
I go! great Copac beckons me! Farewell!"

This poem is false in costume, it gives the manners of the Oronoco savage to a Peruvian. Worshippers of the Sun do not eat human flesh, nor kill those who are by age rendered incapable of exertion. Izdabel is not a Peruvian name. In the choice of names Dr. Warton is often inaccurate: he has Bozaldab for an oriental tale. To coin names is always bad, in poetry it may be pardonable, never in prose. Many of the letters published in this volume are addressed to Tom Warton: one from Johnson to the Dr, in which he speaks of the derangement of Collins we shall extract.

"'Dear Sir,

'Though when you and your brother were in town you did not think my humble habitation worth a visit, yet I will not so far give way to sullenness as not to tell you that I have lately seen an octavo book which I suspect to be yours, though I have not yet read above ten pages. That way of publishing without acquainting your friends is a wicked trick. However I will not so far depend upon a mere conjecture as to charge you with a fraud which I cannot prove you to have committed.

'I should be glad to hear that you are pleased with your new situation. You have now a kind of royalty, and are to be answerable for your conduct to posterity. I suppose you care not now to answer a letter, except there be a lucky concurrence of a post day with a holiday. These restraints are troublesome for a time, but custom makes them easy, with the help of some honour and a great deal of profit, and I doubt not but your abilities will obtain both.

'For my part, I have not lately done much. I have been ill in the winter, and my eye has been inflamed, but I please myself with the hopes of doing many things with which I have long pleased and deceived myself.

"What becomes of poor dear Collins? I wrote him a letter which he never answered. I suppose writing is very troublesome to him. That man is no common loss. The moralists all talk of the uncertainty of fortune, and transitoriness of beauty; but it is yet more dreadful to consider that the powers of the mind are equally liable to change, that understanding may make its appearance, and depart, that it may blaze and expire.

'Let me not be long without a letter,

and I will forgive you the omission of the visit; and if you can tell me that you are now more happy than before, you will give great pleasure to,

Dear Sir,
Your most affectionate
and most humble servant,
SAM. JOHNSON."

We must close our account of this volume with an amusing anecdote of Dr. Warton's politeness, and the severe trial to which it was exposed.

"He was invited, whilst Master of Winchester, to meet a relative of Pope, who, from her connection with the family, he was taught to believe could furnish him with much valuable and private information. Incited by all that eagerness which so strongly characterized him, he on his introduction sat immediately close to the lady, and, by enquiring her consanguinity to Pope, entered at once on the subject; when the following dialogue took place:—Pray, Sir, did not you write a book about my cousin Pope?—Warton. Yes, Madam.—Lady. They tell me 'twas vastly clever. He wrote a great many plays, did not he?—Warton. I have heard only of one attempt, Madam.—Lady. Oh no, I beg your pardon, that was Mr. Shakespear; I always confound them.—This was too much even for the Doctor's gallantry; he replied, Certainly, Madam; and with a bow changed his seat to the contrary side of the room, where he sat, to the amusement of a large party, with such a mingled countenance of archness and chagrin, such a struggle between his taste for the ridiculous, and his natural politeness, as could be pourtrayed but by his speaking and expressive countenance. In a few minutes he quitted the company, but not without taking leave of the lady in the most polite and unaffected manner."

ART. II. *Original Memoirs, written during the Great Civil War: being the Life of Sir Henry Slingsby, and Memoirs of Capt. Hodgson, with Notes, &c.* 8vo. pp. 367.

THE contents of this volume are miscellaneous, but they have an affinity to each other from the common subject to which they all refer. The two first articles are of a biographical nature; the rest are official documents relating to Cromwell's campaign in Scotland. They consist of letters from officers in the army to members of the council of state, giving an account of the proceedings of the parliamentary forces, their actions, successes, terms of capitulation granted, and so on. These dispatches were published at the time by order of Parliament, and therefore may be considered as having the authority of gazettes.

The memoirs of Sir Henry Slingsby were written by himself; they are very brief; but brief as they are, would have been sufficient to excite an interest in his character and fortunes, had we not already by other and more ample sources been made acquainted with his ardent zeal and inflexible fidelity towards the unhappy Charles; with his private virtues and with his public misfortunes. These memoirs are written with a singular degree of modesty and simplicity: the roar of cannon and the clash of swords, the martial sounds of the fife and of the drum, were no music to his ears. Notwithstanding that he speaks of the life of a soldier, "as a commendable way of breeding for a gentleman if he consort himself with such as are civil, and the quarrel lawfull; for as idleness is the nurse of all evil, enfeebleing the parts both of body and mind, this employment of a soldier, as contrary unto it, shall greatly improve him by enabling his body for labour, his mind for watchfulness; and so by a contempt for all things but that employment he is in, he shall not much care how hard he lieth or how hardly he fareth;" notwithstanding that he gives this deserved merit to the profession of a soldier, it is clear that his own tastes were cast in a domestic mould. The decoration of his house and gardens, and the improvement of his estate

were the peaceful pursuits in which he loved to indulge, and in the bosom of his own family arose those endearments which no other society could afford, and for the absence of which it could offer no comparable equivalent. The loss of his wife, Lady Slingsby, who died on the 31st of Dec. 1640, Sir Henry laments in a pathetic manner: a year and a half after that event he avoids going to his own house; "not abiding, (says he,) to come where I should find a miss of my dear wife, and where every room will call her to my remembrance and renew my grief."

Sir Henry Slingsby was born in 1601; he married Barbara, third daughter of Thomas Bellasyse, Viscount Fauconberg, and sister to John Bellasyse, created Lord Bellasyse during his father's life time, who is repeatedly mentioned in these memoirs. The family estates which devolved on him through a line of ancestors were those of Scriven and Redhouse in the West Riding of Yorkshire. Charles once paid him a visit, and passed a night at his house; and the bed in which his majesty slept is still preserved at Redhouse. When the troubles broke out in the year 1640, the part which Sir Henry espoused was not only dictated to him by his own hereditary loyalty and personal attachment to his sovereign, but also by that of his wife's relations and his own to the royal cause. Amongst these latter are to be numbered many of the most zealous Calvinists.

When the Scottish war commenced in 1638-9, Sir Henry Slingsby served in Lord Holland's troop with two light-horsemen. In the short parliament of 1640 he sat as burgess for Knaresborough. This parliament opened its sittings on the thirteenth of April, and was dissolved three weeks afterwards, namely on the fifth of May. He now returned to the superintendance of his buildings, and was chosen again for Knaresborough in October following, a member of the long parliament.

When Charles had finally resolved to raise the royal standard, and to call out the train bands of the various counties, Sir Henry Slingsby was appointed to command those of York. The design miscarried from the reluctance of the inhabitants. In 1643 he received a commission as colonel in the king's service; and by means of his extensive influence in the county, he succeeded in raising a regiment. He bore arms from the very beginning of the war till its conclusion: he was present at the storming of Leicester, and the decisive battle of Naseby: he accompanied the king in his retreat into Wales, and went to attend upon him after he had thrown himself into the traitorous arms of the mercenary Scot. As the king had now no further occasion for his services, he was dismissed from them at Topcliffe. How he passed his time after this event, when he retired to his family mansion at Redhouse, will be seen by the following extract, which not merely affords a specimen of the simple manner in which these memoirs are written, but also gives a trait both of the character of the man and of the times.

"A little before wee came to Topcliffe, where the king dined, I was commanded by the king to return home, which was upon the 11th of May, 1646. After takeing leave of the king, I went to Newbrough, where my daughter was in the house with my brother Belasyse and after a day's rest, came home to Red-house. But since they have from York, laid wait for me to take me, and have escaped them, I take myself to one room in my house, scarce known of by my servants, where I spend my days in great silence, scarce daring to speak, or walk, but with great heed, lest I be discovered: *Et jam veniet tacito, curva in lectus, pede.* Why I should be thus aimed at, I know not; if my neighbourhood to York makes them not more quarrelsome

my disposition is to love quietness, and, since the king willed me to go home, when I parted from him at Topcliffe, (which I took the more notice of, being a discharge from his service the very day of the month that I came into it by the date of my commission, which was the 11th of May,) I resolved to keep home, if the Lord Mayor Alderman Watson, would have permitted me quietly to live there; but they will not suffer me to have the benefit of the articles of Newarke, which gave us liberty of three months to live at home undisturbed, but from York they send to take me within the first month, and all is to try me with the negative oath, and national covenant; the one makes me renounce my allegiance, the other my religion. For the oath, why it should be imposed on us to swear not to assist the king, when all means are taken from us whereby we might assist him, and not to assist in this war which is now come to an end, and nothing in all England held for the king, I see no reason; unless they would have us do a wicked act, and they the authors, out of greater spite to wound both the soul and the body; for now the not takeing of the oath cannot much prejudice them, and the takeing of it will much prejudice us, being contrary to former oaths, which we have taken, and against civil justice, which, as it abhors neutrality, will not admit a man should falsify that trust which he hath given. This is commendable in the mouths of our very enemys, who have been known to use a man better, for his constancy to that side he hath taken, and that will not be bought and sold, and more cause there is where his obligations stand towards his prince; the Germans held it a perpetual infamy to return from that battle wherein their prince was slain, it being the principalest part of their oath to defend and maintain him, and ascribe their own exploits to his glory and honour. One of the family of the *Claudii* is commended for his constancy, that he would not forsake Antony, but when all others had yielded themselves to Augustus, he only stuck to him: *Et solus ipse permansit in partibus.* As for the covenant, which they would have me take, there is first reason that I should be convinced of the lawfulness thereof, before I take it, and not urged, as the Mahometans do their disciples, by force, and not by reason; for, by this new religion, which is imposed, you make every man that takes it up guilty either of haveing no religion, and so become an atheist, or else a religion put on or off as he doth his hat to every one he meets: meantime, to keep out of their hands, I am deprived of my health, as wanting liberty to enjoy the fresh air; for keeping close in one room without air did stifle the vital spirits, and meeting with a crazy body, made so by the immoderate bleeding of the hemorrhoides with excess of humours through want of exercise, did so distemper all the parts, that, unless by the help of a glyster, I could never go to the stool.

"Since my coming home I did pare off the swarth, and did gravel that walk which is on the side of the west-orchard, which Will. Hinckes planted, and set the walk with trees on either side; one of ash, the other of sicamore, and among them one oak planted in the year 1622. Thomas Adamson, my gardiner, in the year 1646, at my comeing home, set that ash, which grows by the causey, as you go from the low stable to the inges; he also set that grove of sicamore by the green, which, many years agoe, had been the seat of the house, which is now called Red-house.

"Having thus passed some time, I hear the Parliament began to treat with the Scots, to have the king return back unto them, makeing shew they would give him an honourable reception, but they made him at last know he was their prisoner: and, while I remained concealed in my own house, I could hear of his going to Holmby, to Hampton-court, the Isle of Wight, to White-hall, and, at last, which was his last day, upon the 30th of January, 1648, I hear—HEU ME! QUID HEU ME! HUMANA PERPESSI SUMUS"

With this melancholy reflection Sir Henry closes his memoirs: the editor has supplied the deficiency, both in their commencement and termination, by a rapid preliminary account of him collected from contemporary historians. How long Sir Henry continued in retirement and privacy is unknown, but his zeal for the royal cause burned with una-

bated ardour to the latest hour of his life. In 1655 he made some active attempts to serve the exiled king, and was engaged in that general insurrection of the royalists under the conduct of Harris, Middleton, Penruddock, &c. which was detected by the vigilance, and quelled by the vigour of Cromwell's ministers*. Sir Henry was committed to the Castle of Hull where he long remained in confinement: he was afterwards removed to York, and a walk at the back of the castle, next to the fossé still retains his name, and is said to have been made at his expence. In confinement he relaxed not his exertions in favour of the royal cause. He tampered with several officers of the garrison of Hull not to oppose the projected landing of Charles, and negociated with them to deliver up the fortifications to a force intended to be raised for his majesty.

Notwithstanding this restless and indomitable spirit which the walls of a prison could neither repress nor confine, Sir Henry was suffered to live until the failure of the Duke of Ormond's conspiracy, when it was resolved to bring him to trial that his fate might awe the party into inaction. On this occasion too it will be recollected, that the tyrant Cromwell, although his authority had been recognized in the first session of the last parliament, ventured not to rely on the determination of the common courts of law, but ordered the conspirators to be tried at the bar of what was called the high court of justice, which united the characters of judges and of jurors.

The fate of Sir Henry Slingsby was in all probability retarded by a domestic circumstance. During his confinement, Cromwell who was anxious to connect his family with the ancient nobility had married his youngest daughter to the Lord Fauconberg. This young nobleman was nephew to the deceased lady of Sir Henry, and it may be presumed that the influence he acquired with the protector by this close alliance was employed in behalf of his relation. Sir Henry was however brought to trial on the 25th of May, 1658. He solicited the privilege of a trial by jury, but in vain: the court was adjourned to the 2d of June, when he was found guilty of high-treason. On the 8th he was led to the scaffold on Tower Hill: in a short speech he vindicated his conduct, and asserted his loyalty, adding with an affecting simplicity, that 'he was glad to die for being an honest man.' Having knelt down to the block his head was severed at a single blow; and his remains were deposited in a chapel belonging to his family in the church of Knaresborough. The trial at large of Sir Henry Slingsby is to be found in the second volume of the State Trials.

The second article in this miscellaneous collection, are "Memoirs of Captain John Hodgson of Coalley-Hall near Halifax." They are written in a coarse illiterate manner; and seem to be divided into two parts. The first is a dry narrative of the movements of the parliamentary army in which he served; and the second gives an account of the persecutions which the author suffered after the restoration of Charles II. It was a long while after this event ere the wounds which the sword of civil war had inflicted were even cicatrized; and much longer ere they were completely healed. When the royalists returned to power they could not readily forget, or readily forgive, the sufferings which they had so recently experienced from the republicans in their hour of triumph. The republicans, on the

* The editor in his preliminary memoirs has alluded to this insurrection as having taken place in 1656. The day appointed for the rising was the eighteenth of April, 1655.

other hand, those at least who were so in the strict meaning of the term, although their party was small, could ill brook the humiliation of a reverse of fortune, occasioned less by the craftiness and treachery of Monk, than by the antecedent and superior treachery and craftiness of Cromwell. It is true that under the *usurpation*, for it is an abuse of words to call it the *protectorate*, of Cromwell, some brilliant actions were atchieved both by sea and land, and that England was never more dreaded by her foes or courted by her friends than during the interregnum. The merit, however, belongs not to Cromwell but to the parliament of the republic, who had already crippled the enemy by the great spirit and vigor of their measures when the usurper leaped into the car of empire. To them, and to them only is the merit due of having selected such skilful and brave commanders both by sea and land, and raised and supported the renown of the British name. The domestic government of Cromwell too was infinitely more despotic and capricious than that of his predecessor. He ruled with a rod of iron; he subverted the established laws of the realm; he threatened his judges, packed his juries, and gave to liberty a stab in the very vitals. It was this which made the people so readily accede to the restoration of monarchy: Monk might have marched his army from the north, but if the tyranny of Cromwell had not already prepared men's minds for the reception of a king, he would soon have had to march back again.

The remaining articles in this collection are, as we have already said, dispatches from the headquarters of the parliamentary army during their campaign in Scotland. The historian may refer to them, but they have little to arrest attention from the general reader. There is one however which is very interesting; we shall transcribe it, and with the transcription close this article: it is a letter from Sir Arthur Hesilrige addressed to the "Honorable Committee of the Council of State for Irish and Scottish affairs at Whitehall," concerning the Scottish prisoners who were taken at Dunbar.

"GENTLEMEN.

"I RECEIVED your letter, dated the twenty-sixth of October, in that you desire me, that two thousand three hundred of the Scotch prisoners, now at Durham, or elsewhere, able and fit for foot service, be selected, and marched thence to Chester and Liverpool, to be shipped for the south and west of Ireland, and that I should take special care not to send any Highlanders.

"I am necessitated upon the receipt of this, to give you a full accompt concerning the prisoners: After the battle at Dunbar, in Scotland, my lord-general writ to me, that there was about nine thousand prisoners; and that of them he had set at liberty all those that were wounded, and, as he thought, disabled for future service, and their number was, as Mr. Downing writ, five thousand one hundred: the rest the general sent towards Newcastle, conducted to Berwick by Major Hobson, and, from Berwick to Newcastle by some foot out of that garrison, and the troop of horse. When they came to Morpeth, the prisoners being put into a large walled garden, they eat up raw cabbages, leaves, and roots, so many, as the very seed and the labour, at four pence a day, was valued at nine pounds; which cabbage, as I conceive, they having fasted, as they themselves said, near eight days, poysoned their bodies; for, as they were coming from thence to Newcastle, some dyed by the way-side; and when they came to Newcastle, I put them into the greatest church in the town; and the next morning, when I sent them to Durham, about seven-score were sick, and not able to march, and three dyed that night, and some fell down in their march from Newcastle to Durham, and dyed; and when they came to Durham, I having sent my lieutenant-colonel and my

major, with a strong guard both of horse and foot, and they being there told into the great cathedral church, they could not count them to more then three thousand; although Colonel Fenwick writ to me, that there were about three thousand five hundred; but I believe they were not told at Berwick, and most of those that were lost, it was in Scotland; for I heard, that the officers that marched with them to Berwick, were necessitated to kill about thirty, fearing the loss of them all, for they fell down in great numbers, and said they were not able to march; and they brought them far in the night, so that doubtless many ran away. When I sent them first to Durham, I writ to the major, and desired him to take care that they wanted not any thing that was fit for the prisoners, and what he should disburse for them, I would repay it. I also sent them a daily supply of bread from Newcastle, and an allowance equal to what had been given to former prisoners; but their bodies being infected, the flux encreased amongst them. I sent many officers to look to them; and appointed, that those that were sick should be removed out the cathedral church into the bishop's castle, which belongs to Mistris Blaikiston, and provided cooks; and they had pottage made with oatmeal, and beef and cabbages; a full quart at a meal for every prisoner: They had also coals daily brought to them; as many as made about a hundred fires both day and night, and straw to lie upon; and I appointed the marshal to see all these things orderly done; and he was allowed eight men to help him to divide the coals, and their meat, bread, and pottage, equally: They were so unruly, sluttish, and nasty, that it is not to believed; they acted rather like beasts then men; so that the marshal was allowed forty men to cleanse and sweep them every day; but these men were of the lustiest prisoners, that had some small thing given them extraordinary; and these provisions were for those that were in health; and for those that were sick, and in the castle, they had very good mutton broth, and sometimes veal broth, and beef and mutton boiled together, and old women appointed to look to them in the several rooms: There was also a physitian, which let them blood, and dressed such as were wounded, and gave the sick physick; and, I dare, confidently say, there was never the like care taken for any such number of prisoners that ever were in England. Notwithstanding all this, many of them dyed, and few of any other disease but the flux; some were killed by themselves; for they were exceeding cruel one towards another. If a man was perceived to have any money, it was two to one but he was killed before morning, and robbed; and if any had good clothes, he that wanted, if he was able, would strangle him, and put on his clothes: and the disease of the flux still encreasing amongst them, I was then forced, for their preservation, if possible it might be, to send to all the next towns to Durham, within four or five miles, to command them to bring in their milk, for that was conceived to be the best remedy for stopping of their flux, and I promised them what rates they usually sold it for at the markets; which was accordingly performed by about three score towns and places; and twenty of the next towns to Durham continue still to send daily in their milk, which is boiled, some with water, and some with bean flower; the physitians holding it exceeding good for recovery of their health.

"Gentlemen, you cannot but think strange this long preamble, and to wonder what the matter will be; in short it is this: Of the three thousand prisoners that my officers told into the cathedral church at Durham, three hundred from thence, and fifty from Newcastle of the seven score left behinde, were delivered to Major Clerk, by order from the council; and there are about five hundred sick in the castle, and about six hundred yet in health in the cathedral, and most of which are, in probability, Highlanders, they being hardier than the rest and other means to distinguish them we have not; and about sixteen hundred are dead and buried, and officers about sixty, that are at the marshal's in Newcastle. My lord-general having released the rest of the officers, and the councel having given me power to let out what I thought fit, I have granted several well-affected perons that have salt works at Sheels, and want servants, for and they have engaged to keep them at work at their salt-pans; and I have tak

out more about twelve weavers, to begin a trade of linnen cloth, like unto the Scotch cloth, and about forty laborers. I cannot give you, on this sudden, a more exact accompt of the prisoners; neither can any accompt hold true long, because they still dye daily; and, doubtless, so they will, so long as any remain in prison: And for those that are well, if Major Clerk, could have believed that they had been able to have marched on foot, he would have marched them by land; for we perceive that divers that are seemingly healthy, and have not at all been sick, suddenly dye; and we cannot give any reason of it, we apprehend they are all infected, and that the strength of some holds it out till it seize upon their very hearts. Now, you fully understand the condition and the number of the prisoners, what you please to direct, I shall observe, and intend not to proceed further upon this letter, until I have your answer upon what I have now written. I am,

Gentlemen,

Your affectionate servant,

ART. HESILRIGE.

Octob. 31, 1650."

ART. III. *Authentic Memoirs of the late George Morland: with Remarks on his Abilities and Progress as an Artist; in which are interspersed a Variety of Anecdotes never before published; together with a Fac-simile of his Writing, Specimens of Hieroglyphical Sketches, &c. &c. The whole collected from numerous manuscript Communications.* by F. W. BLAGDON, Esq. 4to. pp. 31.

ONE would expect a quarto of three hundred pages rather than a quarto of thirty to follow such a pompous title page as this. But that man is not always of the greatest consequence, who makes the loudest knocking at your door; nor is he always the best bred, who enters your room with the most parade of bowing and scraping.

These "Authentic Memoirs of George Morland," "collected from numerous manuscript communications," consist merely of unconnected anecdotes, chiefly illustrative of the worst parts of Morland's character; many of them are familiar to the public, and may be found in several old magazines and newspapers.*

In the last volume of the Annual Review, p. 505, we noticed a biographical sketch of this ill-fated genius by a Mr. Collins. Till we had read Mr. Blagdon's specimen of biography, we considered that of Mr. Collins as a sorry performance, but really it has risen much in our estimation since. By comparing it with the present, we are willing to bestow that relative praise to which indeed it has intrinsically but little claim. The frailties of poor Morland are with Mr. B. not the subject of gentle, and delicate, and rare allusion; but of broad, and blunt, and coarse exhibition. This, however, has arisen, apparently without any malevolent intention to darken with a deeper shade the memory of the unhappy artist, but from a sheer want of refinement; a want absolutely of common taste and common feeling.—It is altogether a miserable compilation.

ART. IV. *The Military, Historical, and Political Memoirs of the Count de Hordt; a Swedish Nobleman, and Lieutenant General in the Service of his Majesty the King of Prussia. Revised by* MONSIEUR BORELLY; *late Member of the Royal Academy of Sciences at Berlin, &c. &c.* 12mo. 2 vols.

The profession of arms was inherited by the Count de Hordt from a long and illustrious line of ancestors. His father served in France, having been induced to quit his country by the arbitrary and intole-

* See particularly the Monthly Magazine Vol. 18. From the account there inserted many anecdotes *are transcribed by Mr. Blagdon* LITERATIM.

rant sway which Charles XI. who at that time filled the throne, exercised over the oppressed Swedes.

History gives an hundred instances where a spark of liberty to the people has been elicited by a collision of interests between the crown and the aristocracy. Catharine, in order to weaken the power of her nobility, projected the enfranchisement of the Russian peasantry, although she did not live to effect its completion. The two Bernstorffs emancipated from bondage the peasantry of Denmark. The Parliaments of England, and the States General of France were from time to time invested with additional authority, not by the patriotism of their kings truly, but by their jealousy and dread of the baronial power which they could only depress by the elevation of a rival one. It was left for Sweden to exhibit two remarkable instances, where the monarch has risen by dissentions artfully fomented between the nobility and the people. The revolution effected by Gustavus III, in 1772, made him one of the most despotic monarchs in Europe: the power which since the death of Charles XII. had been vested in the States, he wrested from their grasp and kept with a firm and undivided hold in his own hands. But he exercised it with wisdom, moderation, and impartiality; the arts and sciences, learning, agriculture, and commerce, flourished under the auspices of this illustrious monarch. Of a different character was Charles XI. who after a long minority came to the throne with an authority pared away by the prudence of the senate. The previous regency had plunged Sweden into a dangerous and disastrous war: the refusal of the nobles to pay any portion of the taxes which weighed so heavily on the people, claiming their prescript ve right to exemption from participating in the public burdens, excited discontents which the king artfully increased. His subsequent project for liquidating the public debt by raising the nominal value of money was a measure of great injustice and cruelty, and might well disgust the crown-creditors and merchants; his decree for the restoration to the crown of lands, which fourscore years before had been alienated, empoverished the nobility and laid low their strength. His power became at length unlimited, and in the exercise of it he used neither mercy, justice, nor discretion. In this state of affairs it was, that the father of Count de Hordt entered into the service of France, from which, however, he was recalled on the accession of Charles XII. whom he followed in all his campaigns until his return from Turkey. At this time he resigned his high commissions in the army, having been disabled from actual service by the wounds he received and the hardships he had undergone.

The Count de Hordt commenced his military career as a *private* in the foot guards; in this situation his father placed both him and his brother that they might become habituated to subordination and rise into rank by their merit. The first commission he received was in a provincial regiment, and the Count says that he experienced a keener gratification on this humble promotion than when he was afterwards raised to the rank of a general.

Nothing could be more disastrous than the campaign in which he served against the Russians in 1741 under General de Lascy. The Swedes after the battle of Willmanstrand were driven from camp to camp, from post to post, without daring to face the enemy, and at last they were compelled to sign a capitulation disgraceful even to infamy. They had encamped near Hellsingfors in Finland, and through the ignorance of their generals,

Count de Lewenhaupt and Baron Buddenbrock, they had suffered themselves to be shut up in a sort of cul-de-sac. The reflections which Count de Hordt makes on his humiliating surrender denote the indignant feelings of the warrior:

"ON the third day after the signing of the capitulation, our infantry embarked on board the gallies; the cavalry traversed the enemy's camp on their way to the place of their destination; the troops of Finland laid down their arms; and our artillery, drawn up in front of our camp, was surrendered to a Russian Battalion, which, advanced forward to take possession of it.

"This was the first time that I beheld such a sad and painful sight, and, Heaven be praised, I never saw the like since, nor am I likely to see it. How could men of honour, whose souls were not totally bereft of every spark of energy, take such counsels which could have been dictated but by despair alone; and not rather die than encounter the shame and disgrace of such an infamous capitulation? May my son bear this in his mind, if he ever should be reduced to so hard a necessity.

"Overcome by grief and anxiety, I was comparing within myself the Swedes of this period with those of the beginning of the Century; how widely different! Charles XII, forty years before, at the head of eight thousand Swedes, defeated eighty thousand Russians; so true it is, that the Government has most powerful influence over the genius and spirit of a nation; and that it is morally impossible to atchieve any thing great in a State which is a prey to factions, and whose different members only consult their own views and private selfish interests!

"Thus ended this disastrous campaign. May the account which I have given engrave these great lessons on the minds of all my countrymen!"

A severe but necessary example was made of the generals: Lewenhaupt and Buddenbrock lost their heads, and the other generals were placed under a temporary confinement. The unfortunate troops were embarked for Stockholm, but were so dreadfully crouded on board, that upwards of half the number perished on the passage.

Peace was at length concluded—the peace of Abo—on a condition stipulated by Russia that the Prince Adolphus Frederick of Holstein should be recognized as successor to the reigning monarch Frederick I. on the throne of Sweden, to the exclusion of the Prince Royal of Denmark. There was every probability that hostilities between the two latter powers would have resulted from this arrangement; and Count de Hordt joined his regiment and was appointed aide de camp to Major General Count Dohna. The points in litigation were however amicably settled.

A circumstance occurred about this time sufficiently indicative of the military ardour of our young hero. He had fallen passionately in love with a young lady, the daughter of Admiral Count de Wachmeister, and in prostrating himself at the feet of his mistress, she listened to his vows and relieved his anxiety and suspense. But his own country, having no immediate call for his services, and hearing that the war between France, England, and Germany was likely to continue, he formed the design of entering into the service of one of those powers in order to improve himself in the military profession. "Love detained me in my native country," says he, "ambition called me elsewhere, and the latter prevailed."

He accordingly proceeded on his journey: at Copenhagen he was presented at Court, and introduced among the nobility. From Copenhagen he passed over to Hamburgh, and thence proceeded to the Hague. The allied army was to assemble at Brussels, where the reigning Prince of Waldeck had already repaired, having under his command forty thousand auxiliaries supplied by the

United Provinces to the Court of Vienna. This prince accepted the services of our young hero with the greatest politeness, insisting that he should have no other table than his own, and that his baggage should be placed among his train. The campaign began with the hard-fought battle of Fontenoy, Mareschal Saxe having the command of the French Army, and the Duke of Cumberland that of the allies.

"M. de Cornabè, a Swiss officer who was first aide-de-camp to the Prince de Walldeck, was sent forward now and then with a few light troops in order to reconnoitre the disposition made by the enemy. I begged of him to permit me to attend him in his excursions as his aide-de-camp. His answer gave me to understand that he did not wish for any partner in his glory; yet as he did not formally refuse me, I thought proper to go: and having on the following night watched for the moment when he should get on horseback, I mounted my horse also, and followed in the rear of his detachment, in order to observe what should happen.

"They made a halt. I rode forward, and apologized to him for the liberty which I had taken, alledging that at my age it was very natural to seek after opportunities of acquiring knowledge and experience, and that I hoped he would not disapprove my conduct; that he was at liberty, meanwhile, to dispose of me as he pleased, and that I should think myself happy to carry his orders whereever it might be requisite. He made me a polite answer, said that my views were extremely laudable, and that he was very glad of my company. We became intimate friends ever after, and I shall never forget all the proofs of esteem and attachment which he gave me on every occasion.

"During our conversation the advanced patroles made report they had perceived a few hundred of the enemy's infantry. We had but two hundred dragoons and about one hundred foot. M. de Cornabè went forward in haste in order to reconnoitre, but the enemy perceiving our cavalry kept themselves concealed in the woods. We went there and attacked them. A panic struck them, and they took shelter in a village before our small body of infantry could come up with us. I requested of M. de Cornabé a hundred dragoons with leave to go and turn them; and alighting with one half of my detachment, I rushed on them so unexpectedly, that they abandoned the village after having lost thirty men, in killed and taken prisoners. We obtained from the latter, accurate information respecting the position of the enemy and their success at the siege of Tournay.

"We returned to the camp, where our General satisfied with what I had done, not only honoured me with his esteem and friendship, but made also such favourable report of my conduct to Prince de Walldeck, that he was induced to give me his confidence and protection."

As a proof of this he soon presented the Count with a company of volunteers and of some others which were afterwards raised. The vicinity of the two armies occasioned frequent skirmishes. In one of these a singular circumstance occurred:

"A detachment of three hundred French had advanced forward and sent an officer and fifty men to attack my post. I sallied forth with all my men to repel them; their design was to draw me into an ambuscade. I gave one of my officers orders to follow them with fifty men, and advanced, both on the right and on the left (the country about Brussels being much intersected) with two other small bodies of equal force; the remainder of my troops having orders to follow me at a slow pace and at some distance, so as to be able to support me in case of need.

"The officer meanwhile who commanded the fifty men I had sent after the fifty French, on his coming near them, recognized the officer who was at their head, having formerly served in France in the same regiment with him, and called him aloud by name during the action. The latter in his turn recognized his old comrade, and my two sparks stopt firing and embraced.

"Astonished at this interruption, I ran forward to know what was the mat-

ter, and found them arguing with great warmth, while their men, resting on their arms were quiet spectators of this novel and ludicrous scene; they were disputing which of the two should surrender himself a prisoner of war.

"I had some suspicion the enemy had other troops in their rear, and requested the French officer to send for the commanding officer of their whole detachment. Presently after the Lieutenant Colonel came, attended by all his officers whom curiosity had brought thither. I maintained he ought to command the fifty men and their officer to surrender themselves our prisoners; while he, on his part, asserted it was I who ought to give this order to my troops. I grew angry, and declared the officer was welcome to go and join his battalion again, and that we would soon see which had the right to give the law.

"During this altercation, the Prince of Walldeck and several other Generals, who had heard the report of musketry, came to the spot. At sight of all the French officers, the Prince enquired what had happened. One of my Lieutenants told him the whole affair, on which he instantly caused all the officers to be apprehended. I was not then present, having gone away in order to make arrangements to surround the whole detachment. I entreated the Prince on my return to send them all back to their regiment, as they had come forward only on my word of honor; engaging at the same time, I would bring them all back prisoners within the course of half an hour, as I knew to a certainty where the detachment had posted themselves in ambuscade. He thought it very strange I should wish to renew the combat; in vain did I represent that having given my word I was not at liberty to act otherwise; he replied, that since the officers had commited such an error as to quit their troops, they had no one to blame but themselves! and that besides, he, who had not pledged his word, having arrived since, the case was completely altered; and he concluded by commanding me to send a drummer to summon the detachment in ambush to surrender. I obeyed: the enemy's men, deprived of their leaders, came at once and laid down their arms: and we returned to our posts with our prisoners, whom we caused to be conducted into the City, to the number of three hundred privates and eleven officers."

Both armies retired into winter quarters: Hordt received orders to remain in the neighbourhood of Brussels and in various skirmishes was fortunate enough to take several hundred prisoners. Mareschal Saxe who had long been in an ill state of health returned to Paris, and there seemed to be no apprehension of any serious hostilities; it was not till the French were actually at the gates of Brussels, till the city was invested, and the trenches opened, that a single person of the garrison had intelligence of his return at the head of forty thousand troops! Brussels was taken and the whole garrison surrendered prisoners of war. The Prince de Waldeck who had fixed his winter quarters there had left that place shortly before for the Hague, in order to concert some arrangements for the spring campaign; Count Hordt was in the garrison at Nivelle. They projected an attack upon the besiegers, but the scheme was frustrated by the commander of fifteen thousand Hanoverian troops who obstinately refused to march, declaring to the prince that he had received orders from his Britannic Majesty to take every possible care of his troops during the winter, in order that they might be in good condition against the opening of the campaign in the spring. This general was afterward recalled, but the mischief was already done and was irreparable.

The Prince Charles de Lorrain with a body of ten thousand men was now on his way to take the supreme command of the allied army, which formed a junction with him in the vicinity of Namur. The Count de Saxe kept an army of observation and several skirmishes took place.

"One day, however, we thought the enemy were going to give us battle. General Tripps, who encamped before

the celebrated village of Ramillies with our hussars and four regiments of dragoons, we attacked rather briskly at an early hour. The Dutch formed the left of our army. Prince de Walldeck had posted me in front, in order that I might give our men support in case of need.'

"When I saw the engagement was likely to become serious, I advanced with my dragoons and hussars. My infantry followed at a quick pace. I ascended a hill alone, in order to observe what passed, and thence discovered that the enemy's horse had already defeated General Tripps' cavalry, and were in full pursuit. I then, at the head of my detachment, rushed so opportunely on the flank of the French, that I forced them to stop. General Tripps' took advantage of this to rally his men, and turned to the right about; but having received two cuts from a sabre, which threw me from my horse, I was taken prisoner.

"It was the French Gendarmerie we had been engaged with. The officers raised me from the ground, and politely offered me every assistance I might be in want of. But the action continuing pretty warm, they gave me a gendarme to conduct me to the rear; who, instead of taking me to a place of shelter, had the curiosity to wait for the end of the affair. I was on foot and close to him; but scarcely had a few minutes elapsed, when the enemy's horse returned at full gallop, pursued by ours in their turn. My gendarme resolved then to quit me: and, at the moment when he rode off, he fired his pistol at me, though luckily it missed me. Providence seemed watching over me; for the whole of the cavalry, friends and foes, rode, as it were, over my body; an officer of our hussars fortunately knew me at last, and supplied me with a horse: I then retired to the rear in order to have my wounds dressed. I happened to meet a dragoon along the road who had got hold of my horse, which I redeemed for a few ducats. Thus, in the short space of half an hour, I was wounded, taken prisoner, stript, retaken, and recovered my own horse."

The allied army left Namur rather abruptly, Mareschal Saxe immediately invested, and took it, and the allies encamped near Liege. The position was strong, but circumstances rendered it necessary to abandon it; the vigilant Mareschal no sooner saw this than he gave them battle at the village of Rocoux and entirely defeated them. Thus ended this unfortunate campaign: that which succeeded it in the following spring was still more disastrous. The French took Bergen-op-Zoom; the force of the allies was broken, and the war was terminated by the treaty of Aix-la-Chapelle on the 18th of October 1748. Count de Hordt insinuates that Bergen-op-Zoom would not have fallen had the Prince de Waldeck continued at the head of his troops. He had retired in disgust from the army, unable to brook the disrespectful conduct of the Prince of Orange, who had lately been proclaimed Stadtholder: the letters which Waldeck wrote on this occasion to the Prince of Orange, and to the States General, are in a tone of manly and high-spirited indignation. They breathe the language of a man who felt conscious of the merit of his services, and who was still ready to continue them if a becoming reparation were offered to his injured honour. But no such disposition was evinced.

The Prince of Orange conferred the command, not only of the garrison of Bergen-op-Zoom, but of all the troops between the Scheldt and the Maese upon General Cronston who was upwards of eighty years of age! The garrison was very strong and the allied army consisted of forty thousand men. Had these forces been led by the Prince of Waldeck the conquest of the French would not have been so easily accomplished.

Count de Hordt had now served three campaigns in the army of the allies: he had acquired reputation for valour, perseverance, and skill, and had been promoted with every mark of honour. In these campaigns

however he had witnessed nothing but disasters; battles lost, and fortresses taken; these considerations added to the unmerited disgrace of his friend the Prince of Waldeck, had determined him to retire from the service, when the Prince of Orange coming in person to the army presented him with the brevet of Colonel, and thanked him in very flattering terms, both in his own name and that of the States General for the services he had performed during the war. Before the Prince set out on his return to the Hague, he ordered him, moreover, to wait upon him instantly on the close of the campaign in order to forward certain arrangements which were then in agitation. These circumstances altered the Count's determination, and when the army took up their winter quarters, he accordingly repaired to the Hague where the Prince repeated the encomiums he had already bestowed upon his conduct, and expressed his hope of being able to confer some solid testimony of his approbation. The Prince at the same time desired him to proceed to Sweden, and endeavour to raise four regiments of infantry and induce about a hundred Swedish Officers to enter into the Dutch service. He was received very graciously by his Sovereign, Frederick the first, but the negotiation dropped to the ground as the peace at Aix la-Chapelle was ratified between the belligerent powers; the intended assistance was of course no longer necessary. The Count took this opportunity of evincing the sincerity and constancy of his attachment to Mademoiselle de Wachmiester: having before offered his sacrifice on the altar of ambition he now thought himself at liberty to worship at the shrine of love. He married the object of his affections and settled as a country gentleman on his estate in the country. Frederick in compliment to his valour gave him the brevet of Colonel in the Swedish service, and according to the translation before us, which by the way is executed in a very wretched manner, made him a present of a golden sword. His majesty might as well have presented him with a wooden one: but the blunder is obvious.

In this peaceful retirement, far from the din of arms, the Count passed seven whole years; the solicitations of his friends at length drew him from his obscurity, and he repaired to Stockholm invested with the rank of Colonel in the Life Guards, and took his seat at the assembly of of the States in 1756. In the proceedings of this celebrated Diet, or at least in those proceedings which were consequent upon its deliberations, Count de Hordt unfortunately took an active part. In order to explain the circumstances of this meditated revolution it will be necessary to go back a little.

On the death of Charles XII. who was feared by his subjects at home as much as by his enemies abroad, the states determined to resume that authority which had lain *in abeyance* to use a legal phrase, during the two last reigns. When the sister of Charles XII. Ulrica Eleonora, wife to the Prince of Hesse Cassel was elected to the throne of Sweden in 1719, she stipulated to an entire acquiescence in the decrees of the Diet; and the constitution to which she subscribed was an absolute renunciation of the despotic authority exercised by her predecessors. She was soon tired of this mock majesty, and abdicated her throne, about a year after she had accepted of the empty honour, in favour of her husband, who reigned under the name of Frederick I. In the Diet of 1738 the crown of Sweden was still more closely shorn of its regal beams. France by her intrigues had obtained a powerful party in the Diet, and it was a question of state policy whether Sweden should attach her-

self to that country or to Russia. Those who favoured the views of France were distinguished by the name of *Chapeaux;* the opposite party was denominated *Bonnets*, and those who remained neutral between France and Russia were called the *Bonnets de Chasse*. The influence of France predominated; war was declared against Russia, and in the course of it Sweden lost four fifths of Finland. As their Swedish majesties had no children, it became necessary to settle the succession; and at the peace of Abo, as has before been mentioned, Adolphus Frederick, Bishop of Lubec was declared hereditary prince and successor to the throne. It was in the year 1751 that he entered on his sovereign dignity. The States, however, had suffered so much degradation from the unlimited tyranny of Charles XI. and Charles XII. that they seemed resolved to circumscribe within very confined bounds the authority of the king. The circle which Popilius drew round the Syrian Monarch was not narrower than that which the Diet of 1756 drew round Adolphus.

In this Diet Count de Hordt embraced with enthusiasm the cause of his sovereign, whom he thought degraded, and insulted, and stripped of his constitutional privileges.

"This distressing spectacle made me still more and more attentive to those other calamities that seemed to threaten the state; I listened to what people said around me, merely with a view to find out what means would be best conducive to the recovery of those rights, for the defence of which they had left the King no legal resources; and soon discovered that to save the country, in such a crisis there was but one way left namely, that of arming ourselves with force and courage, and bringing about some happy revolution which might radically change the form of the Government.

"This seemed the only resource left, and the more so as it might be accomplished without the effusion of the blood of our fellow citizens, but merely to bring back things unto the same footing as they had been during the reign of Gustavus Adolphus.

"My opinion was, that nothing should be hurried, but that we ought to wait for a more favorable juncture; adding that opportunities of exertions could not fail to offer themselves sooner or later, which it was easy to foresee from all that had occurred. My plan was adopted, and the Court resolved to delay the execution of the projected revolution. We continued nevertheless to talk of it in confidence, until a circumstance happened which few of us probably expected; the affair was brought about by the impatience of one of our party, and gave a very tragical turn to that plan, which had nothing but the general good for its object.

"The populace of Stockholm crowded together and proceeded to make a riot in favour of the Court. The insurgents soon amounted to several thousands, several of our confidential agents were privy to it, and one evening they deputed two or three of them to the Count de Brahe.

"The deputies not finding him at home, came to seek him in my house, where they had been told they might find him; and on seeing him, they declared to him, in my presence, that at twelve at night they should all be under arms, in order to apprehend certain noblemen, who ever since the opening of the diet made themselves notorious by their insulting proceedings and violent invectives against the King.

"This intelligence was like a thunderbolt to us; we dismissed them, entreating them at the same time to remain quiet and delay the insurrection until another day, But they came back an hour after to apprize us that it was too late to remain inactive, every one being in motion, and hastening to the appointed place.

"The affair growing alarming, the Count de Brahe begged of me to wait upon the King, adding he would join us in the course of an hour: he further induced me to make every effort to persuade his Majesty to act resolutely in this critical juncture, namely to determine on victory or death.

"On entering his Majesty's closet I found the Queen and two of my friends, who strongly supported my pressing solicitations. We entreated him to mount his horse, and the Queen offered to attend him on this perilous occasion: but while we were urging all the advantages which must result to our cause from his presence, we were informed that the plot was discovered, that our antagonists were assembling, that their patroles were already parading the streets, and that the populace was totally dispersed.

"Our situation was growing desperate: we entreated the King to go down, shew himself and place himself at the head of the castle: it consisted of one hundred and fifty men, and would most assuredly have made no difficulty of obeying and marching wherever he pleased; and it was most probable that by favour of the night we might have succeeded in taking possession of every post.

"All our entreaties proved of no avail, his Majesty did not feel any of that ardour and courage which fired our breasts, and I perceived at once all the disasters that must result from attempts the success of which seemed so very doubtful. I went home deeply grieved at our miscarriage, and filled with regret at having entered into such a momentous enterprize, without first ascertaining what degree of energy he was capable of displaying, who was to be soul of the whole.

"My duty calling me to the Court I went there the next morning. Every thing seemed quiet; but I was soon after informed that several persons had already been secured, and that the citizens had orders to take up arms; no reliance being placed on the garrison, the greater part of which was attached to the Court, and averse to the prevailing faction. I dined with the King. No conversation passed at table, we looked at each other in silence and dismay. The Queen alone displayed some spirit; her firmness during this awful crisis contrasted strangely with her husband's weakness. The latter abandoned himself entirely to the care of Providence, while the Princess deplored only that she was not a man, and still shewed herself, although a woman, capable of any energetic enterprize.

"On rising from table I called on the Count de Brahe. He was in no better humour than myself, but still he did not deem the affair so serious as it really was. We learnt in the evening that the Baron de Horn, Mareschal of the Court, had been apprehended: it was he, who, unknown to us, had caused the populace to rise. This distressing intelligence no longer permitted us to doubt the fatal consequences we had to apprehend. The Baron de Horn possesed full knowledge of our revolutionary scheme, and it was easy to foresee he would not have sufficient courage and fortitude to preserve silence."

Several of the prisoners were executed but Count de Hordt contrived to make his escape into Denmark: he was outlawed, a price was set upon his head, and so bitter, so deadly was the animosity against him, that he was hunted from state to state, the Swedish ambassadors at different courts having received orders to require from any of them that he should be sent under an escort to Stockholm in case he should flee to them for protection.

An instance of friendship and magnanimity occurred on this occasion which ought to be recorded with indelible characters. Being at Hamburgh, the Count de Hordt chanced to meet the Count de Pless, who told him that he had just come from Pyrmont the sovereignty of the Prince de Waldeck: that the Prince had expressed his anxiety for the safety of de Hordt, that he had particularly desired the Count de Pless to make enquiry as to the place of his concealment, and if he could discover it, to assure the fugitive that on his, the Prince's estates, both himself and his family should receive protection. On the very next morning the Count set off for Pyrmont, and was received by his old friend and protector with the greatest demonstration of joy and welcome. Every thing seemed to smile upon the Count, and he had determined with his wife and ch

dren to settle in this hospitable asylum when a circumstance occurred which disturbed his tranquillity. It was this:

"The Emperor wrote to the Prince de Walldeck nearly in the following terms. 'The Swedish Envoy has just presented a memorial, wherein he states that his government, having discovered that the Count de Hordt has withdrawn to Germany and taken refuge in the Prince de Walldeck's territory, request His Imperial Majesty to cause the fugitive to be apprehended and sent to Sweden under escort.' The Emperor in compliance with this demand apprized the Prince that, although reluctantly, he could not withhold the necessary orders.

"My generous protector communicated this letter to me with a smile on his countenance. My surprise was great on finding that the Imperial Court, who had never experienced the slightest cause of displeasure against me, and who might have been informed by several of the Austrian Generals, and M. de Kaunitz the prime minister in particular, of the many services I had rendered the Allies, should yield so readily to the vindictive wishes of my persecutors. But what ties does not state policy break through? what considerations does it not sacrifice? The courts of Vienna and and Versailles were then endeavouring to obtain the good will of every other court in Europe. They wished to declare war against the King of Prussia; the same project was on the carpet in Stockholm. Every other power was to form a coalition against this monarch. How could so insignificant an individual as myself be thought of in such circumstances! My enemies must have been very active and successful.

"Having read the letter with a degree of emotion which I could not suppress, and which any other person must also have felt in my place, I said to the Prince de Walldeck: 'Well, my lord, my fate is in your hands.' 'I hope,' replied he, 'that my way of thinking is too well known to you, to permit you to entertain the idea that I could be capable of so dishonourable an act; I would sooner lose all that I possess. Remain with me. Never shall the Emperor, or any other person on earth weaken the friendship which I bear you, and make me break through the duty I owe a good man, who has unfortunately become the object of persecution.' I expressed my heartfelt gratitude to this excellent Prince, but declared in my turn that I never would consent that he should commit his own safety or interest on my account; he was still at that time Marechal in the Emperor's service. The obliging expressions he made use of on this occasion are, and will ever be present to my mind. But after a pretty long struggle of generosity between us, I left his country with a heart deeply impressed with so many proofs of attachment and benevolence which I had received from his Highness, and no less regretting a court where I had experienced every attention which could conduce to banish the remembrance of the persecutions I was exposed to, and set off for Switzerland."

The frowns of fortune, however, were not unenlivened by a smile. The Count was exceedingly well received in Switzerland, and among other personages by Voltaire. He received also the very gratifying intelligence from his wife that his fortune had remained untouched; that one of his children had been taken under the patronage of the Queen, and a second under that of his own brother. She informed him also that the Grand Duke of Russia, who was at that time reigning Duke of Holstein, had in consequence of an application from herself sent orders to the governor of his hereditary states to give the Count assurance of his special protection, accompanied by an invitation to lodge in the castle, and by an offer of a guard for the security of his person. The Count immediately took advantage of this proffered asylum and repaired to Holstein, where after a series of dangers and distresses he had the inexpressible felicity of embracing his family in health and security.

But a state of inaction was ill-suited to the habits and disposition o

Count Hordt: in his retirement he had dwelt with admiration on the military genius of the great Frederick who was then making his first campaign of the seven years' war. When that splendid campaign was over the King of Prussia availed himself of the winter (1757) to fill up the deficiencies of his army and make new levies. He sent proposals to the Count to enter into his service; the latter eagerly embraced the invitation and was accordingly appointed to the command of a regiment of two battalions. Entering into the army is like marrying a wife; a military man, fairly wedded to his profession, will cleave unto it at the expence of all his connections. For this will he "leave father and mother," for this will he sometimes break asunder bonds which ought ever to be held sacred. Two of the confederated powers against which Frederick was now fighting were Russia and Sweden; Russia, to the crown of which the generous protector of Count Hordt was presumptive heir, and Sweden his native country!

The zeal and military skill which the Count displayed in his new service were not lost upon Frederick who repeatedly testified a respect for his talents, the sincerity of which could not be questioned. The fact perhaps was, that Count de Hordt possessed not either that eminent rank or that eminent merit which could for a moment excite any jealousy in the monarch's bosom. Frederick was perfectly avaricious of fame and would gladly have monopolized all the credit of all his victories. He hated the Marshal Daun because he had reason to fear him, and his own generals had sometimes reason to complain that they did not enjoy the merit to which their exploits had entitled them.

The regiment of Count de Hordt consisted principally of Austrian prisoners: being obliged to retreat before the superior forces of General Romanzow from Driesen to Friedberg, he had dispatched an officer to warn General Rusch of the approach of the enemy in considerable force, proposing either to fall back upon his posts or defend himself till Rusch should advance to his assistance. While waiting for this reinforcement the enemy pressed close upon him and he was compelled to retreat, forming his men into a hollow square and resisting several attempts of the enemy's horse to break his ranks by a well-directed fire from his artillery and musketry. At this critical moment no less than seven hundred of his men, diminishing his square to less than half its number, deserted at once and threw themselves among the enemy's horse who were pursuing him. The Count nevertheless effected his retreat to Landsberg in safety, and dispatched an officer with the report to Count Dohna who immediately forwarded it to head quarters. His majesty was so well satisfied with the conduct of Count de Hordt that he issued orders for each of the provincial battalions, which consisted of natives alone, to send a hundred men in order to fill up the vacancy occasioned by the desertion of the Austrians.

At the battle of Zorndorff, in which the king of Prussia defeated with great slaughter the Count de Fermor and forced him to raise the siege of Cüstrin, Hordt covered the bridge of boats which had been thrown over the Oder, and extricated himself, by a ruse de guerre, from the superior forces of General Romanzow.

An anecdote occurs here worth mentioning: at the close of the campaign several Swedish officers who had been taken prisoners by the Prussians interceded with Count de Hordt that he would obtain from his majesty leave for them to return to

Sweden on their parole. The Count obtained this favour in behalf of two of them, who on their journey betrayed an ingratitude which came to Frederick's ears. He instantly wrote the following letter to the Count: "You have induced me to grant two of your countrymen leave to return home on parole; and by way of shewing their gratitude they have said on the road, that sooner or later some means would be found to surrender you dead or alive into the hands of their rulers. I thought proper to give you this warning that you may be upon your guard and not be ready in future to serve persons who can think thus." The Count replied that he was duly sensible of his majesty's solicitude, but that so long as he should be at the head of the regiment he had placed under his care, he should have nothing to apprehend from his enemies. In this, however, he was woefully mistaken.

After the battle of Frankfort, in which Laudohn defeated the King of Prussia with the loss of nearly all his artillery, his majesty made a retreat and ordered Count de Hordt to cover the left of his army and the camp ovens.

"At day break I went out on horseback to visit my posts, and having advanced as far as the one which Colonel Belling had placed, I found it too much exposed. The officer who had the command of it assured me the enemy were more than a league distance, yet not being equally convinced of this as he seemed to be, I desired him to return into the camp with his thirty hussars, and while he was collecting them, I rode up a height, followed by a single dragoon.

"My conjectures respecting the perils this post was exposed to, were but too well grounded. On a sudden I perceived about two hundred Cossacks, who, after having driven away two vedettes from before the village, rushed on the rest of the troop. These made no resistance, and surrendered themselves prisoners of war together with the officer at their head. I saw at once it would not be in my power to escape, and soon after the Cossacks began to croud around me. Nevertheless my dragoon and I succeeded to cut our way through; but I missed the road, and got into a swamp whence my horsse could not extricate me.

"The Cossacks who ride very fleet horses surrounded me again. They fired a few shots at me with their carabines, which I imprudently returned with my pistols; when they rushed upon me altogether. I had got off my horse who was in mire up to his neck, consequently unable to stir, and had no other resource left but that of accepting their proposal to surrender myself a prisoner of war. They gave me one of their horses which I was obliged to mount, and they brought me back with them.

"My attendant, who had escaped their pursuit through the swiftness of his horse, reached our camp and made a report of what had passed. They flew to my assistance, but it was too late; the Cossacks had already brought me to their advanced posts. They took my watch and purse, according to the practice on such occasions, but, except that, I had no reason to complain of their treatment, and I own, that knowing as I did this description of troops, I did not expect to come off so cheaply."

The unfortunate captive was now led from post to post till he came to that occupied by General Tottleben, who had the command of all the advanced guards and light troops in the Russian army. This general, with whom he had served in Holland, loaded him with civilities: they dined together, and after dinner the general enquired of his prisoner whether it was in his power to do him any service, adding that in case he was desirous of transmitting a letter to the king he would most willingly and expeditiously forward it by one of his trumpets. On the following morning the king returned answer by a trumpet: "I am exceedingly concerned at your having been taken prisoner. I have apprized my Major General Willich,

who is resident commissary for the exchange of prisoners at Butan, of this circumstance; and I am the more confident that no difficulties will be raised in your exchange as I have several Russian officers and even generals, among my prisoners. In the mean time I pray God to keep an eye of protection upon you.

Sept. 25, 1759.

(signed) FREDERICK."

From general Tottleben's, he was conducted to head quarters, where he was received with the utmost politeness and respect, not only by General Soltikoff himself, but by all the Russian officers of distinction. M. de Romanzow was among the number, who expressed his gladness at becoming acquainted with his gallant foe, regretting only that he should have been indebted for the advantage to an occurrence so disagreeable to the Count. He remained at head quarters for a considerable time, and was then forwarded to St. Petersburg where a severe fate awaited him. At the order of the Empress Elizabeth he was ordered to be confined for life within four bare walls in the center of the citadel, prohibited the use of pen, ink, and paper! The severity of his treatment arose from a circumstance which was intended to have produced a very different effect. After the battle of Zorndorff Frederick had confined several Russian officers in the fortress of Cüstrin; the garrison of which place being very weak, the prisoners had formed a conspiracy to murder their guards and make their escape. The conspiracy, however, was detected, and a lieutenant who was convicted of being the author of it was broken on the wheel. Frederick, on the capture of Count de Hordt, in order to facilitate his exchange had released on his parole the first in rank among his Russian prisoners, Count le Czernichef, desiring him to inform his court that every other prisoner of his nation should be liberated whenever the court of Russia had confirmed the arrangements he had made in Butan in Pomerania for the exchange of the respective prisoners.

On his arrival at Petersburg Count Czernichef communicated to the empress the story of the lieutenant's execution, without mentioning the concomitant circumstances, which so exasperated her imperial majesty that she resolved on taking a lingering revenge, and Count de Hordt was the victim.

When Elizabeth ascended the throne she made a vow never to inflict capital punishment on any individual; to this vow she religiously adhered, and to it probably the Count was indebted for his life.

In this melancholy situation, exposed to every indignity and hardship, the Count passed five and twenty months! The King of Prussia had made several unsuccessful applications in his favour, and weary at last of receiving none but evasive answers from the court of Russia, he had put an end to all exchange of prisoners, had recalled his commissary, General de Willich, and confined two officers of high rank in a fortress, one a Russian the other a Swede, formally declaring that their heads should answer for that of the Count de Hordt.

This strong measure had the desired effect: it was determined to release the prisoner, and the Empress actually sent him a large packet of clothes and linen, that, on his return, he might appear before the King of Prussia in a manner suitable to his rank. At this interesting period, however, the Empress died, and it was reserved for her successor to throw open the doors of his dungeon. The accession of Peter III. produced a great impression on the European powers: his admiration of the King of Prussia had ever been enthusiastic, and he

instantly published a memorial to the ministers of his allies in favour of peace. To effect this desirable object, he even expressed his readiness to sacrifice all the conquests which had been made by the arms of Russia in the course of the war; and on receiving an unsatisfactory answer to his memorial from the courts of Vienna and Versailles, he ordered a cessation of hostilities, and entered into an allianee with Frederick. He even joined part of his forces to those of the King of Prussia, in order to drive the Austrians out of Silesia, while he commanded another army to march towards Holstein.

Peter III. it will be recollected, had been the protector of Count de Hordt, when a hunted fugitive from the court of Sweden. He had not forgotten the object of his protection: on the very day of his accession, he sent an aide-de-camp and one of the royal carriages to the prison, informing the Count that he was at liberty, and desiring his company at court. The Emperor received him with the utmost condescension, presented him with five hundred rubles, and a sword in lieu of that which had been ignominiously taken from him during his confinement. The Emperor would not suffer the Count to leave his court till his Prussian majesty had sent him a minister. He accordingly remained some time longer at St. Petersburg, and was received into all the private parties both of the Empress and her husband.

Immediately on his liberation, the Count wrote a letter to Frederick, and sent it by an estafette, giving him an account of the generous treatment he had received from the Emperor. The following answer was brought to him one day whilst dining at his Imperial majesty's table:

"I AM deeply affected at the disasters which you have experienced; had it depended on my good will alone, they should have been terminated long ago, and you should have enjoyed a happier existence and one better suited to reward your merit. You may yourself judge what pleasure I must have experienced, on learning by your letter of the 19th January last, the generous resolution His Imperial Majesty of all the Russias had taken of restoring to you your liberty, and doing you justice in so distinguished a manner.

"This act of generosity, with which His Majesty has thought fit to signalize his accession to the throne, confirms the favourable idea I had always formed of his disposition, and will stand as an everlasting monument of his justice and magnanimity. It has filled me with profound admiration, which in order to manifest, I thought there could not be a better way than to release and send back ransom free, every Russian prisoner in my States, causing them to be surrendered to the Russian Generals on the frontiers. I have also issued the necessary orders, that the Swedish Colonel de Lilienberg, whom I had caused to be detained by way of reprisals, should immediately be released.

"I make no doubt, however, but His Imperial Majesty, in consequenee of the gracious promise he has already made you, will grant you permission to return to me, who rejoice in the expectation of seeing you, and making you forget your past misfortunes.

"My Colonel, Aide-de-camp, and High Chamberlain, Baron de Goltz, whom I am going to send in order to express to His Imperial Majesty my best wishes on his accession to the throne, and the assurances of my perfect esteem and friendship, will tell you more at length what are my real sentiments towards you; referring you therefore to what he will say from me, I conclude, praying the Lord will preserve you in his holy keeping.

(Signed) FREDERICK

Breslau, 10th February 1762."

"No sooner had the Emperor finished reading this letter, than he said aloud: "How! will the King be before hand with me; I have released a prisoner, and he sends me back all mine!" Then turning round to one of his Aides

de-camp: "Go," said he, "go to the Secretary at war; let orders be sent instantly to all parts of my states where Prussian soldiers are detained prisoners: (most of them had been removed into Siberia) Let them not only be set at liberty, but let them come hither, whence they shall be sent back to join their colours in a suitable manner." Addressing afterwards Lieutenant General Werner, who sat with us at table: "General, continued he, you are at liberty, from this moment, and are perfectly free to return to Prussia whenever you please."

On the arrival of a Prussian minister, M. de Goltz, Count de Hordt left Petersburg, and proceeded to Breslaw, where he was received by Frederick with every mark of esteem. Frederick had, indeed, behaved with a delicacy and attention towards the Count, with the full extent of which the latter had not yet become acquainted. During his long confinement in the fortress at St. Petersburg, he had not been allowed the use of pen, ink, and paper, nor did his unhappy wife know whether he had been banished into the wilds of Siberia, or had paid the forfeit of his life. Frederick endeavoured to allay her fears, and soothed her with the assurance that he would never relax in his efforts to reclaim her husband, informing her of the vigorous measures he had taken for that purpose. The Count being a Swede, Frederick had never employed his regiment, except during his absence, against the Swedish troops, and now ordered him to march it into Silesia from its present quarters in Mecklenburg and Swedish Pomerania.

It was in this campaign that Count de Hordt received a shot which broke his arm, as he was assisting in the siege of Schweidnitz. This town, though defended by a garrison of nine thousand men, and by the united genius of Laudohn and Daun, surrendered to the Prussian monarch after a brave defence of two months. This circumstance, it is well known, added to the brilliant and decisive victory gained by the king's brother, Prince Henry of Prussia, over the Austrians and Imperialists at Freyburg, induced the court of Vienna to conclude a cessation of hostilities with his Prussian majesty for Saxony and Silesia. This was preliminary to the peace of Hubertsberg in Feb. 1763, which terminated a war in which all the European powers had been embroiled for seven whole years; which cost the house of Austria one hundred and twenty-six millions of crowns, and the King of Prussia a sum very little inferior in amount.

At the peace, the regiment of Count de Hordt was incorporated with those of Pomerania: his officers were provided for, and Frederick appointed the Count himself to be major-general of his forces with a pension of three thousand crowns.

Shortly after this time, a revocation of the order given to the Swedish ministers at foreign courts to claim Count de Hordt wherever he might be, was effected by the mediation of the King of Prussia and of Catharine II. of Russia, who did not suffer her husband, the unfortunate Peter III. long to enjoy the throne he had succeeded to.

The Count now fixed his residence at Berlin, and enjoyed the society of his wife. The king once sent him on a mission to Sweden, and afterwards, when his majesty's brother Prince Henry made a journey thither in order to pay a visit to his sister the Queen of Sweden, the Count was solicited to accompany him. The account of their reception at Stockholm, and afterwards at the Imperial court of Catharine, who had sent his royal highness an invitation to visit her at St. Petersburg, form an amusing portion of these volumes.

By the way, it was on this journey, according to Count Hordt, that the infamous partition of Poland was first projected. This diabolical measure has usually been supposed to have originated with the King of Prussia: whether this was the case or not, his majesty shewed no reluctance to accede to it, and took much pains to justify the atrocious deed. The following account of it is given in the work before us.

'M. de Segur says, that *the partition of Poland, attributed to Frederick's policy, was entirely the work of Catharine, who first opened this project to Prince Henry.* This eloquent and learned writer is generally very accurate in the facts which he relates; but here, I am certain, he has been led into an error; and the manner in which this famous affair was first contrived and determined upon is as follows. The Prince being with the Empress one evening, dispatches from the Russian minister at Warsaw were brought to Her Imperial Highness, she hastened to read them. The Minister informed her that the Emperor of Austria, Joseph II. had just taken possession of three counties in Gallicia, under the least plausible pretences; and that from the orders he had given to the officers entrusted with the expedition, it was easy to judge his determination was to keep what he had taken. This intelligence having displeased her, she turned abruptly to Prince Henry: 'See,' said she, 'read these letters, see what they are about in Poland.' The Prince took the letters, drew aside and read, having finished, he returned to the Empress with that air of self-satisfaction a happy thought inspires. 'Madam,' said he to her, 'this intelligence is very good, very cheering indeed! The Emperor takes, let him do so; but let us follow his example, let us take also; that is the way to set all right again.' 'Well said,' replied the Empress, 'the resource is admirable. Well, let your Royal Highness plan out a division on equal terms for us, I am ready to subscribe to it.' The Prince left the Empress that moment, went home, called for some maps of Poland, marked out on them such portions of the Polish territory as would suit the parties, and communicated the same to Her Imperial Majesty. She approved, a Courier was instantly dispatched to the King of Prussia by the Prince his brother, and His Majesty's answer being, as may easily be imagined, perfectly favourable, the affair was concluded.'

On his return to Berlin, the King of Prussia conferred on Count de Hordt the rank of lieutenant-general of his army, and governor of Spandau. A second time he accompanied Prince Henry into Russia, and on his return to Berlin had the misfortune to bury his wife: that wife who had participated his distresses with a degree of fortitude, courage, and constancy, which gave her every claim to his warmest affection and gratitude.

On the death of Maximilian Joseph, Elector of Bavaria, in 1777, a new contest arose between the King of Prussia and the court of Vienna; Frederick, in order to prevent the dismemberment of the electorate, placed himself at the head of his army in Silesia. Under the mediation of Russia and France, however, peace was soon restored, and Count de Hordt, who had been ordered to join Prince Henry's army with a view to penetrate into Bohemia and Saxony, returned once more to Berlin. Here he had determined to pass the remainder of his days in retirement; his health, however, required that he should take a journey to Aix-la-Chapelle and Spa for the benefit of the waters. These effected his cure, and he now determined on a visit to the court of Versailles. Here he was introduced under the title of Baron de Stein, and after having enjoyed the festivities of Paris, quitted it, still uncertain where to fix his final residence.

"I was in this state of uncertainty when several of my friends wrote to me that a report prevailed at Berlin that I was on the point of marrying again. This

circumstance struck me the more, as the lady, who, they said, was soon to be my wife, had for some time past been far from indifferent to me. I answered that the marriage was half done, since I very willingly consented.

"This pleasing idea followed me incessantly ever after; I therefore resolved to find out some favourable opportunity, of discovering my sentiments to the lady the public were so kind as to give me for a wife; which proposal being accepted, I had the good fortune to obtain the hand of a person, whose fortune has placed me in very affluent circumstances, and whose attachment, good temper, amiable and cheerful disposition make me forget all my past troubles and trials.

"Let me be allowed to conclude these memoirs by a little anecdote rather unique in its kind. An uncle of my wife happening to die, a rich manor in Saxony came to her by inheritance; I being very fond of agriculture and partial to a country life, visited the estate in order to make various arrangements we had proposed. I explored all the villages on the manor, and in one of them found out the precise spot where I had been taken prisoner by the Cossacks. Changeable fortune! but a few years before I had been plunged into a state of wretched captivity on the very ground whereof I am now the happy owner!*

After the number of pages we have devoted to these memoirs, it is hardly necessary to say, that we have felt an interest in the perusal of them. They contain a great deal of anecdote not merely military but historical. The narrative is perfectly unassuming; the Count speaks of himself with great modesty as an officer, and we may allow him the indulgence of a harmless vanity at the distinguished and constant attentions which he received from princes, kings, and emperors.

The translation is executed in a miserable style, grammatical ignorance staring us full in the face at every page.

ART. V. *Memoirs of a Traveller now in Retirement. Written by Himself. Interspersed with historical, literary, and political Anecdotes, relative to many of the principal Personages of the present Age. Translated from the French, under the Superintendance of the Author.* 12mo. 5 vols.

DAVID HUME begins the memoirs of his own life thus: "It is difficult for a man to speak long of himself without vanity; therefore I shall be short." Accordingly the whole of his narrative is comprised within fifteen pages. Such a motive for brevity was not very likely to influence the mind of a Frenchman; accordingly M. Dutens' narrative runs through four volumes †. But Mr. Hume's memoirs are those of an author; M. Dutens' are those of a traveller: and of a traveller who has seen a great deal of the world, who has passed much of his time at foreign courts, and was early initiated into the mysteries of diplomacy. It may perhaps have been seen, says he, in the concluding chapter, that I have, as much as possible, avoided bringing myself forward as an object worthy of attracting the attention of the public: on the contrary, I have considered myself only as a canvas upon which I wished to present all the objects I had to introduce; the warp by means of which I might connect and unite together the anecdotes which I had collected, and draw the portraits of those whom I had known. This is

* Count de Hordt died at Berlin a few years ago, and his wife followed him into the grave soon after.

† The Memoirs close with the fourth volume: the fifth is a collection of Anas.

modest enough, and really all circumstances considered, there is perhaps less ground for the charge of vanity—at most a venial foible—than might have been expected. Like Rousseau, M. Dutens flatters himself that he has spoken of those incidents of his life which concern himself only, as he would have done had he been speaking of another person. Je n'ai rien tû de mauvais, rien ajouté de bon, says the Genevan philosopher; & s'il m'est arrivé d'employer quelque ornement indifférent, ce n'a jamais été que pour remplir un vide occasioné par mon defaut de mémoire. To fill up some such gap, we imagine that M. Dutens has introduced the adventure of the Farmer of Arras, a fiction written to amuse the Princess de Carigan during an attack of melancholy!

M. Dutens or M. Duchillou * was certainly born under a benignant planet: like La Fleur, he had but one misfortune in the world—he was always in love. Some princess or other always exercised despotic empire over his heart, which however could transfer its allegiance from one sovereign beauty to another with admirable facility.

There is such an air of romance in these memoirs, that one has some difficulty to believe he is reading a narrative of real life. The prototype which haunted our imagination in the perusal of them were the adventures of the renowned hero of Santillane. Each of these gentlemen acquired for himself the reputation of being the bel-esprit of the neighbourhood in very early youth; each quits his paternal roof to seek his fortune in the world. Gil Blas throws the reins over his mule's neck, and before he has got two leagues from Oviedo, counts and recounts into his hat the ducats and reals—in fancy an exhaustless treasure! which his good old uncle had given him. Dutens runs away from his father, and hires a comfortable chaise for Paris upon the strength of his purse, but very unexpectedly finds out at Rennes that its contents are exhausted. Gil Blas turns tutor: so does Dutens, and *after* having accepted of the situation, both discover their own deficiency in the requisite qualifications. Gil Blas has the luck to gain admission at the court of Madrid, where he becomes the favorite of the minister, insinuates himself into the good graces of great people, and to use a home-spun phrase, feathers his nest in a very warm and comfortable manner. Dutens basks in ministerial sunshine; becomes *charge-des-affaires* at the court of Turin, dangles after great folks from the first chapter to the last, and enjoys from the munificence of Mr. Mackenzie enough to have purchased Gil Blas' chateau de Lirias in the province of Valencia, the generous present of his patrons *las seigneurs de Leyva*.

Few persons have seen more of high life than M. Dutens: there must have been something fascinating in his manners, for the ladies, according to his own account, which has at least the affectation of modesty, fell in love with him wherever he went. So warm were their advances in particular cases that, influenced by a sense of religion, which he says never deserted him, he has more than once or twice as-

* *Duchillou* was the name of a small estate belonging to the family, and was given to the younger brothers; it was that which M. Dutens bore in his youth, and which he has resumed now; in his intercourse with the world he always bore the name of his parents, which we shall employ in our notice of this work.

sumed an indifference which it was impossible for any man to have felt, in order to repel them.

Of a man who has seen so much, who has been an observer of characters in different countries, and who has so many anecdotes, historical, and political, at his tongue's end, some particulars may be fairly expected.

Whilst yet a lad at school, ingenui vultus puer, ingenuique pudoris, our hero fell desperately in love with a damsel who rallied his bashfulness and timidity, and perceiving that she had a novice to deal with, did not hesitate to make the proposal which commonly comes from the gentleman, that of Marriage. As this could not be effected privately, his ardent mistress gave him no rest until he had promised to solicit his father's consent. After many a conflict he at length summoned up all his resolution and availed himself of an opportunity when his father was enjoying the cool air of evening in his garden to unburden his mind. The shades of twilight seconded his courage—he unfolded the tale, but his father without uttering one single word, turned round, and gave him such a ringing box on the ear, as made any other reply perfectly unnecessary. The indignant hero fled instantly from his father's house; and after having fallen in love with two or three beauties in his way, notwithstanding this inauspicious commencement of his amours, reached Paris, and was received at the house of a relation. He now turns author, writes a tragedy which is well received, and draws an unfavourable inference as to his talents for the drama. The French stage must at that time have been something like what the English stage is now surely! He remained some time at Paris in a very agreeable society which frequented the house of a rich farmer-general who was his relation; but it became necessary at length, after the failure of another matrimonial project, seriously to think about some method of acquiring independence. Dutens returns to his parents. The only roads to fortune were commerce, the bar, and the army. Commerce was not adapted to the genius of Dutens, and the religion of his family, through a series of generations, had been protestantism. At that time protestants could not acquire rank and distinction in France, being at once interdicted by the rigour as well of prejudice as of law. A specimen of the power of the priesthood some fifty or sixty years ago is afforded in the following anecdote: "the archbishop of the diocese in which we lived actually caused the youngest daughter, who was only twelve years old, to be torn from the arms of my father, to place her in a convent. Neither the tears of a fond afflicted parent, nor the representations of a respectable citizen oppressed in the point most dear to him, nor the most urgent solicitations could soften the ecclesiastic. My sister was detained in the convent, where she afterwards, at the age of sixteen, took the veil." While such a story as this is upon record, it must be acknowledged, that the French Revolution has not been entirely without its advantages. This event determined M. Dutens to quit France, and he accordingly made preparations for coming to England where he had an uncle very well established. Before he set off however, learning that two English ladies of distinction had just arrived in his native town, our adventurer contrived to procure an introduction to them. "The ladies received me," says he, "with much politeness, and appeared disposed to accept the offers which I made them of all the services in my power; in fact I had the good fortune to make myself both useful and agreeable, and we

agreed so well together, that from morning till night I never quitted them." These two ladies were Miss Betty Pitt, sister of the *great* Mr. Pitt, afterwards Lord Chatham, and Miss Taylor, a young lady of most dazzling beauty, who was her companion on the tour. Notwithstanding the anxious and pressing solicitations of these ladies, both of whom seem to have been enamoured of the happy hero, his impatience to be in England made him overlook every consideration of the pleasure he enjoyed in their society, and he departed for England with a letter of recommendation for Mr. Pitt from his sister, and with another from the same lady for Lord Barrington. On arriving at his uncle's in England, M. Dutens delivered his letter to Mr. Pitt, from whom he received the most flattering attentions for some time, 'till they were suddenly withheld in consequence of a dispute between Miss Pitt and the family of M. Dutens in France. Miss Pitt had written to her brother, cancelling her former recommendation and prejudicing him against the object of it. This anecdote, says Dutens, reminds me of a scene in Harlequin Courier: he enters upon the stage with a bag across his shoulders filled both before and behind. 'Where are you going?' he is asked. 'To the army.' 'What have you got in the front part of your bag?' '*Orders* for the army.' 'And what in the hind part?' '*Counter-orders.*'

Passing over some intermediate occurrences, we find M. Dutens introduced into the family of Mr. Wyche as preceptor to his son. Mr. Wyche was a very benevolent character; he was also a scholar, and a man of science. M. Dutens on comparing his own acquirements with those of the father of his pupil, stood ashamed and confounded at his own ignorance. What could not be concealed it became prudent to avow: but instead of receiving from Mr. Wyche the well merited reproaches which he expected, Dutens was overcome with the kindness of his patron, who undertook to qualify the tutor for the education of his child. In this family our adventurer continued with uninterrupted happiness till the death of his pupil for whom he had imbibed a very sincere friendship; whose death is described, and whose loss is deplored with great feeling.

Mr. Wyche had two other children, a son ten years old, whom he took from school in order to place under the care of M. Dutens, and a daughter, who was deaf and dumb. The latter was about eighteen years of age, her figure was graceful, and her countenance pleasing, expressive of innocence and tenderness. M. Dutens undertook, with great assiduity, the instruction of this latter in reading, writing, and speaking. His attentions made an impression on the grateful and susceptible heart of his fair pupil; nor is it to be imagined that her artless indications of affection should have been witnessed without emotion. The story of this affair is altogether a very interesting one: suffice it to say, that M. Dutens had too high a sense of honour to take the advantage which his situation gave him; and, that rather than expose himself to temptations which might have been too powerful to have resisted, he tore himself, with tears in his eyes, from a family to which he had been indebted for some of the happiest hours of his life.

It is at this period that M. Dutens launches into public life: he was acquainted with Mr. Upton, afterwards Lord Templeton, who had accepted an appointment to go to Turin in the capacity of secretary to Mr. Mackenzie (Lord Bute's brother), the British minister at that court. Mr. Upton, for some reason, was desirous of relinquishing

his engagement, and wrote to M. Dutens, proposing to recommend him as chaplain to the embassy, and in the course of the journey to decline the secretaryship in his favour. The plan is agreed to and accomplished in all its parts. Dutens completely acquires the confidence and favour of his principal; so much so, that when Lord Bute, at the death of their uncle the Duke of Argyll, recalled his brother Mr. Mackenzie, in order to assume the office of secretary of state for the affairs of Scotland, the latter obtained permission to leave his secretary at the court of Turin in the character of *charge-des-affaires* on the part of the king of England. M. Dutens was not insensible to the singularity of his situation: born in France, and brought up in France, he was minister at a foreign court from the king of England, who was then at war with France.

"When Mr. Mackenzie was upon the point of setting out, he called me into his closet. 'I have now, my dear Du-'chillou,' said he, 'placed you in a way 'to do honour to yourself: you must not 'disappoint the good opinion which I 'have formed of you. I leave you my 'house, my equipage, my steward, and 'my servants; you will find my cellar 'sufficiently stocked; and as to the rest, 'I will endeavour to procure a salary for 'you: but in the mean time, you may 'draw upon me for the sum of six hun-'dred guineas a year.' I thanked my benefactor as I ought for his generosity towards me. He set out, and I was rather ashamed of myself for being in reality so happy: I reproached myself for not being able to shed tears at his departure; but I was occupied only by what I thought the brilliant situation in which he had left me, and which I was impatient to enjoy. In short, it appeared to me that I was become one of the heroes of romance, and that the most astonishing tales of the favourites of fortune were about to be realized in my person."

"I was so eager," he continues, "to enter upon my functions, that on the very day of Mr. Mackenzie's departure, I wrote a dispatch to Mr. Pitt, *having withheld some intelligence from my principal for that purpose.*" An instance of gratitude this, which, it is to be hoped, has not many parallels.

Political anecdoes now come thick upon us; some of them are curious, but that interest must necessarily be faded which they derived from a reference to the immediate transactions of the times. The portraits of the king of Sardinia and of his ministers are drawn with a few strokes of the pencil, but they were taken from life.

M. Dutens is perpetually priding himself on his strict regard for truth, and on his immoveable probity: his detention of the dispatches, as it resulted from a mere baby eagerness to play with his new official bauble, is, perhaps, not to be very rigorously condemned on the score of disloyalty, though certainly nothing can justify it. But a man of principled fidelity himself would shrink from any attempt to corrupt the fidelity of another. This Abdiel in diplomacy—

> Faithful found
> Among the faithless, faithful only he,

carried not so far his detestation of disloyalty.

"I also made an acquaintance with the Count de Stortiglione, president of the chamber of commerce; he furnished me with the information which I wanted relative to the manufactures, arts, commerce, revenue, and agriculture, of Piedmont. He was a man very plausible in conversation; and very fluent upon the duties of men, upon religion, and probity. The word *honour* was constantly in his mouth. He frequently had with him a young man who was very clever at imitating all sorts of writing, both ancient and modern: he made old paper and old parchment; and could fabricate a deed of two hundred years date, which would deceive the most experienced notary. At that time it was discovered

that many forged notes of the bank of Turin were in circulation; and suspicion fell upon Lavini (which was the name of this youth). The Chevalier Ossorio sent for him, and told him that he was accused of having counterfeited the notes which he produced to him. The manner in which he refuted the charge was this; "'My lord,' said he, taking one them, 'this is really a most 'bungling piece of work; if I had undertaken to forge bank-notes, I flatter myself that I should have succeeded better. I will give you a proof of it, and 'I ask only two days to do it.'" Accordingly he produced in that time six bank-notes, one of which he said was a forgery of his, and he defied the most ingenious person to find it out. They were convinced; and what had given rise to the suspicion, served as the means of his justification.

"This man had more than one talent: he offered me his services, and I availed myself of them. I was extremely desirous of having a detail of the revenues, resources, and expences, of the King of Sardinia: this is the greatest secret of all states, and the information most difficult to be acquired. The information could only be obtained, with accuracy and precision, from one of the ministers of state: no matter; Lavini undertook to procure it for me. For that purpose, he entered into a negociation with the valet de-chambre of the minister alluded to: who, for three nights successively, took the key of his master's cabinet from his pocket, while he was undressing him; and during the night they were at work making extracts from the books which contained the details upon those subjects. All this was done for the trifling sum of twelve louis, which were divided between the valet-de-chambre and the copyist. It was not without scruple that I entered into this scheme, and I have many times reproached myself for consenting to it; for though political casuists think lightly of such things, I retained a delicacy which but ill accorded with the tricks of my profession.

"The superior talents of the copyist, however, had attracted the notice of government; who were informed that he had long and secret interviews with the Count de Stortiglione. They were watched closely; and at last it was discovered that the Count employed Lavini to counterfeit bank-notes, which he himself put into circulation. They were both arrested, and tried before the senate; when it was found the first forged notes had been manufactured by them in their apprenticeship. They were condemned to be imprisoned for the rest of their lives; and deprived of books, paper, pens, and ink. Being in Turin two years after that event, I learnt that they were still living, and still confined in different castles."

When Mr. Pitt (afterwards Lord Rivers) was appointed envoy extraordinary to the court of Turin, M. Dutens, to his great regret, left the scene of his grandeur. Negociations for peace were at that time begun (1762) through the Sardinian ministers, the Bailli de Solar, at Paris, and the Count de Viry, at London. Dutens received orders to proceed to Paris, and remain there during the negociations: before peace was concluded, however, he returned to London, and had the mortifying honour to kiss hands on the cessation of his appointment.

A good anecdote is told of Sterne, who was a whining hypocrite, and if he could raise a laugh, cared not who suffered for his joke. Dutens met him at the table of Lord Tavistock in Paris, and was seated next him: the party consisted principally of gentlemen who were on the point of visiting Turin, and of gentlemen who had just returned from it. Sterne, addressing himself to his neighbour, asked if he knew M. Dutens? 'Yes, very intimately,' replied the latter. The whole company began to laugh; and Sterne, perfectly ignorant of the person he was addressing, but conceiving that there must be something very whimsical in the character of a man whose name alone was sufficient to excite merriment and laughter, began drawing a portrait of Du-

tens, which the latter affected to consider as vastly like the original. As the company became more and more amused, the satirist invented many stories which he related in his dry way, to the great diversion of the table. When M. Dutens had retired, and Sterne had been made acquainted with the grossness of his blunder, he was not a little alarmed, and called the following morning with a hundred apologies for his indiscretion, on M. Dutens, who had all along enjoyed the joke as much as any one in the room, and who received the humiliated satirist with admirable good humour.

Lord Bute's ministry terminated with the conclusion of peace in 1763: Lord Bute, like every other great man, is bespattered with praise by M. Dutens for his various virtues, taste, and talents. If this were the place to enter into the politics of those times, it might have been mentioned, that it was concerning this peace that Lord Chatham affirmed in the House of Lords 'that the court of Turin had sold Great Britain to France.' The negociation with that court, in which M. Dutens was employed, was for the purpose of soliciting its influence with the house of Bourbon to repose unlimited confidence in the pacific disposition of Great Britain; and of imploring his Sardinian majesty to become the mediator and umpire in all matters of dispute. This manœuvre of making him umpire gave to the king of Sardinia the power of decision, and accordingly both courts bribed his ministers. The Count de Viry, who was ambassador from the court of Turin, had a pension of a thousand per annum bestowed upon him by this country for thirty-one years on the Irish list. M. Dutens, who is totally silent as to the object of Mr. Mackenzie's mission to Turin, does not seem to have known that the pension was granted under the fictitious name of *George Charles*, and that the subject was brought before the House of Commons by Mr. Sexton Pery in the year 1763; perhaps he never heard that Lord Bute endeavoured to suppress the news of the capture of the Havannah, which arrived just as the negociation was on the point of conclusion: that the Duke of Bedford and Mr. Grenville, (the latter of whom resigned his place of secretary of state on the occasion) insisted upon having some equivalent—Jucatan and Florida, or the islands of St. Lucia and Porto Rico —for its restoration; but that through the influence of the Sardinian minister, bribed on both sides of the channel, it was settled for Florida only. Perhaps he never heard that Lord Bute's resignation in 1763 was occasioned by the junction of Mr. Grenville and the Duke of Bedford, and by the menaces which they held out against him respecting this very negociation for peace.

The services of M. Dutens were not forgotten on this occasion; his patron, Mr. Mackenzie, solicited a pension for him before his brother quitted the ministry, and this royal grant of three hundred pounds a year was the last official warrant which he signed. Lord Bute may well be a favourite.

Mr. G. Pitt (the envoy extraordinary at the court of Turin) being anxious to return to England, wrote to M. Dutens to prevail upon him to go thither, in the hope that he might more easily obtain permission to return home, if M. D. were there to act as *charge-des-affaires*. It was during this second residence at Turin that he published an edition of the works of Leibnitz: one or two curious anecdotes are connected with this publication.

"I cannot omit mentioning in this place a remarkable instance of good fortune.

Of about five hundred detached pieces composing this edition of Lebnitz, one only was a long time wanting, entitled *Notitia Opticæ Promotæ;* which was a dissertation addressed to the famous Spinosa, who had consulted Leibnitz upon optics. All that I had been able to collect concerning this fragment, had already been sent to the press. Passing through Paris on my return to London, a friend told me that in turning over the papers in the King's library, he had seen, in the collection D, some papers relating to my family. I went to the library to look at them, and found the papers he had mentioned; but in giving back the port-folio to M. Caperonier, the librarian, we let it fall, and all the loose sheets were scattered by the wind which blew in the gallery. I assisted him to gather them up, making a thousand excuses for the accident; and was struck with the title of a quarto pamphlet of sixteen pages, which I found to be *G. G. Leibnitii Notitia Opticæ Promotæ.* Charmed with the discovery, I expressed my surprise by an exclamation; and obtained permission to carry away the pamphlet which chance had so fortunately presented to me.

"I am no mathematician; and the mathematics forming the most considerable portion of Leibnitz's works. I should not have been induced to publish an edition of that philosopher, if M. de la Grange had not promised to write a preface to this part: but when he should have fulfilled his promise, he excused himself, under pretence of having so many other avocations. I was then obliged to apply to M. d'Alembert, who also refused to assisted me; and I was reduced to the necessity of writing a preface myself. Distrusting my ability for this task, I determined to run no risk: I therefore, followed an historical method, merely giving an account of the progress of the author in his mathematical discoveries. M. de la Grange highly approved of it; and M. d'Alembert wrote to me, that it was the best preface in the edition. This would have been sufficient authority for my writing in future only upon subjects which I did *not* understand. It is certain, that in writing upon a subject which is not familiar to us, we take more pains to comprehend it; and by explaining it to ourselves, we render it more intelligible to others."

During his stay at Turin, M. Dutens, by his pliancy of manners and politeness of address, ingratiated himself with the most splendid characters of the court. In the mean time, his staunch patron, Mr. Mackenzie, was not unmindful of his interests at home; he wrote to Dutens, that he had obtained for him a deanery in Ireland from the Duke of Northumberland, who was then the viceroy. This offer was not sufficiently tempting, and it was accordingly declined. Some time after, Mr. M. obtained for his protegé, from the same nobleman, a living in England of eight hundred a year, which M. Dutens condescended to accept. He left the court of Turin, excessively chagrined that his Sardinian majesty, on receiving his congé did not present him with a snuff-box, a portrait, or some such ornaments of royal approbation. The douceur of a thousand pounds, however, from his majesty George III. on his return to Great Britain, was no inadequate compensation for the disappointment.

M. Dutens could do no less than wait on the Duke of Northumberland, after he had taken possession of his living, to thank his grace for the readiness with which he had conferred it. A person of such rank and influence was worth the trouble of courting. 'Having then more pliancy of disposition than I have now,' says he, 'I employed the whole of it to interest the duke and duchess in my favour. The duke was fond of the arts and sciences; I entered into all his tastes, conversed with him upon every subject, and he found more variety in my conversation than in that of any other person. The duchess, on the contrary, was pleased with little witticisms in a

circle of friends; and amused herself by collecting prints and medals, and making other collections of different sorts. I appeared to her as if I had never known any other employment, and in the evening I partook of her social amusements, and studied every means of adding to her pleasures.' What a portrait this of the fawning sycophant! It will be recollected, too, that the artist and the subject are one.

M. Dutens paid his court with such assiduity and success to the Duke of Northumberland, that the latter entrusted his son, Lord Algernon Percy, under his guardianship to take the *grand tour*. They remained four years abroad, visiting all the capitals and courts of the continent: the reader will be amused at some anecdotes of great men which occur in this part of the narrative.

The king of Prussia was at Potsdam: the lord mareschal wrote to procure the honour of a presentation for the travellers; the king sent an answer, that he would see Lord Algernon Percy without saying a word about his companion. This was a great mortification to M. Dutens, who had proposed to pass through Berlin solely for the purpose of seeing his majesty. He applied to some of the king's favourite ministers to obtain him the honour of an introduction, but it was all in vain. Nevertheless the crafty courtier was not dismayed; he had seen enough of the world to know that flattery was a bait which rarely missed its object.

"I had perceived, from the conversation of those who were well acquainted with the King, that praise was not displeasing to him; and as his extraordinary merit offered a vast field for my fancy, I resolved not to be sparing of my applause. He was fond of being thought a good architect, and had built a great deal at Potsdam and in its environs. I immediately wrote some verses, in which I extolled Potsdam to the skies. I compared the city to nothing less than ancient and modern Rome, and the King himself to the two Cæsars; to Julius as a great captain, and to Augustus as the builder of so many magnificent edifices. I had these verses lying upon my table, one day, when the Abbè Bastiani came to visit me: he saw them, thought well of them, and said he would shew them to the King. The King was pleased with them. He asked some questions concerning me, and my friends took this opportunity of telling him that I had come to Potsdam on purpose to see him. He made no reply, and nobody dared to question him. The next day I went to see the new castle which he had built, at the distance of two leagues from Potsdam. The keeper gave me a book; in which, he said, those who came to the castle wrote their names, and that the King cast his eye over the book when he came to walk there. I wrote my name, and added an eulogium upon the architect: the King saw it two days after, and smiled."

The king read his verses, was delighted with the compliments they contained, and dispatched a message by his secretary, that he would see the author on the following morning. This was the great Frederick of Prussia! Flattery is a feast, as well for wise men as for fools.

On their way home, they met the Duchess of Northumberland at Cologne by appointment, who was anxious to see her son. The Duke had once been the bearer of a promise to M. Dutens from his majesty of a living which was expected soon to become vacant of one thousand pounds a year; and, as an *acknowledgement of the part which his Grace had taken respecting the king's promise*, M. Dutens declined a gratuity which his Grace had offered to him when on the point of setting out on the tour with his son. Unfortunately, the Duke joined the

party in opposition, the benefice became vacant, and was given to another person, *in violation of the royal word*. The duchess was now the bearer of a letter from his grace, pregnant with expressions of regret, and with assurances that the injury (which it was well known M. Dutens had sustained in consequence of his connection with the duke's family) should be repaired the first opportunity. This opportunity, however, never occurred, or rather, never was taken advantage of.

M. Dutens now avails himself of a pressing invitation from the celebrated Countess de Boufflers to visit Paris: this was immediately after the death of Louis XV. and we have a great many amusing anecdotes of the principal characters of the French court at that time, and a very lively representation of fashionable life at Paris. An anecdote is told of D'Alembert, which does him credit: it is told by an enemy too, for M. Dutens has no mercy on *the philosophers* of France. M. D'Alembert was the natural son of Madame de Tencin and of M. Destouches. He was exposed as soon as he was born, and was received by the wife of a glazier, who took care of him as if he had been her own son. When he obtained celebrity for his talents and science, Madame du Tencin, who adored men of genius, wished to acknowledge him, but D'Alembert refused her desire, saying, that he owned no other mother than her who had taken care of his infancy. He always considered the poor glazier's wife as his mother, and continued to pay the greatest attention to her till she died.

After having passed a considerable time at Paris, and after having partaken of the magnificent and sumptuous hospitality of the Duke de Choiseul at Chanteloup, M. Dutens is compelled to return to London; his agent having read in the public papers an account of his decease, refused to send any remittances of money. In vain did Dutens write letter after letter, and employ friends to convince him of the mistake. The man produced his newspaper, and maintained that his employer was dead: in spite of all the pleasure, therefore, which he was enjoying with the Prince de Conti and Madame de Boufflers, Dutens is compelled to come *in propria persona* and enforce conviction on his incredulous agent.

A few months after his return to London, the Duchess of Northumberland died very suddenly.

"I had passed the day with her: she had company; and was, as usual, very cheerful and entertaining. The next morning I went to see her; and as I was leaving her, she made me promise to come and spend the evening with her. I said that I would come at nine o'clock. About seven o'clock a servant came from her, to beg me to come to her immediately. I ran thither, somewhat alarmed at this message; as soon as I arrived she made me sit down, and said to me, 'I am ill; I am persuaded that I shall not live long; and I am afraid of losing my faculties before I take leave of you, as I have some things to confide to you.' Astonished at such language, I said all I could to remove the idea from her mind; but she was so fixed in it, that all my efforts were useless. 'It has been foretold to me,' said she, 'that I shall not pass my sixtieth year; and I shall be sixty on Thursday: I feel that the prediction will be accomplished; let us, therefore, not waste time in vain reasoning.' She then told me all that she had to entrust me with; and took leave of me, as if she never expected to see me again.

"For my own part, as I could not persuade myself that she was so near her end, I shewed less concern. I saw her the next day, but she was so much altered that she scarcely knew any one. During a moment of recollection, however, she raised her eyes towards me, and said to me, 'Adieu for ever!' On Thursday night she asked what o'clock it was; she was told, six. 'I have then still two hours to live,' said she, 'for I was born at eight o'clock;

and, in fact, at about eight o'clock she died, having completed her sixtieth year."

The duke was so attached to M. Dutens, that he was anxious to retain him in his family, and for this purpose proposed that he should accept his table, his house, and five hundred pounds a year for life. Dutens, however, had already engaged to make another journey to Italy with Mr. Mackenzie: they revisited Turin, Rome, Naples, &c. On their return, M. Dutens, who had seen nearly fifty summers pass away, resolved to seek retirement and repose. The ungrateful motto he has chosen for these volumes is taken from Horace's admirable epistle to Lollius:

Dulcis inexpertis cultura potentis amici,
Expertus metuit.

In the same querulous tone, he exclaims at this period of his life, 'Was it not time to live for myself, after having lived so long for others? What had I gained during the fifteen years I had spent in paying court to the great, to men in office, to men in power," &c. &c. No man in the world surely had so many opportunities of securing a competence for his declining years. Time is represented as an old man with a bald head, having a solitary lock of hair on his forehead. By this forelock must he be caught, or the opportunity of catching him is passed away,

Tu, dum tua navis in alto est
Hoc age, ne mutata retrorsum te ferat aura.

In listening to the reflection of the wet, M. Dutens is inattentive to his advice, and then feels disgusted at that men whom he had flattered and lived upon all his life! But is living of eight hundred pounds a year nothing? Is a pension from government of three hundred pounds a year nothing? The Duke of Northumberland's offer of five hundred pounds a year for life, nothing? Really the profession of a courtier would be much better paid than it deserves to be, if every one received so much for his bows and scrapes as this dissatisfied gentleman did.

Disgusted with the ingratitude of the world, then, behold M. Dutens retired to the country, devoting his hours to study, and enjoying in silent conversation with the great men of antiquity that satisfaction which he had in vain sought in his intercourse with the living grandees of his time. Alas, for his inconstancy and weakness! no sooner does he repose in the peaceful bosom of retirement, than he sighs for the vicissitudes of that active life from which he fled!

He yields to the pressing solicitation of Lord Mountstuart, and accompanies him on a mission to the court, he had so often visited, of Turin. The coldness and reserve of his lordship at length induced M. Dutens to request that he might retire to Amphion, near Geneva, to drink the waters for his health; but a courier from the court of Great Britain made it necessary for the envoy to return. M. Dutens once more remained minister, *pro tempore*, but when his lordship went back some months afterwards, he determined to release himself from the shackles of office, and make another excursion over Italy. England, however, was his adopted country, and he returned to it, taking Paris in his way, and once again enjoying the hospitality and Asiatic magnificence of the Duke de Choiseul, and the charms of Madame Boufflers' society.

One of M. Dutens' first visits, on his arrival in London, was to Lord Bute, at whose house he passed the summer: whatever might be the political sins of that nobleman, he seems to have employed his long

period of retirement in the exercise of private virtues, and in literary and scientific pursuits. "Two qualities," says M. Dutens, "but little known in the character of Lord Bute were his generosity and his charity. He was generous without ostentation, and gave away large sums privately. He employed me often to assist industrious artists who might be saved from ruin by a little sum given in the moment of want; and I have been many times employed by him to visit the prisons, in order to release insolvent debtors whom he did not personally know, and who never knew their benefactor. I had the assistance of the chaplain to distribute properly the money with which I was charged. Lord Bute required my secresy, and I never spoke of it until after his death." It is with infinite pleasure that we see recorded such unostentatious and unequivocal traits of humanity and benevolence of disposition.

M. Dutens was such a veteran in the diplomatic corps, was so well acquainted with the politics of the different courts of Europe, and with the persons and characters of their respective ministers, that his assistance was eagerly courted by those who were employed on foreign missions. On the appointment of Lord Walsingham as ambassador to Spain, he paid a visit to M. Dutens, soliciting him to accept the office of secretary to the embassy; and made an offer of so splendid an establishment, that it required considerable self denial to decline it. M. Dutens was growing old, and the undertaking might be too much for him; but, says he very honestly, "I never knew how to refuse an advantageous offer, or one that had a flattering appearance, notwithstanding it might be far from suiting me, which was the case at this time. I thought I should be able to evade it by raising difficulties. I asked an increase of my pension, *an annuity from his lordship*, and a promise of another favour from government, which it is unnecessary to name." Modest gentleman! "Lord Walsingham left me immediately to go to the minister, and returned in an hour to tell me that he had obtained the two articles which depended on government; and, as for that which depended on himself, the annuity"—disgraceful stipulation! —"that I should be in possession of the deeds the following day. I could no longer hesitate, but accepted the situation." Lord Walsingham, however, did not go to Spain, and of course the agreement became void.

For many years after this, M. Dutens passed a great part of his time with Mr. Mackenzie and Lady Betty, at their house near Richmond, at which latter place, after the revolution, several emigrants of high rank had taken up their residence. In the year 1799, Lady Betty died, and within a few months afterwards her husband, who had never recovered the shock of her decease. Mr. Mackenzie had been the friend and patron of Dutens for a series of more than forty years, nor did he forget him on his death-bed. He nominated him his executor and residuary legatee, with his two nephews, Lord Bute and the primate of Ireland. He was thus made not only independent, but rich.

From this period, or perhaps earlier, may be dated the "retirement" of the "traveller," whose memoirs are here drawn to a conclusion. We have been much amused with them: they are full of anecdote, and the anecdotes are many of them well told. We do not find ourselves called upon to sit in judgment on the character of M. Dutens: he has been a courtier and a man of intrigue; politics

intrigues we mean. In early life he occasionally displayed a high sense of honour, nor have any immoralities stained his maturer years. Although M. Dutens expresses a general disgust at the deceitfulness of great folks, he is, with two remarkable exceptions, the uniform encomiast of individual characters. These exceptions are the Duke of Northumberland and the Earl of Chatham. With respect to the former, his great and unpardonable blunder seems to have been in not appreciating the services of M. Dutens at such an extravagant rate as that gentleman himself does. Lord Chatham incurred his displeasure by visiting on the child the sins of the father: the particulars of the dispute are kept back. So heinous was the offence, that in revenge as it should seem, certain insinuations against the purity of that great man's character are thrown out, which we shall not suffer to pass unnoticed or unchastised. "Mr. Pitt," says Dutens, "was *the* greatest man in England; his eloquence had for a considerable time placed him in the first rank in the House of Commons, and as it had been zealously employed against the measures of the ministry, they were at last *obliged to silence him, by giving him the most lucrative post in the kingdom.* He was accordingly made paymaster-general of the forces, an office worth from twelve to fifteen thousand a year in peace, and about thirty thousand during a war. *From that time his eloquence became almost dumb.*" Monstrous audacity! Now the fact is, in the first place, that Mr. Pitt was received into the ministry, because his majesty could not form a ministry without him. In the second place, that Mr. Pitt was not appointed paymaster for some months after his admission, and of course could not have been silenced by the large emoluments of that office; and, in the third place, that when he did receive that appointment, he distinguished himself by the disinterestedness of his integrity, and the incorruptibility of his virtue. We must be allowed to employ a few lines in taking out the sting of M. Dutens' slander. 1. When the Duke of Newcastle, in the latter end of the year 1745, laid before the king some projected alterations in the ministry, when he came to the name of Mr. Pitt, who was proposed as secretary of war, his majesty was so offended, that he gave an immediate and positive refusal to the whole list. The measure of a general resignation among the old ministers was suggested, determined on, and adopted. The Duke of Newcastle, Lord Harrington, Mr. Pelham, Lord Hardwicke, Lord Pembroke, Mr. Legge, and several others, went to court and resigned their employments, because his majesty had refused to admit Mr. Pitt. His majesty could not stand alone; he solicited the return of his ministers, and was compelled to admit the obnoxious patriot. 2. On his admission, Mr. Pitt was not silenced, as M. Dutens will have it, by the lucrative appointment of paymaster-general of the forces; no: he was made vice-treasurer of Ireland, and succeeded to the paymastership three months afterwards on the death of Mr. Winnington. 3. Of Mr. Pitt's conduct while he held the office, the following facts are upon record: it had been customary for the paymaster to have one hundred thousand pounds by advance lie in his hands; this it had been usual to subscribe in government securities, which brought three thousand or four thousand pounds into the private purses of the individuals. When Mr. Pitt came into that department, he placed whatever sums of money belonged to the office in the bank,

that it might at all times be ready for the public service. He never appropriated any part of it to his private use, as had been the custom of former times; he never placed one shilling in the funds, nor ever availed himself of any interest arising from public money at his disposal, but was satisfied with, and touched no more than the legal appointment. Another fact is, that when parliament granted subsidies to the King of Sardinia and the Queen of Hungary, payable at his office, half per cent. or more had been invariably deducted as a perquisite of office*. Mr. Pitt refused, although it would have amounted to a large sum, as the grants at that time to both those powers were very considerable. When the King of Sardinia was told this, he could not help expressing his surprize at such an instance of greatness of mind and disinterestedness, and therefore ordered his agent to offer the same sum as a royal present to Mr. Pitt, who had before refused it as a perquisite. His answer to this was, that as parliament had granted those sums for such uses, he had no right to any part of the money; that he did no more than his duty in paying it entire, and he hoped the *refusal* of the king's present would not give offence. When his Sardinian majesty heard this, he said, "Surely this Englishman is somewhat more than a man." † Was such a man, M. Dutens, likely to have been silenced by the emoluments of office?

It is time to close this article; but it would have been to have shrunk from the duty of an Englishman not to have vindicated the purity of Lord Chatham's patriotism against the dishonourable, the contemptible, and calumnious insinuations of a disappointed courtier.

ART. VI. *Memoirs of Mrs. Crouch; including a Retrospect of the Stage during the Years she performed. By Mr.* J. YOUNG. 2 vols. 12mo.

AT least three-fourths of these volumes are occupied with prologues, epilogues, addresses from performers to their audiences, and from old play bills. The "Memoirs of Mrs. Crouch" might have been comprised in about fifty pages. This lady was unfortunate in her matrimonial connection, and it is very generally known that her subsequent conduct in private life was not strictly conformable to the dictates of morality and decorum. The temptations to which a person in her situation was exposed, and with which she was actually beset by certain characters of the highest rank in the kingdom—young, beautiful, and animated, might have overcome severer virtue than falls to the lot of many. If Mrs. Crouch had her frailties, she was by no means destitute of virtues. Her disposition was benevolent and affectionate: she was generous and charitable to an unlimited extent. She performed the duties of a child, a sister, and of a foster-mother to her sister's children, in a manner which does great credit to her heart.

* As foreigners pay no income tax, it is presumed that no such deductions are allowed at present.

† See Almon's Life of Lord Chatham.

ART. VII. *Lives of Cardinal Alberoni, and the Duke of Ripperda, Ministers of Philip V. King of Spain. By* GEORGE MOORE, *Esq.* 8vo. 2 vols.

SPAIN is, in fact, dismissed from the rank of independent states: the throne of Charles V. is but nominally occupied by a hen-pecked husband, who obeys the valet of France, and the usurper of his bed. Her North American provinces have been purchased of Bonaparte by the United States. Her South American provinces are partly conquered by the British, and are partly becoming autonomous from very anarchy. There is, perhaps, no historical instance of a more rapid declension, arising chiefly from a neglect of the military, and a patronage of the ecclesiastic arts. By servility to its bishops the crown of Spain has fallen. Cardinal-ministers, who undertook the suppression of heresy, dispossessed the towns of their industry, and the sea-ports of their travelled intellect; they thus abolished both the domestic and foreign markets for agricultural produce, and entombed all the forms of prosperity in the aisles of their cathedrals.

The folly of aiming at uniformity of opinion, and the misfortune of success in the attempt, were never more strongly marked than in the history of Spain. Wherever theological controversy does not exist, it ought to be introduced, in order that diversities of sentiment may arise. Controversy is the grand awakener of intellect; and theology, having questions to agitate which interest the lowest orders of the people, carries instruction and exercises reason in a class, which would be attentive to no other topic, and, but for that, would slumber in a Spanish ignorance and stupor. It matters little which way the tide of opinion sets, so it be but in motion; the flow or the ebb will alike move the machinery of instruction; but the repose of high or low water are both useless while they endure; and, if they last long, will occasion decay, putrescence, and dissolution.

A compendious history of the decline and fall of the Spanish empire, beginning where Robertson leaves off, and continued to our own times, would contain important warnings and curious parallelisms. France will inherit all the European, Britain much of the colonial territory of the Spanish nation. Let Europe be vigilant in observing whether the more rapid addition of prosperity is conferred by French or by English administration. Hitherto the conquests of France have been seen to depopulate and to impoverish; those of Britain to people and to enrich.

Among the sovereigns whose pious favouritism and unmeaning policy most contributed to the declension of their country, may be placed Philip V. who, at the beginning of the last century, wore the Spanish crown, which, in 1724, he abdicated in favour of his son, and which he resumed, on the death of the young prince, in less than a twelvemonth. Imbecile men are commonly governed by busy bodies; conscious incapacity is the regular dupe of bustling pretension. He obeyed two political quacks; first the cardinal Alberoni, and next the duke of Ripperda. The lives of these two ministers comprise what is most worth knowing in the history of his reign. Their biographies are here compiled from the regular magazines of intelligence; and are given to the English public by George Moore, Esq. an informed and unaffected, not an accomplished writer.

Alberoni was born at Piacenza on the 30th of March, 1664; he was the son of a gardener, and was employed to ring the small bell at the

cathedral. Certain ecclesiastics took a liking to the boy, taught him latin, and got him ordained: by what compliances this patronage was purchased may be surmised from the subsequent impudence of his cynicism. After receiving the tonsure, he went to live at Ravenna with the vice-legate Barni, who, says our biographer, was much oppressed with languor and listlessness.

"HE was looking about for relief when Alberoni arrived. No one excelled him in vivacity and buffoonery, and seemed intended by nature, for what Monsignor Barni wanted.

"He became a constant guest at his table, and was thought the most droll and diverting of men.

"To recompense him, Monsignor Barni appointed him a sort of steward or superintendant in his household.

"Barni was soon after made Bishop of Placentia, and was accompanied by Alberoni; who found in the gossip of his native city, new means of entertaining his patron.

"Barni discovering, I suppose, his household affairs not very well managed, relieved himself, by giving his steward the first vacant stall in his cathedral. Having occasion soon after for a preceptor for his nephew l'Abbé Barni, he thought of no one but his steward metamorphosed into a Canon.

"Alberoni set out with his pupil for Rome.—If the young gentleman did not make much proficiency in classical or ecclesiastical knowledge, he was better amused. He found in his preceptor a ready and dexterous go-between with those kind beauties, who at Rome, as well as in other places, are not inexorable to the addresses of the young and rich."

At this time the French army, commanded by the duke of Vendome, had entered Italy.

"The singularities of this man were the means appointed to raise Alberoni.

"Vendome affected in his manners and deportment, a cynical contempt for the forms and decencies of life. His person exhibited a disgusting filthiness. His equals he treated with brutality. He submitted to little restraint even with his superiors. His birth, his rank, his reputation for a daring and enterprising captain, seemed to authorize this extraordinary conduct, and were allowed to excuse it.

"On his arrival in Italy, he had to treat with the petty princes, whose territories were exposed to the inroads of the hostile armies. All would have wished to have been respected as neutral; but in the collision of the powerful, the feeble who are in the neighbourhood of the shock, must expect to suffer.

"One of the principal sufferers at this time, was Francis Duke of Parma. After having seen his states plundered without mercy by the Imperialists, and having in vain invoked the thunders of the Vatican, professing himself a vassal of the Popes*; he had reason to apprehend treatment not more sparing from the progress of the French armies. He resolved therefore to send a deputation to Vendome, the commander-in-chief.

"The person chosen for this deputation was a Count Roncovieri, Bishop of St. Donnino, a small town between Parma and Placentia. Alberoni who filled nearly the same situation about his person, that he had done about that of Monsignor Barni—the situation of a diverting companion, was his attendant on the occasion.

"When these reverend deputies were announced to Vendome, he happened to be performing a ceremony, the gravity of history finds it difficult to express †. He was not a man to be disturbed by the entrance of such deputies. Without therefore changing his position, he ordered them to be admitted.

"Roncovieri, a nobleman and a bishop affronted at this strange reception, precipitately withdrew; but Alberoni remained witnessed the whole process with much good-humour, and finally broke out into a sally of buffoon adulation exactly calculated to please the Duke.

"The Duke was indeed so pleased, th

"* See hereafter.

"† He was actually on his close-stool. At the conclusion he exhibited himself a way, which produced the burlesque exclamation of Alberoni, ah culo di A gelo!

he would not allow him to return to the court of Parma, but kept him with him to season his nocturnal revels, with that gross pleasantry in which he delighted.

"Alberoni saw the moment of his fortune arrived; and determined to improve it."

The lowest methods of ingratiation were taken; and when Vendome quitted Italy, the supple Alberoni was invited to accompany him. The French court next employed him as a secret agent in Madrid: he was introduced to the Camerara, or favourite maid of honour to the queen of Spain, and soon rendered himself valuable to a woman of voluptuousness. This waiting-woman, named D'Ursini, had influence over the king; and, on the death of the queen Maria Louisa, she contributed to determine his new choice in favour of a princess of Parma, whom Alberoni recommended as the royal bride. The accomplishment of this marriage drew on Alberoni the gratitude of his compatriot queen. He obtained the archbishopric of Valencia, a cardinal's hat, the situation of prime minister, in short, all that the uxorious king could allot to the protegé of his wife. Alberoni had much at heart to seat the pretender on the British throne: it was an orthodox project, for which the Spaniards were willing to be taxed. In 1715, the name of Alberoni was pronounced with popular antipathy in Great Britain. After the failure of the attempt, Alberoni's character declined. He was dismissed, and ordered to retire from Spain. He went back to reside in his native city, and died at Piacenza, June 26, 1752. He bequeathed a large fortune to the abbé Alberoni, supposed to be his natural son. His figure was finally corpulent; the expression of his face was sensual and ignoble; his eyes were very fascinating. He read and quoted Tacitus frequently.

The Duke of Ripperda was born March 7, 1680, in the Dutch province of Groningen, on his father's estate. He was educated a catholic under the Jesuits at Cologne; but he married a protestant heiress, and ceased to profess the religion of his family. He was employed by the Dutch republic in May, 1715, to adjust a commercial treaty with Spain: having rendered himself highly agreeable to the Spanish ministers, by lending them assistance in some commercial arrangements they had to make with Great Britain, he obtained offers of employment at Madrid. He returned to Holland in 1718, to fetch his wife and family. She was dead. A son and a daughter returned with him to Madrid, where he resumed the profession of the catholic religion to the sincere joy of the king, to the loud congratulations of the clergy. He sent for Dutch weavers, and founded a cloth manufactory at Azeca, which was conducted, at the king's expence, with a vast annual loss. In 1721, he married a Castillian lady of high birth, by whom he had two sons. On the dismissal of Alberoni, he was called to conduct the affairs of Spain, as prime-minister: the queen notoriously favoured his elevation. He was employed in 1725 at Vienna, in a negociation which he conducted expensively and ill; but so as to please the queen, whom he flattered with the hope of a marriage between her son and the archduchess. The queen's favour deserted him in 1726, and he was dismissed with marks of displeasure, having been ordered into confinement at the castle of Segovia. Probably some monies appeared to be due to the exchequer. From this castle he escaped; fled to Great Britain, and endeavoured to sell to the ministry of London his knowledge of Spanish affairs. In 1731, he went to Holland, where he met with one Perez, an emir, or agent of Muley Abdal-

lah, the emperor of Barbary. With this Perez he went to Mequinez, turned Mahometan, undertook to reform the military establishments at Morocco, and to expel the Spaniards from Africa; he accepted the office of effendi, and issued a new and adulterated coinage, by which he profited considerably. He became a favourite with the emperor's mother, who is said to have been an English woman, and was, at her solicitation, created a bashaw. This dowager sultaness died of poison. A revolt of the negroes took place. Muley Abdallah was driven from his metropolis, and Muley Ali became dey in his room. Ripperda next retired to Tetuan, and lived there the remainder of his life on the interest of monies, which he had vested in different banks of Europe. He lent large sums to Theodore, to favour the success of the Corsican insurrection. He died, somewhat insane, in 1737.

These lives could have been more concisely related without any loss of useful matter: the references might have been more explicit and specific, with advantage to the critical appreciation of the authorities consulted. But the volume is a convenient depository of many particulars, which it would be prolix to include in a formal history, and which it is nevertheless instructive to preserve.

ART. VIII. *The Life of the Right Honourable Horatio Lord Viscount Nelson: Baron Nelson of the Nile, and of Burnham-Thorpe and Hilborough in the County of Norfolk; Knight of the most Honourable Military Order of the Bath; Doctor of Laws in the University of Oxford; Vice-Admiral of the White Squadron of his Majesty's Fleet; Duke of Bronte, in Farther Sicily; Grand Cross of the Order of St. Ferdinand and of Merit; Knight of the Imperial Order of the Ottoman Crescent; Knight Grand Commander of the Equestrian, Secular, and Capitular, Order of Joachim of Westerburg; and Honorary Grandee of Spain. By Mr.* HARRISON. In Two Volumes. 8vo.

THIS life of Nelson deserves the attention of Europe. Private particulars have been furnished by his lordship's family to the author. Public papers have been communicated to him from the offices in which they were preserved. It is likely to remain the prominent, acknowledged, and standard biography of a hero, who has carried British naval glory to its highest pitch; and who has contributed to awaken in the remotest corners of the world a belief in the vincibility of Frenchmen.

The work is drawn up with becoming courage. The mean and scanty praise bestowed by Lord Hood on Nelson's exertions in Bastia is honestly preserved, (p. 114). The complaints made of other commanders, (p. 246), and of the admiralty, (p. 302), for want of frigates, are given without disguise. The merit, the long neglected merit of Sir Thomas Troubridge, is eagerly proclaimed, (p. 373.) The most curious particulars of the court, of the ministry, and of the army of Naples, are evulgated with the indifference of posthumous history.

The action, which most requires apology in the life of Lord Nelson, is his annulment of the truce with the Neapolitan rebels, and the consequent execution of the democrats, on board a British man of war. The story has been related in all its nakedness, in Miss Williams's letters—it is here glanced at.

"Much has been said, by weak persons respecting the justice of thus annulling a truce which had been actually signed before his lordship's arrival. They know little of this great and honourable man, the glory of human nature, as well as of his

country, who can for a moment conceive that any part of Lord Nelson's character, public or private, need shrink from the severest scrutiny to which the actions of terrestrial beings may with justice be subjected. He was, it is maintained, among the best, as well as the bravest, among the most just, as well as the most judicious, of mankind. With regard to the right which his lordship possessed of putting an end to the armistice, notwithstanding the capitulation had been signed, while the castles remained unsurrendered, a few plain words will be allowed sufficient, by the sober part of mankind, for whom they can, indeed, scarcely be necessary, to set the question at rest for ever. Had the French fleet arrived, instead of the British, would the capitulation have been at all regarded by those who had agreed to surrender these castles? Would they have delivered them up to the then overpowered besiegers? On the contrary, would they not have instantly directed the guns of these very fortresses against the persons to whom they had just signed their submission? These questions are so obvious, that they scarcely need any reply, since there cannot possibly be two opinions on the subject. If there exists, in such derogations, any departure from strictly moral justice, which admits of much doubt, it must be ascribed to the rigorous necessities inseparable from a state of war, and not to any want of rectitude in the breasts of those honourable men on whom devolves the severe task of dictating the operations of that dreadful but unavoidable chastiser of the human race. The besieged, by the laws of war, would have had a right to avail themselves, as is suggested, in the case of such an arrival of the French fleet; and, unquestionably, that of the British, which actually occurred, was alike entitled to alter the effect of the unexecuted capitulation.

"It appears, however, that Lord Nelson, though he would not sanction an armistice which he considered as dishonouring the sovereign for whom he was acting, had not the smallest desire to interfere with the disposal of the rebels whom he was so anxious to secure. It was not for their punishment, but for the security of those whom he feared they might contaminate by their principles, that he resolved to keep them in safe custody till the farther pleasure of his Sicilian Majesty should be known; and, in this, even Cardinal Ruffo, it seems, at length reluctantly acquiesced."

We should have preferred to this extenuation an intrepid censure: on the ungenerous or the cruel side, men are not to err, unblamed: the military virtues seldom co-exist with an exquisite humanity: it is through the fear of dispraise that valour must be disciplined into philanthropy. Yet we admit that the honour of the country, as well as of the individual, was concerned, in producing the best possible apology for conduct, which, in such an emergency, can best be appreciated on the spot.

It were useless to make a regular analysis of a work, which will soon be in general circulation. We think highly of its literary execution: the due proportion and detail is observed: there is little of declamation, and much of document.

A large paper edition, in two volumes royal octavo, with proof impressions of the plates, has been struck off for the accommodation of the luxurious, and the decoration of those libraries which value printed literature in proportion as it approaches the price of manuscript.

ART. IX. *Letters from the Mountains; being the Real Correspondence of a Lady, between the Years* 1773 *and* 1803. 3 vols. 12mo.

A very modest and eloquent preface apologises to the public for any want of interest that may be felt in these "simple and careless letters;" they are described as "genuine, but broken sketches of a life spent in the most remote obscurity;" written, as is evident, without the most distant view to publication, and drawn forth at length by circumstances of a very painful nature.

We are never so well pleased with the apologies of an author as

when they usher in a work that needs none. The very charm of these letters consists in their being the artless effusions of a superior mind. They will afford, indeed, little gratification to the lovers of scandal or private anecdote; but they possess merit of a higher nature, which amply entitles to the favour and protection of the public. The author appears to have been born at Glasgow about the year 1760, and carried over to America while an infant. Her father, whose name we gather to have been Campbell, was an officer in the British army, and was stationed for a considerable time at a fort in the back settlements, and his daughter was in a manner nursed among the Mohawk Indians, whence she confesses herself to have imbibed an attachment for these children of nature, and even for their mode of living, which no after circumstances have been able to counteract. In the eighth year of her age, however, the family removed into the town of Albany, where Miss Campbell had the good fortune, or rather the merit, to attract the notice of a lady possessed of considerable fortune, great influence in the province, and very superior endowments moral and intellectual. With this benevolent patroness she resided for two winters, and to her she gratefully acknowledges her obligations for all the early culture of her mind. Mr. Campbell, having quitted the service, returned with his wife and daughter to Scotland, at a period not exactly marked in these letters; and in the year 1773, when the correspondence opens, we find him taking possession of a kind of half-military appointment at Fort Augustus. In that garrison Miss Campbell chiefly resided, making only occasional visits and short tours among the Highlands, till 1779, when she married a Scotch clergyman of the name of Grant, minister of the parish of Laggan, situated in one of the wildest and most sequestered districts of Invernesshire. During a period of more than twenty years occupied in the performance of the laborious and complicated duties of a Highland matron, the mother of a numerous family, Mrs. Grant appears to have led a life of great fatigue, checquered too with many afflictions, but abounding in return with those artless, but exquisite pleasures, derived by a tender and enthusiastic disposition from the exercise of bodily and mental energies, the play of kind affections, and the contemplation of the beauties of nature. It was not till the year 1801 that she was called upon to sustain the severest of trials in the death of an excellent and beloved husband, whose sympathy and affection had rendered all previous sorrows light in comparison, and easy to be borne. But this admirable woman did not suffer herself to sink into the indolence of hopeless dejection—nor was she forsaken by her friends. They prevailed on her to collect and publish by subscription, for the benefit of her children, some poems of no ordinary merit, which had formed the amusements of her few leisure hours (of which see an account Ann. Rev. vol. 2, p. 559.) It was in order to furnish the means of placing out these orphans in the world, as we understand, that their mother has been reluctantly induced to submit the letters before us to the public eye.

Having premised these particulars, which appeared to us essential, we proceed. Of the general impression which these volumes are likely to produce, and the great moral to be deduced from them, the author appears to entertain a very just idea; she thus speaks in her preface.

"YET may not a picture seldom drawn, peculiar in its shades and scenery, true to nature and chastely coloured; may not such a picture amuse for a while, the leisure of the idle and contemplative?—and it is hoped the images here offered of untutored sentiment, of the tastes, the feelings, and habits of those, who in the secret shades of privacy cultivate the simple duties and kindly affections of domestic life, may not be without utility.

"The soul that rises above its condition, and feels undefined and painful aspirations after unattainable elegance and refinement, may here find an inducement to remain in safe obscurity, contented with the love of truth, of nature, and the

'Humanizing muse;'

while those distinguished beings, who are at once the favourites of nature and of fortune, may learn to look with complacency on their fellow-minds in the vale of life, and to know that they too have their enjoyments."

The general style of these letters is easy, animated, flowing, and often fanciful and sportive. A few Scottieisms and inaccuracies may be observed, but on the whole it may also be called correct. Allowing for some Highland prejudices, and a spice of presbyterian austerity, we may fairly give our author the praise of enlarged ideas and liberal sentiments---there is sterling good sense in most of her remarks on books, manners, education, &c. and a great share of originality. In the description of scenery she excels; and her pictures of the state of manners at Fort Augustus, and of the customs and character of the Highlanders in general, are admirable, and highly entertaining. Some of the latter we shall extract.

"Do you know the Highlanders resemble the French, in being poor with a better grace than other people.—If they want certain luxuries or conveniences, they do not look embarrassed, or disconcerted, and make you feel awkward by paltry apologies, which you don't know how to answer:—they rather dismiss any sentiment of that kind, by a kind of playful raillery for which they seem to have a talent."

"Kilmore, where we heard sermon, is four miles off, at least, being three of highland computation. It is by no means a Jewish sabbath that is kept here; it would be bold even to call it strictly a Christian one; be that as it may, it is a very cheerful one. We set out on horseback in a shower of snow, which people here mind no more than hair-powder.

"This was an odd old church, almost ruinous.—But when the preacher came in, he roused all my attention.—I never beheld a countenance so keenly expressive, nor such dark piercing eyes: he is very like his sister F. M. and resembles her in a superior musical genius, being a distinguished composer, as well as performer, on the violin.—When I began to look about, the dresses and countenances of the people presented new matter of speculation.—This is certainly a fine country to grow old in; I could not spare a look to the young people, so much was I engrossed in contemplating their grandmothers. They preserve the form of dress worn some hundred years ago. Stately, erect, and self-satisfied, without a trace of the languor or coldness of age, they march up the area, with gaudy coloured plaids fastened about their breasts with a silver broach, like the full moon in size and shape.—They have a peculiar lively blue eye, and a fair fresh complexion, —Round their heads is tied the very plain kerchief Mrs. Page alludes to, when Falstaff tells her how well she would become a *Venetian tire*; and on each cheek depends a silver lock, which is always cherished and considered, not improperly as a kind of decoration. These you must observe were the common people; the old *ladies* were habited in the costume of the year one. I was trying to account for the expression in the countenances of these cheerful ancients (many above fourscore) while the pastor with vehement animation was holding forth in the native tongue.—Now here is the result:---people who are for ever consecrating the memory of the departed, and hold the virtues, nay,

the faults of their ancestors, in such blind veneration, see much to love and revere in their parents, that others never think of. They accumulate on these patriarchs all the virtues of their progenitors, and think the united splendor reflects a lustre on themselves.—The old people treated with unvaried tenderness and veneration, feel no diminution of their consequence, no chill in their affections. —Strangers to neglect, they are also strangers to suspicion.—They readily give to old age that cordial, by which they hope to be supported when their own almond trees begin to blossom. But fine people do not seem ever to think they will be old.—Now in their way, I should love my father not merely as such, but because he was the son of the wise and pious Donald, whose memory the whole parish of C.. venerates, and the grandson of the gallant Archibald, who was the tallest man in the district, who could throw the *putting* stone farther than any Campbell living, and never held a Christmas without a deer of his own killing, four Fingalian greyhounds at his fire-side, and sixteen kinsmen sharing his feast. Shall I not be proud of a father, the son of such fathers, of whose fame he is the living record? Now, what is my case is every other highlander's; for we all contrive to be wonderful happy in our ancestry; and by this means, the sages here get a great deal of reverence and attention, not usually paid to the struldbruggs of other countries. Observe, moreover, that they serve for song books, and circulating libraries, so faithfully do they preserve, and so accurately detail, 'the tales of the times of old' and the songs of the bards, that now strike the viewless harp on wandering clouds.—All this with their constant cheerfulness, make them the delight of the *very young*, in the happy period of wonder and simplicity; and finding themselves so, prevents their being peevish, or querulous. Ossian was never more mistaken than when he said, 'Age is dark and unlovely;' here it appears 'like the setting moon on the western wave' and we bless the brightness of its departure. I was waked out of the pleasing reverie which the sight of so many fine ancients inspired, by the beadles coming to the seat to ask if I had Gaelic, because if I had not, there was to be an English discourse.—Judge of my self-importance, in having a sermon preached for my very self.—Poor souls! will you ever compare yourselves to me again!"

"From this trance I was waked by a bright gleam of the parting sun, that threw its yellow radiance on the opposite windows of Invergarrie house.—This has all the characteristic features of the seat of a Highland chieftain.—The lake, with little wooded islands, that seemed to float on the calm surface before it;—the rapid river rushing down from the mountains, pouring its full stream into the lake beside;—the remaining tower of the ancient castle frowning proudly on the modern house;—the long habitable glen opening back from the mansion of the chief, embosomed in woods and rocks, and animated by clusters of warm peaceful hamlets.—From these every peasant rushes to arms, when his master's honour or safety is endangered.—There every man is a hunter, a fisher, and an architect, in his own way; and there is a musician in every house, and a poet in every hamlet.

"Alas! for me that am 'of language strange,' and have returned to the land of my forefather, with only this *Chaldean* English. 'Dark sayings on the harp' are dark indeed to me."

"After having thus transgressed and digressed, I shall keep you at Invergarrie, to view the back ground towards the north, where the prospect rises into the most blue, aerial and fantastic groupe of broken rocks and mountains I ever beheld.—Through these you can neither ride nor properly walk, but the natives contrive to swim and creep, and wade and leap, much in the way Satan did when he visited the 'Anarch old,' and then they arrive at another estate belonging to Glengary, on the lea-side, a wondrous region called Knoidart, where there are no first floors at all, but all is garret, or cellar; inaccessible precipices, overhanging mountains, and glens narrow, abrupt, and cut through with deep ravines, combining with rapid streams, dark pools, and woods so intricate, that the deer can scarce find their way through teem.—Yet the natives are looked upon as happier than others.—Redundant grass and luxuriant

heath afford abundance to their cattle, who are never housed in winter.—Deer, wild fowl, and fish, are in great plenty; salmon, in particular, crouds their rivers, and shell fish of all kinds abound on their rugged coast.—All this they enjoy without a rival or competitor, for who could go for it, or carry it away?—Bread indeed is a foreign luxury with them, they raising little or no corn; a ship however comes once or twice a year, and brings them a supply of meal in exchange for butter and cheese.—This is the asylum of the catholics; all who live in the country are of that profession, and, wonderful to tell, a gentleman of family, great learning, genteel manners, and most spotless life, a bishop of their communion, spends his life in this truly savage abode; he has no other motive but the desire of doing good to those who can make him no adequate recompence. There too, in the most secluded recess of these wilds, in a corner so obscure that the sun can scarce shine on it, is a seminary, where boys are educated for the priesthood, (that is prepared for foreign seminaries,) through very great poverty and hardship."

There are many letters equally curious and amusing with these, but others, from the omission of names and anecdotes, and the private nature of the circumstances to which they allude, are scarcely intelligible, and ought to have been omitted. There is a great fault too in the arrangement of the letters, which ought certainly to have been chronological, particularly as the answers of correspondents are never inserted. One more specimen we are irresistibly tempted to give, for the benefit of our fine lady readers.

"TO MRS. S.

LAGGAN, AUG. 27, 1787.

MY DEAR FRIEND,

"THE long lint-house letter you promised me is not yet arrived.—I have been for a month at my *lint-house*, alias Fort George; where, being in some measure disengaged from the perpetual hurry which always surounds me at home, I find leisure to gratify the strong inclination I always feel, to write to you.—Taking it for granted, that in the present case, you not only excuse but require egotism, I will endeavour to explain to you the nature of that bustle, and perplexity of affairs, which I complain of so often, and so justly.—Having a great deal to do is not altogether the thing; that, too, abridges my time for amusements of this nature; but 'tis having a great deal to think of, to contrive, and to plan out, that plagues me. 'Tis acting in a variety of characters and capacities scarcely compatible with each other.—I must, after seven years experience, confess, with deep mortification, and due reverence for that exalted character, that the person who would be a notable housewise, must be that individual thing only, and not mar the main affair by an attempt to introduce separate and subordinate excellencies.—She must not even, in any sense, be a tender wife, or attentive mother. She must not walk about with her husband, or be his evening companion in conversation or other amusements; she must not spend her time in instructing her children, nor attend to the forming of their minds; their food, cloathing, and health, is all she must attend to.—You, Lowlanders, have no idea of the complicated nature of Highland farming, and of the odd customs which prevail here.—Formerly, from the wild and warlike nature of the men, and their haughty indolence, they thought no rural employment compatible with their dignity, unless, indeed, the plough.—Fighting, hunting, lounging in the sun, music, and poetry, were their occupations: for the latter, though you would not think it, their language is admirably adapted.—This naturally extended the women's province both of labour and management.—The care of the cattle was peculiarly theirs.—Changing their residence so often as they did in summer, from one bothy or glen to another, gave a romantic peculiarity to their turn of thought and language. Their manner of life, in fact, wanted nothing but the shades of palm, the olives, the vines, and the fervid sun of the east, to resemble the patriarchal one.—Yet, as they must carry their beds, food, and utensils, the housewife, who furnishes and divides these matters, has enough to do when her shepherd is in one glen, and her dairy-maid in another with her milk-cattle—Not to mention some of the children, who are marched off to the glen as a discipline, to

inure them early to hardiness and simplicity of life.—Meanwhile, his reverence, with my kitchen damsel and the ploughman, constitute another family at home, from which all the rest are flying detachments, occasionally sent out and recalled, and regularly furnished with provisions and forage.——The effect, you know, often continues when the cause has ceased; the men are now civilized to what they were, yet the custom of leaving the weight of all cases on the more helpless sex continues, and has produced this one good effect, that they are from this habit less helpless and dependent.—The men think they preserve dignity by this mode of management; the women find a degree of power or consequence in having such an extensive department, which they would not willingly exchange for inglorious ease.—What these occupations are you cannot comprehend from a general description; but, as it is an hour to breakfast time, and I find myself in a humour for journalizing and particularizing, I shall, between fancy and memory, sketch out the diary of one July Monday. I mention Monday, being the day that all dwellers in glens, come down for the supplies. — Item, at four o'clock, Donald arrives with a horse loaded with butter, cheese, and milk.—The former I must weigh instantly.—He only asks an additional blanket for the children, a covering for himself, two milk tubs, a cog, and another spoon, because little Peter threw one of the set in the burn, two stone of meal, a quart of salt, two pounds of flax for the spinners, for the grass continues so good that they will stay a week longer.—He brings the intelligence of the old sow's being the joyful mother of a dozen pigs, and requests something to feed her with.—All this must be ready in an hour; before the conclusion of which comes Ronald from the high hills, where our sheep and young horses are all summer, and only desires meal, salt, and women with shears, to clip the lambs, and tar to smear them.—He informs me that the black mare has a foal, a very fine one; but she is very low, and I must instantly send one to bring her to the meadows before he departs. The tenants who do us services come; they are going to stay two days in the oak wood, cutting timber for our new byre, and must have a competent provision of bread, cheese, and ale, for the time they stay. Then I have Caro's breakfast to get, Janet's hank to reel, and a basket of clues to dispatch to the weaver, K—'s lesson to hear, her sampler to rectify, and all must be over before eleven; while his reverence, calm and regardless of all this bustle, wonders what detains me, urging me out to walk, while the soaring larks, the smiling meadows, and opening flowers, second the invitation; and my imagination, if it gets a moment loose from care, kindles at these objects with all the eagerness of youthful enthusiasm. My tottering constitution, my faded form and multiplying cares, are all forgotten, and I enjoy the pause from keen exertion as others do gaiety and mirth.—How happy, in my circumstances, is that versatile and sanguine temper, which is hoping for a rainbow in every cloud; nay, so prevalent is this disposition, that were a fire to break out in the offices, and burn them all down, I dare say the first thing that would occur to me, would be to console myself by considering how much ground would be manured by all these fine ashes.—Now I will not plague you with the detail of the whole day, of which the above is a competent specimen. Yet spare your pity; for this day is succeeded by an evening so sweetly serene, our walk by the river is so calmly pleasing, our lounge by the burnside so indolently easy, our conversation in the long-wished hour of leisure so interesting, sliding so imperceptibly from grave to gay, and then our children;—say you wish me more ease and leisure, but do not pity me.—Pity with me is like advice with some. I am readier to give than to take it. Adieu! dear and true friend.—"

These were familiar and confidential letters; to set herself off seems never to have been the design of the author, but she has done it only the more effectually. She always appears to us in a light at once respectable and amiable. Her understanding is strong, her fancy lively, her sensibility acute: she has the art of placing every thing before our eyes —we see her, we hear her, and we become acquainted with all that surrounds her; and when we shut her book, we seem to take leave of a friend.

ART. X. *An Account of the Life and Writings of James Beattie, LL. D. late Professor of Moral Philosophy and Logic in the Marischal College and University of Aberdeen. Including many of his Original Letters. By Sir* WILLIAM FORBES, *of Pitsligo, Bart. one of the Executors of Dr. Beattie.* 2 vols. 4to. pp. 846.

AT the commencement of his biography of Dryden, Johnson observes, "Of the great poet whose life I am about to delineate, the curiosity which his reputation must excite will require a display more ample than can now be given. His contemporaries, however they reverenced his genius, left his life unwritten; and nothing, therefore, can be known beyond what casual mention and uncertain tradition have accomplished." In an equal degree will these observations apply to still superior names, those of Shakespeare and Milton; and, indeed, of most of our great writers, till within the last century, our knowledge is chiefly to be derived from incidental information, scantily communicated. Posterity will not have the same complaint to make against the present age, which we with justice prefer against our predecessors. Materials for the literary history of the greater part of the eighteenth century, are abundant, and we may conjecture with some probability that those for the nineteenth century will be still much more ample. Scarcely has there been, during a considerable period, a man of any eminence in literature, of whom we do not possess either memoirs from his own pen, or accounts furnished by the zeal and affection of his surviving friends, full even to superfluity. Still our gratitude predominates over our complaint. Authentic matter is furnished in an easy and collected form for future and more condensed biographers, in which discrimination may be made, between that minute and trivial information which can only be interesting to the recollections of friendship, and those leading incidents which mark the life, circumstances which form the character, and traits which delineate the mind.

To the stores of literary biography a considerable addition is now made by a copious narrative of the life of Dr. Beattie, a man whose merits, if unequal to his fame, are at least sufficient to entitle him to honourable mention among the scholars and writers of his age. The biographer is the late Sir William Forbes, who had scarcely performed this office of pious regard for the memory of his friend, when he was joined with him in the grave.

The plan adopted in this work is that which has proved successful in some late popular specimens of biographical writing, the intermixture of narrative with epistolary correspondence.

The incidents of Dr. Beattie's life, like those of other private and retired scholars, will not be expected to be distinguished by their variety, singularity, or importance, and have been already in a considerable degree made public. James Beattie was born on the 25th of October, 1735, at Lawrence-Kirk, in the county of Kincardine. His parents belonged to a humble class of society, cultivating a little farm, and keeping a small village shop, but were distinguished in their neighbourhood for good understanding and moral worth. Beattie was the younger of six children. During his childhood he lost his father, and was indebted to the care and exertion of his mother, and the laudable institutions of his country, for the rudiments of the liberal education which he received. He was placed at the parish school of Lawrence-Kirk, in which Ruddiman, the celebrated grammarian, had taught

forty years before. His poetical genius is said to have been here first found by the perusal of Ogilby's Virgil, as Pope was initiated in poetry by the Homer of the same translator.

In 1749, he entered into Marischal College, Aberdeen, and attended the Greek lectures of Dr. Blackwell, by whom his attainments were noticed and encouraged. Having continued in attendance at Aberdeen four years in the regular studies of the place, he obtained the appointment of schoolmaster of the parish of Fordoun, near his native village, to which he joined the office of precentor, or parish clerk. The leisure of this obscure situation he diligently improved in the cultivation of his mind.

"HIS first patron was the late Lord Gardenstown *, who, being at that time sheriff of the county of Kincardine, resided occasionally at Woodstock, a house in the neighbourhood of Fordoun. To Beattie Mr. Garden became accidentally known, by his having found him one day in his favourite glen, employed in writing with a pencil. On enquiring what he was about, and finding that he was employed in the composition of a poem, Mr. Garden's curiosity was attracted, and from that period he took the young bard under his protection. Dr. Beattie has been frequently heard to mention an anecdote which took place in the early part of his acquaintance with that gentleman. Mr. Garden, having seen some of his pieces in manuscript, and entertaining some doubt of their being entirely of his own composition, in order to satisfy himself of the abilities of the young poet, asked him, with politeness, to translate the invocation to Venus from the first book of Lucretius. In compliance with this request, Beattie retired into the adjoining wood, and in no long time produced the translation, bearing all the marks of original composition, for it was much blotted with alterations and corrections. It was printed in the first collection of Dr. Beattie's poems in the year 1760, but omitted in all the subsequent editions."

In 1757, he made an ineffectual application for the office of usher to the grammar-school of Aberdeen, then vacant, but the following year a vacancy again occurring, he received the appointment from the magistrates without further solicitation.

His prospects now began to brighten. Aberdeen furnished him with books, and society congenial to his disposition and talents. In 1760, the chair of natural philosophy in the Marischal College of Aberdeen, became vacant by the death of Dr. B. Duncan, and soon after, that of moral philosophy by the resignation of Dr. Gerard. The humble hopes of Dr. Beattie seem scarcely to have aspired even in imagination, to stations so superior to that which he then occupied, but by the advice of a friend (Mr. Arbuthnot) he was persuaded to make application, to the success of which the exertion of the same friend materially contributed. Appointments to the vacant professorships were issued by the crown at the same time to Mr. Beattie and Dr. Skene, the arrangement of the offices seems to have been left to themselves, the former, by mutual agreement, succeeding to the chair of moral, the latter to that of natural philosophy.

The lectures of Beattie commenced during the winter season of 1760-1.

At Aberdeen he became a member of a philosophical society, distinguished, among others, by the names of Reid, Campbell, Gregory, and Gerard.

Dr. Beattie, even in childhood, gave indications of poetical talents

* Francis Garden, afterwards one of the judges of the supreme courts of civil and criminal law in Scotland, by the title of Lord Gardenstown, the same who is mentioned in the note on p. 13, as the patron of the village of Lawrencekirk, which was on his estate.

The first efforts of his muse, which were made public, appeared in the Scots Magazine, a journal then published at Edinburgh. In 1760, he published a small collection, entitled "Original Poems and Translations," to which he prefixed his name.

In 1765, Mr. Gray having visited Scotland, Dr. Beattie sought and obtained an introduction to him, and laid the foundation of an acquaintance, which subsisted without interruption till the death of the former.

A new edition of Dr. Beattie's poems was published in the summer of 1766, with various omissions and additions. Among the latter may be mentioned the Judgment of Paris, which had been before printed as a pamphlet.

In the following year, Dr. B. was married to Miss Mary Dun, daughter of Dr. James Dun, rector of the grammar-school of Aberdeen.

"This connexion, however, from which he augured such lasting felicity, unfortunately proved to him the source of the deepest sorrow; Mrs. Beattie, having inherited from her mother that most dreadful of all human evils, a distempered mind, which, although it did not, for a considerable time, break out into open insanity, yet, in a few years after their marriage, showed itself in caprices that embittered every hour of his life, till, at last, it unquestionably contributed to bring him to his grave."

The office which Dr. Beattie held in the university, necessarily directed his attention to subjects of moral and metaphysical speculation, to which, if we may judge from his writings, the habits of his mind were less adapted, than to subjects of taste and elegant literature. His office, however, required him to be a philosopher, and such he seems to have esteemed himself. The sceptical tendency of Mr. Hume's theories had, at this time, excited a considerable degree of alarm and odium both in Scotland and England. In the former country, the opposition which was directed against his tenets gave rise to the Scotch school of metaphysics, of which Dr. Reid and Dr. Beattie were the most distinguished advocates; the former characterized by his accurate and comprehensive observation and arrangement of facts, the latter chiefly remarkable for his talents as an elegant writer. In 1766, in consequence of one of the discussions of the Philosophical Society, of which he was a member, Dr. B. first conceived the idea of his "Essay on Truth," which, after a variety of arrangements, denominations, and transcriptions, the progress of which may be traced in his letters, was ready for the birth in 1769, and was ushered into the world the following year. The responsibility of its success, to which the bookseller was unwilling to subject himself, was undertaken by Sir William Forbes, his biographer, and Mr. Arbuthnot.

It was this work which laid the foundation of Dr. Beattie's subsequent fortunes. Its elegance, and the popular mode of its composition, secured for it the applause of those who feared still more than they understood the tendency of Hume's philosophy, and who would have been repelled by a dry systematic confutation of it. On the other hand, the acrimony with which this attack on the arch-sceptic of the day was thought to have been conducted, excited among his friends a considerable degree of disapprobation, which they did not fail to express. Hume himself, on this, as on other similar occasions, maintained an invincible silence.

The rapid sale of the "Essay on Truth," rendered a second edition necessary in the year succeeding that of its publication; and very shortly afterwards appeared the first canto of the "Minstrel," a poem on which Dr. B. had been for some time employed. Though the scheme was never completed, the public

taste seems to have decided on the merit of this work, and to have admitted into the number of classical performances of the English language. The idea was taken from Dr. Percy's "Essay on the English Minstrels," and its object was to delineate the education, and trace the gradual expansion of mind, of a minstrel of genius. This poem will probably be the chief support of the author's permanent fame.

In the autumn of 1771, his health having severely suffered from the intense application which he had bestowed on the duties of his office, and the composition of his literary works, and relaxation and exercise being prescribed by his physicians, Dr. B. determined to visit London, where the celebrity which he had now acquired procured him an introduction to the principal literary characters of the age, by whom he was received with kindness and distinction.

About this time, the friends of Dr. B. were desirous of obtaining for him some more ample provision than the revenues of his Scotch professorship; for which purpose it was proposed that he should take orders in the church of England, and to this object he appears for a time to have seriously directed his thoughts. The following letter from the late archbishop of York on the subject is honourable to that prelate.

"As my brother, Lord Kinnoull, has lately communicated to me your letter to him of August 10th, explaining your views, which certainly have not as yet been answered with success correspondent to your talents, I desired him to communicate to you my thoughts, which, at least, are the thoughts of a real friend and well-wisher, who has the highest esteem for your merit in the cause of truth.

"I doubt, whether you would be well suited with a lay-place, or a pension, or a residence in Scotland. As far as I can judge, the ministry in the church of England would be the profession the most agreeable to your qualifications and inclination: but the prospect of fair profit in it ought to be considered; for *that* is a duty to yourself, and to your family. Give me leave, too, to say, that there is a *prior* duty, that is, to your conscience.

"Though I was educated in the church of England, yet I have often sifted my mind with sincere and impartial reflection, and with as enlarged views as I could take in, of the great dispensations of the Deity, centering in Christ. Upon the whole, I have always thought, that the church of England is the most agreeable to Christian doctrine and discipline; equally distant from wild conceit and implicit faith; free, manly, and benevolent; conducive to the cause of truth and virtue, to the happiness of society, and of every individual in it. And it is the establishment that seems to carry the fairest aspect with it, towards promoting pure Christianity, and civil order; without over-bearing, or artful or abject means. With due Christian condescension to different opinions and modes, this is the result of frequent consideration and conviction, and is the testimony of my conscience. If it were otherwise, I would not, I could not, in honour, retain even the great emoluments with which I am favoured, for another moment.

"It is surely unreasonable and unnecessary to trouble you with my notions. I allow it: but this is only a mode of flattering myself with the hopes, that yours are similar. If such is your opinion of the church of England, and if it is your upright intention to exercise in its ministry your most valuable abilities and knowledge for the service of true religion, I shall think your entry into it a happy acquisition. And I would endeavour to contribute, as far as my scanty patronage goes, or my friendship and influence can extend, that you should enter into it with credit, and live in it with comfort.

"Lord Kinnoull has written to Lord Mansfield, and I shall talk with him after Christmas. I shall not leave my Diocese till that time. I have written also to-day to our friend Mrs. Montague."

In 1773, the popularity of Dr Beattie had attained its height, and the efforts of his friends to direct i to his permanent profit proved successful. In the spring of that year by the advice of his friends in Eng

land, he repaired to London, having the prospect of obtaining an introduction to royal notice and patronage. He was furnished with letters to various great and noble persons, whose influence and intercession were deemed likely to prove advantageous. By several intermediate steps he at length reached the minister, by whom he was graciously received, and informed that the king had read his book with approbation.

"In deliberating on the most probable mode by which some provision from government might be obtained for him, various schemes had been suggested by his friends. By some it had been proposed that he should take orders, and go into the Church of England, for which his habits of study had been by no means ill-suited, as he had originally attended the lectures of the professor of divinity, when at the university; and, at one time, he seems to have been not altogether averse from such a plan. His reasons for abandoning all ideas of that nature, however, will be seen in a subsequent letter. By others of his friends it was hoped, that he might obtain some civil appointment, suited to his talents, or, if not, some sinecure-office, of which there are many, in the West-Indies, the duties of which are discharged by a deputy on the spot, while a certain fixed salary or emolument remains with the principal at home. But at last, it was resolved, on the suggestion of the Archbishop of York, with the approbation of his other friends, that a memorial should be drawn up, expressing his services, his wants, and his wishes, which paper was to be laid before the King. This memorial he transmitted to Lord Dartmouth, by whom it was presented to his Majesty, who on that, s on other occasions, expressed himself in erms of high approbation in regard to him, nd his writings, and desired to see him."

The long list of honourable and minent persons by whom he was ow distinguished, and the various ffers of service which were made to im, we must pass over, mentioning nly that he received the honorary degree of doctor of laws from the university of Oxford, which was conferred on him in the theatre, with the marked approbation of the spectators.

The event which was to precede the consummation of his hopes, and which Dr. B. probably regarded one of the most remarkable in his life, is recorded in his own words, extracted from his diary, and we shall take the liberty of transcribing it, as the counterpart of a similar scene described in Boswell's Life of Johnson.

"Tuesday, 24th August, set out for Dr. Majendie's at Kew-Green. The Doctor told me, that he had not seen the King yesterday, but had left a note in writing, to intimate, that I was to be at his house to-day; and that one of the King's pages had come to him this morning, to say, 'that his Majesty would see me a little af-'ter twelve.' At twelve, the Doctor and I went to the King's house, at Kew. We had been only a few minutes in the hall, when the King and Queen came in from an airing, and as they passed through the hall, the King called to me by name, and asked how long it was since I came from town. I answered, about an hour. 'I 'shall see you,' says he, 'in a little.' The Doctor and I waited a considerable time, (for the King was busy) and then we were called into a large room, furnished as a library, where the King was walking about, and the Queen sitting in a chair. We were received in the most gracious manner possible, by both their Majesties. I had the honour of a conversation with them, (nobody else being present, but Dr. Majendie) for upwards of an hour, on a great variety of topics, in which both the King and Queen joined, with a degree of chearfulness, affability, and ease, that was to me surprising, and soon dissipated the embarrassment which I felt, at the beginning of the conference. They both complimented me, in the highest terms, on my 'Essay,' which, they said, was a book they always kept by them; and the King said he had one copy of it at Kew, and another in town, and immediately went and

took it down from a shelf. I found it was the second edition. 'I never stole a book but one,' said his Majesty, 'and that was 'yours; (speaking to me) I stole it from 'the Queen, to give it to Lord Hertford 'to read.' He had heard that the sale of 'Hume's Essays' had failed, since my book was published; and I told him what Mr. Strahan had told me, in regard to that matter. He had even heard of my being in Edinburgh, last summer, and how Mr. Hume was offended on the score of my book. He asked many questions about the second part of the 'Essay,' and when it would be ready for the press. I gave him, in a short speech, an account of the plan of it; and said, my health was so precarious, I could not tell when it might be ready, as I had many books to consult before I could finish it; but, that if my health were good, I thought I might bring it to a conclusion in two or three years. He asked, how long I had been in composing my 'Essay,' praised the caution with which it was written; and said, he did not wonder that it had employed me five or six years. He asked about my poems. I said, there was only one poem of my own, on which I set any value, (meaning the 'Minstrel') and that it was first published about the same time with the 'Essay.' My other poems, I said, were incorrect, being but juvenile pieces, and of little consequence, even in my own opinion. We had much conversation on moral subjects; from which both their Majesties let it appear, that they were warm friends to christianity; and so little inclined to infidelity, that they could hardly believe that any thinking man could really be an atheist, unless he could bring himself to believe, that he made himself; a thought which pleased the King exceedingly; and he repeated it several times to the Queen. He asked, whether any thing had been written against me. I spoke of the late pamphlet, of which I gave an account, telling him, that I never had met with any man who had read it, except one Quaker. This brought on some discourse about the Quakers, whose moderation, and mild behaviour, the King and Queen commended. I was asked many questions about the Scots universities, the revenues of the Scots clergy, their mode of praying and preaching, the medical college of Edinburgh, Dr. Gregory, (of whom I gave a particular character) and Dr. Cullen, the length of our vacation at Aberdeen, and the closeness of our attendance during the winter, the number of students that attend my lectures, my mode of lecturing, whether from notes, or completely written lectures: about Mr. Hume, and Dr. Robertson, and Lord Kinnoull, and the Arch-bishop of York, &c. &c. &c. His Majesty asked what I thought of my new acquaintance, Lord Dartmouth? I said, there was something in his air and manner, which I thought not only agreeable, but enchanting, and that he seemed to me to be one of the best of men; a sentiment in which both their Majesties heartily joined. 'They say that Lord Dartmouth is an enthusiast,' said the King, 'but surely he says nothing on the subject of religion, but what every christian may, and ought to say.' He asked, whether I did not think the English language on the decline at present? I answered in the affirmative; and the King agreed, and named the 'Spectator' as one of the best standards of the language. When I told him that the Scots clergy sometimes prayed a quarter, or even half-an-hour, at a time, he asked, whether that did not lead them into repetitions? I said, it often did. 'That,' said he, 'I don't like in prayers; and excellent as our liturgy is, I think it somewhat faulty in that respect.' 'Your Majesty knows,' said I, 'that three services are joined in one, in the ordinary church service, which is one cause of those repetitions.' 'True,' he replied, 'and that circumstance also makes the service too long.' From this, he took occasion to speak of the composition of the church-liturgy; on which he very justly bestowed the highest commendation. 'Observe,' his Majesty said, 'how flat those occasional prayers are, that are now composed, in comparison with the old ones.' When I mentioned the smallness of the church-livings in Scotland, he said, 'he wondered how men of liberal education would chuse to become clergymen there,' and asked, 'whether in the remote parts of the country, the clergy, in general, were not very ignorant?' I answered, 'No, for that education was very cheap in Scotland, and that the clergy, in general, were men of very good sense, and competent learning.' He asked, whether we had any good preachers at Aberdeen? I said, yes, and named Campbell and Gerard, with whom

names, however, I did not find that he was acquainted. Dr. Majendie mentioned Dr. Oswald's 'Appeal,' with commendation; I praised it too; and the Queen took down the name, with a view to send for it. I was asked, whether I knew Dr. Oswald? I answered, I did not; and said, that my book was published before I read his; that Dr. O. was well known to Lord Kinnoull, who had often proposed to make us acquainted. We discussed a great many other topics; for the conversation, as before observed, lasted for upwards of an hour, without any intermission. The Queen bore a large share in it. Both the King and her Majesty showed a great deal of good sense, acuteness, and knowledge, as well as of good nature and affability. At last, the King took out his watch, (for it was now almost three o'clock, his hour of dinner) which Dr. Majendie and I took as a signal to withdraw. We accordingly bowed to their Majesties, and I addressed the King in these words: 'I hope, Sir, your Majesty will pardon me, if I take the opportunity to return you my humble and most grateful acknowledgments, for the honour you have been pleased to confer upon me.' He immediately answered, 'I think I could do no less for a man, who has done so much service to the cause of christianity. I shall always be glad of an opportunity to show the good opinion I have of you.' The Queen sate all the while, and the King stood, sometimes walking about a little. Her Majesty speaks the English language with surprising elegance, and little or nothing of a foreign accent. There is something wonderfully captivating in her manner, so that if she were only of the rank of a private gentlewoman, one could not help taking notice of her, as one of the most agreeable women in the world. Her face is much more pleasing than any of her pictures; and in the expression of her eyes, and in her smile, there is something peculiarly engaging. When the Doctor and I came out, 'Pray,' said I, 'how did I behave? Tell me honestly, for I am not accustomed to conversations of this kind.' 'Why, perfectly well,' answered he, 'and just as you ought to do.' —'Are you sure of that?' said I.—'As sure,' he replied, 'as of my own existence: and you may be assured of it too, when I tell you, that if there had been any thing in your manner or conversation, which was not perfectly agreeable, your conference would have been at an end in eight or ten minutes at most.' The Doctor afterwards told me, that it was a most uncommon thing for a private man, and a commoner, to be honoured with so long an audience. I dined with Dr. and Mrs. Majendie, and their family, and returned to town in the evening, very much pleased with the occurrence of the day."

It was at length determined that a yearly pension of two hundred pounds should be settled on Dr. Beattie, and his object being thus successfully accomplished, he returned into Scotland after an absence of five months.

A vacancy occurring in one of the professorships at Edinburgh, several of his friends were desirous of removing him to that city, but habit had attached him to Aberdeen, and he resisted the solicitation which was made with some importunity.

In 1774, the second book of the Minstrel was published, which, notwithstanding the applause of his friends, did not attain the popularity of the first, and the scheme was never completed.

Through the remainder of Dr. Beattie's life, little occurred till towards its close, (when ill health and accumulated domestic sorrows, embittered his declining days), to change the uniformity of its complexion. His time was chiefly spent in the discharge of his official duties, his correspondence with his friends, and the preparation of his works for the press, varied by an occasional journey to London, or summer's residence at Peterhead. His hopes were centered in his eldest son, who appears in a considerable degree to have inherited his father's taste and talents. From childhood he distinguished himself by his application and attainments; and, at a more advanced period, his father, desirous, we may suppose,

at once of making honourable provision for his son, and of securing an associate for himself, in whom he might confide, when illness or the infirmities of age should render assistance requisite, procured for him an appointment as joint-professor with himself. The commencement of the disease which, after various changes, ultimately proved fatal, soon after made its appearance, and towards the close of the year 1790 he died, leaving on the mind of his afflicted father impressions of grief which were never to be effaced. An affecting narrative of the event occurs in a letter to the Duchess of Gordon.

As soon after this mournful occurrence as he was able, Dr. Beattie employed himself in examining the papers left behind by his son, comprising various compositions, chiefly unfinished, in prose and verse, from which a selection by Dr. Beattie was first printed, and circulated privately among his friends, and afterwards published with a new edition of his own poems, accompanied by a delineation of the character and attainments of his son.

In 1790 and 1793, Dr. Beattie published his Elements of Moral Virtue, the substance of lectures delivered to his classes at Aberdeen.

The domestic afflictions of Dr. B. were completed by the unexpected loss of his only surviving son, Montagu Beattie, who died after a short illness in the eighteenth year of his age. The account given of the effect produced on the mind of the father by this severe calamity is truly affecting.

"The death of his only surviving child, completely unhinged the mind of Dr. Beattie, the first symptom of which, ere many days had elapsed, was a temporary but almost total loss of memory respecting his son. Many times he could not recollect what had become of him; and after searching in every room in the house, he would say to his niece, Mrs. Glennie, 'You may 'think it strange, but I must ask you if I 'have a son, and where he is?' She then felt herself under the painful necessity of bringing to his recollection his son Montagu's sufferings, which always restored him to reason. And he would often, with many tears, express his thankfulness, that he had no child, saying, 'How could I have borne to see their elegant minds mangled with madness *!' When he looked for the last time on the dead body of his son, he said, 'I have now done with the world:' and he ever after seemed to act as if he thought so. For he never applied himself to any sort of study, and answered but few of the letters he received from the friends whom he most valued. Yet the receiving a letter from an old friend never failed to put him in spirits for the rest of the day. Music, which had been his great delight, he could not endure, after the death of his eldest son, to hear from others; and he disliked his own favourite violoncello. A few months before Montagu's death, he did begin to play a little by way of accompaniment when Montagu sung: but after he lost him, when he was prevailed on to touch the violoncello, he was always discontented with his own performance, and at last seemed to be unhappy when he heard it. The only enjoyment he seemed to have was in books, and the society of a very few old friends. It is impossible to read the melancholy picture which he draws of his own situation about this time, without dropping a tear of pity over the sorrows and the sufferings of so good a man thus severely visited by affliction, who at the same time was bearing the rod of divine chastisement with the utmost patience and resignation."

Various attacks of palsy, commencing in April, 1799, reduced him to a state of great debility, in which he continued to languish till August, 1803, dying at the age of sixty-eight.

The life is followed by a long appendix of notes and illustrations, containing, among other subjects, anecdotes of various persons mentioned in the course of the work.

* Alluding, no doubt, to their mother's melancholy situation

The letters, however, form the leading features of these volumes, and, compared with many modern specimens of epistolary correspondence, are not unworthy of a high rank in that species of composition. If inferior in ease and grace to the letters of Cowper, they possess no inconsiderable portion of those qualities, and are much more abundant in literary anecdote and critical observation. The letters, including a few from his correspondents, are in number two hundred and forty, addressed principally to Sir William Forbes, Mrs. Montagu, his early and steady friend, Bishop Porteus, the Duchess of Gordon, &c. &c. We must confine our extracts to a single specimen:

LETTER XIV.

TO MR. BOYD.

"Of all the chagrins with which my present infirm state of health is attended, none afflicts me more than my inability to perform the duties of friendship. The offer which you were generously pleased to make me of your correspondence, flatters me extremely; but, alas! I have not as yet been able to avail myself of it. While the good weather continued, I strolled about the country, and made many strenuous attempts to run away from this odious giddiness; but the more I struggled, the more closely it seemed to stick by me. About a fortnight ago the hurry of my winter business began; and at the same time my malady recurred with more violence than ever, rendering me at once incapable of reading, writing, and thinking. Luckily I am now a little better, so as to be able to read a page, and write a sentence or two, without stopping; which, I assure you, is a very great matter. My hopes and my spirits begin to revive once more. I flatter myself I shall soon get rid of this infirmity; nay, that I shall ere long be in the way of becoming a *great man*. For have I not headache, like Pope? vertigo, like Swift? grey hairs, like Homer? Do I not wear large shoes, (for fear of corns) like Virgil? and sometimes complain of sore eyes, (though not of *lippitude*) like Horace? Am I not at this present writing invested with a garment, not less ragged than that of Socrates? Like Joseph the patriarch, I am a mighty dreamer of dreams; like Nimrod the hunter, I am an eminent builder of castles (in the air). I procrastinate, like Julius Cæsar; and very lately, in imitation of Don Quixotte, I rode a horse, lean, old, and lazy, like Rosinante. Sometimes, like Cicero, I write bad verses; and sometimes bad prose, like Virgil. This last instance I have on the authority of Seneca. I am of small stature, like Alexander the Great; I am somewhat inclinable to fatness, like Dr. Arbuthnot and Aristotle; and I drink brandy and water, like Mr. Boyd. I might compare myself, in relation to many other infirmities, to many other *great men*; but if fortune is not influenced in my favour by the particulars already enumerated, I shall despair of ever recommending myself to her good graces. I once had some thought of soliciting her patronage on the score of my resembling great men in their good qualities; but I had so little to say on that subject, that I could not for my life furnish matter for one well-rounded period: and you know a short ill-turned speech is very improper to be used in an address to a female deity.

"Do not you think there is a sort of antipathy between philosophical and poetical genius? I question, whether any one person was ever eminent for both. Lucretius lays aside the poet when he assumes the philosopher, and the philosopher when he assumes the poet; In the one character he is truly excellent, in the other he is absolutely nonsensical. Hobbes was a tolerable metaphysician, but his poetry is the worst that ever was. Pope's 'Essay on Man' is the finest philosophical poem in the world; but it seems to me to do more honour to the imagination than to the understanding of its author: I mean, its sentiments are noble and affecting, its images and allusions apposite, beautiful, and new; its wit transcendently excellent: but the scientific part of it is very exceptionable. Whatever Pope borrows from Leibnitz, like most other metaphysical theories, is frivolous and unsatisfying; what Pope gives us of his own is energetic, irresistible, and divine. The incompatibility of philosophical and poetical genius is, I think, no unaccountable thing. Poetry exhibits the general qualities of a species; philosophy the particular qualities of individuals. *This* forms its conclusions from a painful and

minute examination of single instances: *that* decides instantaneously, either from its own instinctive sagacity, or from a singular and unaccountable penetration, which at one glance sees all the instances which the philosopher must leisurely and progressively scrutinize, one by one. This persuades you gradually, and by detail; the other overpowers you in an instant by a single effort. Observe the effect of argumentation in poetry; we have too many instances of it in Milton: it transforms the noblest thoughts into drawling inferences, and the most beautiful language into prose: it checks the tide of passion, by giving the mind a different employment in the comparison of ideas. A little philosophical acquaintance with the most beautiful parts of nature, both in the material and immaterial system, is of use to a poet, and gives grace and solidity to poetry; as may be seen in the 'Georgics,' 'the Seasons,' and 'the Pleasures of Imagination:' but this acquaintance, if it is any thing more than superficial, will do a poet rather harm than good: and will give his mind that turn for minute observation, which enfeebles the fancy by restraining it, and counteracts the native energy of judgment by rendering it fearful and suspicious."

As a writer, the fame of Dr. Beattie, which, during his life, was raised to an artificial height, by a combination of temporary circumstances, will in future be measured less by his philosophical talents, which are held, we believe, only in a secondary degree of estimation, even by those of his own metaphysical sect, than by the acknowledged elegance of his compositions both in prose and verse; and of these we consider his poems as most calculated for duration. The plan of the Minstrel is incomplete, and, if completed, would in all appearance have been embarrassed. It contains, however, some striking passages of description, which may rank among the flowers of English poetry.

The part of the biographer has been little more than to connect the letters perspicuously, by a few pages of intervening narrative. What he was called to do, he has done respectably, and has, in his notes and illustrations, communicated much entertaining literary information relative to the numerous friends and correspondents of Dr. Beattie. We opened these volumes with an apprehension that they would prove tediously minute and disproportionate to the subject; in the perusal we have found them interesting and entertaining, and in closing them, our feelings of respect for their subject are rather heightened than diminished.

ART. XI. *Supplementary Pages to the Life of Cowper; containing the Additions made to that Work on reprinting it in Octavo. By* W. HAYLEY, *Esq.* 4to. pp. 120.

THESE pages, containing few new incidents, and consisting chiefly of an additional collection of Cowper's letters, (in number thirty-nine) our duty will be little more than to announce their publication. The letters are chiefly addressed to Lady Hesketh and the Rev. Walter Bagot, and are marked by the same characteristics which obtained deserved and universal admiration in the former selection. The principal addition to the biographical department of the work relates not to Cowper, but to one of his friends, the late Mr. Rose, whose name must be familiar to every reader of the former volumes, and of whose life and pursuits, and especially of his last illness and death, an interesting narrative is given.

ART. XII. *Memoirs of the Life of Colonel Hutchinson, Governor of Nottingham Castle and Town, Representative of the County of Nottingham in the Long Parliament, and of the Town of Nottingham, in the first Parliament of Charles II, etc. with original Anecdotes of many of the most distinguished of his Contemporaries, and a Summary Review of Public Affairs: written by his Widow Lucy, daughter of Sir Allen Apsley, Lieutenant of the Tower, etc. now first published from the original Manuscript, By the Rev.* JULIUS HUTCHINSON, *&c. &c. to which is prefixed, the Life of Mrs. Hutchinson, written by Herself, a Fragment.* 4to. pp. 446. Longman and Co. London.

IT is delightful to see how the literary treasures of old times are now brought to light, and how honourable they are to the national character. We admitted that the French surpassed us in letter-writers, when Lady Wortley's papers were unknown, and we envied their political memoirs, while this admirable work was hidden from the public. The original MS. from which this has been published, is in the hands of the editor, the present representative of this truly good family. Its authenticity is therefore, undoubted, and well may the editor say, that "a history of a period, the most remarkable in the British annals, written one hundred and fifty years ago by a lady of elevated birth, of a most comprehensive and highly-cultivated mind, herself a witness of many of the scenes she describes, and active in several of them, is a literary curiosity of no mean sort."

Mrs. Hutchinson addresses these memoirs of her husband to her children, beginning in this earnest and impressive manner.

"THEY who dote on mortall excellencies, when by the inevitable fate of all things fraile, their adored idolls are taken from them, may lett loose the winds of passion to bring in a flood of sorrow; whose ebbing tides carry away the deare memory of what they have lost; and when comfort is assay'd to such mourners, commonly all obiects are remoov'd out of their view, which may with their remembrance renew their griefe; and in time these remedies succeed, when oblivions curtaine is by degrees drawn over the dead face, and things lesse lovely are liked, while they are not view'd together with that which was most excellent: but I that am under a command not to grieve att the common rate of desolate weomen,* while I am studying which way to moderate my woe, and if it were possible to augment my love, can for the present find out none more iust to your deare father nor consolatory to myselfe then the preservation of his memory, which I need not guild with such flattring commendations as the higher preachers doe equally give to the truly and titularly honorable; a naked undrest narrative, speaking the simple truth of him, will deck him with more substantiall glorie, then all the panegyricks the best pens could ever consecrate to the vertues of the best men.

"Indeed that resplendant body of light, which the beginning and ending of his life made up, to discover the deformities of this wicked age, and to instruct the erring children of this generation, will through my apprehension and expression shine as under a very thick clowd, which will obscure much of their lustre; but there is need of this medium to the world's weak eies, which I feare hath but few people in it so vertuous as can believe, because they find themselves so short, any other could make so large a progresse in the race of piety, honor,

"* The command of her husband at his death. It will be readily admitted that she does indeed not grieve after any common rate, but with that noble sorrow which raises instead of depressing the soul: it would be an affront to the reader's taste to point out the beauties of this dirge; but it is only a just commendation of our authoress' judgment and modesty to observe, that having shewn her ability to ornament and embellish, she confines herself to such occasions as are most suitable, and employs the greatest simplicity in her narrative.

and vertue: but I am allmost stopt before I sett forth to trace his steps; finding the number of them by which he still outwent himselfe more then my unperfect arithmetick can count, and the exact figure of them such as my unskillfull pen cannot describe. I feare to iniure that memory which I would honor, and to disgrace his name with a poore monument; but when I have beforehand lyed this necessary caution, and ingenuously confess'd that through my inabillity either to receive or administer much of that wealthy stock of his glory that I was intrusted with for the benefitt of all, and particularly his owne posterity, I must withhold a greate part from them, I hope I shall be pardon'd for drawing an imperfect image of him, especially when even the rudest draught that endeavours to counterfeit him, will have much delightfull lovelinesse in it.

" Let not excesse of love and delight in the streame make us forgett the fountaine, he and all his excellencies came from God, and flow'd back into their owne spring; there lett us seeke them, thither lett us hasten after him; there having found him, lett us cease to bewaile among the dead that which is risen, or rather was immortall; his soule converst with God so much when he was here, that it reioyces to be now eternally freed from interruption in that blessed exercise: his vertues were recorded in heaven's annalls, and can never perish, by them he yett teaches us and all those to whose knowledge they shall arrive: 'tis only his letters, his sins, his infirmities, his diseases, that are dead never to revive againe, nor would wee have them; they were his enemies and ours; by faith in Christ he vanquisht them: our coniunction, if wee had any with him, was undissoluble, if wee were knitt together by one spiritt into one body of Christ, wee are so still, if we were mutually united in one love of God, good men, and goodnesse, wee are so still; what is it then we waile in his remoove; the distance? faithlesse fooles! sorrow only makes it; let us but ascend to God in holy ioy for the greate grace given his poore servant, and he is there with us. He is only remoov'd from the mallice of his enemies, for which wee should not expresse love to him in being afflicted, we may mourne for ourselves that wee come so tardily after him, that wee want his guide and assistance in our way, and yet if our teares did not putt out our eies wee should see him even in heaven, holding forth his flaming lamp of vertuous examples and precepts to light us through this darke world. It is time that I lett in to your knowledge that splendor which while it cheares and enlightens your heavy senses, let us remember to give all his and all our glorie to God alone, who is the father and fountaine of all light and excellence."

This is followed by a description of his person and of his character, in the same forcible and affecting style. At the end of this she had written " all this and more is true, but I so much dislike the manner of relating it, that I will make another essay." This second attempt the editor has suppressed, thinking it much more laboured and much less characteristic. We wish he had given it in a smaller type, for all that appears of Mrs. Hutchinson's writing is so truly excellent, that we earnestly wish to see whatever she has left.

John Hutchinson was born at Nottingham, in 1616, the son of Sir Thomas and the Lady Margarett, one of the daughters of Sir John Biron. Of *her* mother a tale so extraordinary and so beautiful is here related, that we must not pass it over.

" But while the incomparable mother shin'd in all the humane glorie she wish'd and had the crowne of all outward felicity to the full, in the enioyment of the mutuall love of her most beloved husband, God in one moment tooke it away and alienated her most excellent understanding in difficult childbirth, wherein she brought forth two daughters which liv'd to be married, and one more that died, I think assoone or before it was borne:* but after that, all the art of the

" * The twins here mentioned as daughters are said by Thoroton to have been sons, viz. Sir John, presently herein spoken of as the brother-in-law of Sir Thomas

best physitians in England could never restore her understanding; yet she was not frantick, but had such a pretty delirration, that her ravings were more delightfull then other women's most rationall conversations. Upon this occasion her husband gave himselfe up to live retired with her, as became her condition, and made hast to marrie his sonne, which he did so young that I have heard say when the first child was borne, the father, mother, and child, could not make one-and-thirty yeares old. The daughters and the rest of the children as soon as they grew up were married and disperst. I think I have heard she had some children after that childbirth which distemper'd her, and then my lady Hutchinson must have bene one of them, for she was the youngest daughter, and at nine yeares old so taking, and of such an amiable conversation, that the lady Arabella* would needs take her from her parents, allong with her to the court, where she minded nothing but her lady, and grew up so intimate in all her councells, that the princesse was more delighted in her then in any of the weomen about her, but when she (the princess) was carried away from them to prison, my ladie's brother fetcht her home to his house; and there although his wife, a most prudent and vertuous ladie, labour'd to comfort her with all imaginable kindnesse, yet so constant was her friendship to the unfortunate princesse, as I have heard her servants say, even after her marriage, she would steale many melancholly houres to sitt and weepe in remembrance of her. Meanewhile her parents were driving on their age, in no lesse constancy of love to each other, when even that distemper which had estrang'd her mind in all things elce, had left her love and obedience entire to her husband, and he retein'd the same fondness and respect for her, after she was distemper'd, as when she was the glory of her age. He had two beds in one chamber, and she being a little sick, two weomen watcht by her, some time before she died. It was his custome, as soon as ever he unclos'd his eies, to aske how she did; but one night, he being as they thought in a deepe sleepe, she quietly departed towards the morning. He was that day to have gone a hunting, his usuall exercise for his health, and it was his custome to have his chaplaine pray with him before he went out: the weomen fearfull to surprize him with the ill newes, knowing his deare affection to her, had stollen out and acquainted the chaplaine, desiring him to inform him of it. Sr. John waking, did not that day, as was his custome, ask for her, but call'd the chaplaine to prayers, and ioyning with him, in the middst of the pray'r, expir'd, and both of them were buried together in the same grave. Whether he perceiv'd her death and would not take notice, or whether some strange sympathy in love or nature, tied up their lives in one, or whether God was pleas'd to exercise an unusuall providence towards them, preventing them both from that bitter sorrow which such separations cause, it can be but coniectur'd; but the thing being not ordinary, and having receiv'd it from the relation of one of his daughters and his grandchild, I thought it not impertinent here to insert."

He was educated at the free schools of Nottingham and Lincoln, where an old low-country soldier was entertained to train the boys in arms, and they all bought themselves weapons, and instead of childish sports when they were not at their books, were exercised in all their military postures, and in assaults and defences, which instruction was not useless in a few years afterwards to some of them: Colonel Thornlagh, who was now trained in this sportive militia, with Colonel Hutchinson, afterwards was his fellow-soldier in earnest, when the great cause of God's and England's rights came to be disputed with swords against encroaching princes. How easily and effectually might we in a few years

Hutchinson, and Sir Nicholas, who served Charles the First with the same zeal as the rest of that family.

* By the lady Arabella is here meant the lady Arabella Stuart, whose romantic and melancholy story is told by Rapin, vol. ii. p. 161 and 189, in the reign of James the First. That mean-soul'd tyrant shut her up in the Tower, where she died, not without suspicion of poison.

become an armed nation if military exercises were made the regular amusement of all school-boys. Our old skill in archery would soon be recovered, the arrow would be a more destructive weapon now than it was when defensive armour was worn. Wherever military talents existed they would be called forth, and no enemy would ever again dare threaten England with invasion.

He past five years at Cambridge, as a fellow commoner of Peter House, no man in the university living with such regularity, nor being held in such general love and good esteem. Colleges in those times partook more of the nature of schools than at present; he left Cambridge when he was about twenty; and finding no great delight in his father's house at Nottingham, in consequence of a second marriage, and another brood of children springing up, he went to London, and was persuaded to go during the summer to Richmond, where he *tabled* with his musick-master. Here before he had seen her he became affectioned towards young Mrs. Apsley; nothing can be more beautifully related than this part of his history,—the conclusion is all that our limits will allow us to copy.

"I shall passe by all the little amorous relations, which if I would take the paynes to relate, would make a true history of a more handsome management of love then the best romances describe*: for these are to be forgotten as the vanities of youth, not worthy mention among the greater transactions of this life. There is this only to be recorded, that never was there a passion more ardent and lesse idolatrous: he lov'd her better then his life, with inexpressable tendernesse and kindnesse, had a most high obliging esteeme of her, yet still consider'd honour, religion, and duty, above her, nor ever suffer'd the intrusion of such a dotage as should blind him from marking her imperfections: these he looked upon with such an indulgent eie, as did not abate his love and esteeme of her, while it augmented his care to blott out all those spotts which might make her appeare lesse worthy of that respect he pay'd her; and thus indeed he soone made her more equall to him then he found her; for she was a very faithful mirror, reflecting truly, though but dimmely, his owne glories upon him, so long as he was present; but she, that was nothing before his inspection gave her a faire figure, when he was remoov'd, was only fill'd with a darke mist, and never could againe take in any delightful object, nor returne any shining representation. The greatest excellencie she had was the power of apprehending and the virtue of loving his: soe as his shadow, she waited on him every where, till he was taken into that region of light, which admits of more, and then she vanisht into nothing. 'Twas not her face he lov'd, her honor and her vertue were his mistresses, and these (like Pigmalion's) images of his own making, for he polisht and gave forme to what he found with all the roughness of the quarrie about it; but meeting with a compliant subject for his owne wise government, he found as much satisfaction, as he gave, and never had occasion to number his marriage among his infelicities."

With this modest dignity does Mrs. Hutchinson speak of herself. An admirable woman indeed she was, and an admirable wife did she prove to him,—his joy in prosperity, his helpmate in the day of trouble, his pride and comfort at all times; and after his death the faithful historian who has handed him down to be loved and honoured by his countrymen as long as the English language shall endure.

At the time of their marriage both she and her husband were too young to have looked with any thinking eye upon the troubles which were gathering. He was even, chiefly to satisfy her wish of remain-

* Will not many regret that she passes so transiently these scenes of tenderness and sentiment?

ing near her own friends, induced to treat for the purchase of an office in the Star Chamber; some fickleness in the seller delayed the sale, and the next year that detestable court was abolished. "This kind check which God had given to her desires," convinced her that it was her duty to follow her husband into his own country, and thither they went to their house at Owthorpe, in the fall of 1641. In this part of her narrative, she pauses to "sum up the state of the kingdom at that time," and to trace from the Reformation the causes which produced the civil war. The true-hearted Protestants, she says, urged on the execution of the Queen of Scots, and the wiser of them opposed the admission of her son, but he managed a faction in the court of the declining Elizabeth, which prevailed on her dotage to destroy the Earl of Essex, who only had courage to have kept him out. She shews also that those abominable manners which disgraced the court of Charles II. began under the first Stuart, and were only checked for a while by the strong counteraction of puritanism. The sketch is drawn by a Puritan, but it is written with excellent wisdom and perfect truth, nor do we any where remember to have seen this portion of English history so ably treated.

Speaking of Charles I. she says, "the Parliament shewed such a wonderful respect to the King, that they never mentioned him as he was, the sole author of all those miscarriages, but imputed them to evil counsellors; and gave him all the submissive language that could have been used to a good Prince, fixing all the guilt upon his evil counsellors and ministers of state, which flattery I fear they have to answer for: I am sure they have thereby exposed themselves to much scandal.

"This," says the editor, in a note, "is an oversight of Mrs. Hutchinson's, of which she is seldom guilty. Good policy required, then as it does now, that the king should be held incapable of wrong, and the criminality fixed on ministers who are amenable to the law. If the patriots of that day were the inovators of this maxim, we are highly obliged to them." We differ from the very respectable editor, and must take part with the historian. A lying policy can never be true wisdom. It became the parliament when they had drawn the public sword against a king who was systematically attempting to subvert the liberties of the people—to speak fairly out and justify themselves in the sight of God and man, as the truth would have justified them. It may be very well for negociators to deal in "high considerations;" — for boxers to shake hands before they set to, in token that it is all done in love; and for "sir my brother" to be the language of one monarch to another while he is aiming to overturn his throne and conquer his dominions. But a war between a king and his people is of a more awful character: it is truly a war in which there is no safety but in conquest; *væ victis!* The abuse of power which alone can justify a people in rebellion sufficiently proves that he against whom they rebel, is unworthy ever again to be trusted with power: what then was gained by that flattery and false language which Mrs. Hutchinson justly reprehends, and of which the parliament sorely felt the ill effects? For every acknowledgement of the king's goodness, every exculpation of him at the expence of his ministers, criminated themselves, convicted them of inconsistency when they brought him to the block, and prepared the way for the return of his son; for the cruel execution of those who had been most forward and most honest in the parliamentary cause, and for the subjection of

the people, which subjection would have been as abject in England as it is in France, Austria, Spain, or any other despotic monarchy, if James II. had not happily chanced to be the only honest man of his family, the only Stuart who ever was sincere!

When these troubles were breaking out Mr. Hutchinson applied himself thoroughly to understand the things in dispute, and the result of his enquiry was that "he became abundantly informed in his understanding, and convinced in conscience of the righteousness of the parliament's cause, in point of civil right; and though he was satisfied of the endeavours to *reduce** popery and subvert the true protestant religion, (which indeed was apparent to every one that impartially considered it) yet he did not think that so clear a ground of the war, as the defence of the first English liberties." The editor remarks the conformity of this opinion with that of May the poet and historian, who says, "that laws and liberties having been so much violated by the king, if the parliament had not so far drawn religion also into her cause, it might have sped better; for by doing it, they frequently weakened their reasoning, and assuredly lost a more considerable part of gentlemen than they gained." It is probable that if they lost by it some gentlemen they gained many soldiers: this advantage however is little in comparison to the after ruinous consequences. There is not perhaps upon record any instance wherein evil means have been used to good effect. The parliamentary leaders by quitting their strong constitutional ground for the sake of obtaining the co-operation of the Scotch and the Presbyterians, made the church establishment appear to be the main matter in dispute, and were ultimately betrayed by those very Scotch, and destroyed by those very Presbyterians.

It is one proof of the cool judgement with which Mr. Hutchinson weighed the causes in dispute before he chose his part, that this should have been his opinion respecting the religious question, as he had before this time adopted the Calvinistic belief. He had determined to do nothing but pray for peace; Ireton was his kinsman, and from the similarity of their characters, they were great friends; he procured his name to be put in the commission for the peace, but Mr. Hutchinson forbore to take the oath, being unwilling to put himself forward. The first public step which he was prevailed upon to take, was to present a petition to the king, then at York, praying him to return to the Parliament. On his return he prevented Lord Newark from carrying off the powder from Nottingham for the King; this he did in the most firm, but temperate way, and at the same time prevented the people from breaking my Lord's neck and the Sheriffs' out of the window! It became impossible for a man of his influence to remain neuter, indeed for any man; and accordingly, he and his brother joined the parliamentary party, to which their father was attached, being himself one of the county members. He was the first person who perceived that Hotham was playing false, and in conjunction with Cromwell, accused him to the Parliament. Those, says the authoress, who knew the opinion Cromwell after had of Mr. Hutchinson, believed he registered this business in his mind as long as he lived, and made it his care to prevent him from being in any power or capacity to pursue him to the same punishment, when he deserved it.

He was now governor of Notting-

* *Reducere*, to bring back.

ham, a situation of great importance. Here, during the siege, his excellent wife drest the wounds, not only of their own people, but of the prisoners also; a presbyterian priest, who held a captain's commission, and shortly after conspired against the governor, now set the soldiers muttering against him and his wife, for —what she beautifully calls—these poor humanities! Her mother had learnt something of medicine from Sir Walter Raleigh, during his long imprisonment, (Sir Allen Apsley, Mrs. Hutchinson's father, being then Lieutenant of the Tower) much of his time he amused with chemical experiments, for which she supplied him with means, and it was probably from this source that the daughter derived the knowledge which she now so benevolently applied. It may be mentioned as an additional proof of Mr. Hutchinson's rectitude, that when George Fox, the founder of the Quakers, was taken into custody at Nottingham, he protected him, thus proving, unlike the greater number of those who were engaged in the same cause, that he allowed that liberty of conscience to others, which he claimed for himself. Mrs. Hutchinson has not related this fact, thinking it perhaps too insignificant; but it is mentioned by George Fox himself.

Large offers were repeatedly made to Colonel Hutchinson to induce him to betray his trust, and deliver up Nottingham Castle. Mr. Noble, who has written the lives (such lives!) of one hundred and thirty-six regicides, says upon this occasion, that "he thereby lost a fine opportunity of aggrandizing himself and his family, which doubtless they must regret." That very discerning gentleman (says Mr. Julius Hutchinson with becoming feeling) is here informed that the editor of this work, who is the only representative of Col. Hutchinson in these kingdoms, is much more proud of his descent from so virtuous a man, than from the most illustrious traitor! This Mr. Noble has some extraordinary notions of morality; he it is who has said of the Medici, that their *usurpation, tyranny, pride, perfidy, vindictive cruelty, parricides, and incests* will be remembered no more, because of their having restored elegance and knowledge, and that future ages will forget their atrocious crimes in fond admiration.

The petty intrigues of a party at Nottingham, who thwarted Colonel Hutchinson in all his measures, and endeavoured to supplant him, are related at length, and well exemplify the general state of the kingdom, and what vexations good and upright men had to endure from scoundrels, who professed and outraged the same principles for the sake of their own dirty interests. We pass over this part of the work, and come to the time of the King's overthrow, when Cromwell came to Nottingham on his way to encounter Hamilton in the North.

"When he came to Nottingham, Coll. Hutchinson went to see him, whom he embrac'd with all the expressions of kindnesse that one friend could make to another, and then retiring with him, prest him to tell him what thoughts his friends, the levellers,* had

* The information Mrs. Hutchinson gives us on this subject is curious and valuable, because it is unique. The mode here and before taken by Col. Hutchinson of readily adopting a name which was intended him for a reproach, was certainly the best way of disarming it of its sting. The principles held by that party of the levellers which he supported, none venture openly to oppose, but try to attach to them the absurd extreme of those he blames; the modern philosophers who have stated that all men have equal rights, but to unequal things, have not met with a much more candid construction. The abuses Col. Hutchinson complained of,

of him. The collonell, who was the freest man in the world, from concealing truth from his friend, especially when it was requir'd of him in love and plainnesse, not only told him what others thought of him, but what he himselfe conceiv'd, and how much it would darken all his glories, if he should become a slave to his owne ambition, and be guilty of what he gave the world iust cause to suspect, and therefore begg'd of him to weare his heart in his face, and to scorne to delude his enemies, but to make use of his noble courage, to maintaine what he believ'd iust, against all greate oposers. Cromwell made mighty professions of a sincere heart to him, but it is certaine that for this and such like plaine dealing with him, he dreaded the collonell, and made it his particular businesse to keepe him out of the armie; but the collonell never desiring command to serve himselfe, but his country, would not use that art he detested in others, to procure himselfe any advantage."

The motives of the Colonel for signing the death-warrant of Charles are thus vindicated.

"The gentlemen that were appoynted his iudges, and divers others, saw in him a disposition so bent on the ruine of all that oppos'd him, and of all the righteous and iust things they had contended for, that it was upon the consciences of many of them that if they did not execute iustice upon him, God would require at their hands all the blood and desolation which should ensue by their suffering him to escape, when God had brought him into their hands. Although the mallice of the malignant party and their apostate brethren seem'd to threaten them, yett they thought they ought to cast themselves upon God, while they acted with a good conscience for him and their country. Some of them after, to excuse, belied themselves, and sayd they were under the awe of the armie, and overperswaded by Cromwell, and the like; but it is certeine that all men herein were left to their free liberty of acting, neither perswaded nor compelled; and as there were some nominated in the commission who never sate, and others who sate at first, but durst not hold on, so all the rest might have declin'd it if they would, when it is apparent they should have suffer'd nothing by so doing. For those who then declin'd were afterwards, when they offer'd themselves, receiv'd in againe, and had places of more trust and benefit then those who run the utmost hazard; which they deserv'd not, for I know upon certeine knowledge that many, yea the most of them, retreated not for conscience, but for feare and worldly prudence, foreseeing that the insolency of the armie might grow to that height as to ruine the cause, and reduce the kingdome into the hands of the enemie; and then those who had bene most courgious in their country's cause should be given up as victims. These poore men did privately animate those who appear'd most publiquely, and I knew severall of them in whom I liv'd to see that saying of Christ fulfill'd, 'He that 'will save his life shall loose it, and he

especially that of the privilege of parliament, have since been a little diminished; but many families still continue to be defrauded and undone by the shelter which members of parliament find from their debts, and which seems long likely to continue a defect in our legislature, and a reproach to our morals. Among a number of pamphlets published in Mr. Hutchinson's time, one was found at Owthorpe, setting forth the views and desires of these inferior levellers. They therein stated, that they were willing to acknowledge the proprietors of lands, and principally the lords of manors, as their elder brothers, and rightfully possessed of the chief inheritance; but prayed to be allowed to cultivate the wastes and commons for their support. Whether the permitting and even encouraging this under moderate reservations might not have been conducive to the public good, is a question which seems to have been decided in the affirmative by the practice of the French under the ancient government: a great share of the lands in every parish having been thus granted out, and cultivated by small proprietors, who paid what was called *champarts*, fieldings or tythes, being seven in the hundred; the industry and population this produced is felt by all Europe. The abrogating these payments to the lords, was one of the grand *incitements* to, and *crimes* of, the revolution.

"that for my sake will loose his life "shall save it;" when after it fell out that all their prudent declensions sav'd not the lives of some nor the estates of others. As for Mr. Hutchinson, although he was very much confirm'd in his iudgment concerning the cause, yett here being call'd to an extraordinary action, whereof many were of severall minds, he address'd himself to God by prayer, desiring the Lord that, if through any humane frailty he were led into any error or false opinion in these greate transactions, he would open his eies, and not suffer him to proceed, but that he would confirme his spiritt in the truth, and lead him by a right-enlightned conscience; and finding no check, but a confirmation in his conscience that it was his duty to act as he did, he, upon serious debate, both privately and in his addresses to God, and in conferences with conscientious, upright, unbiassed persons, proceeded to sign the sentence against the king. Although he did not then believe but it might one day come to be againe disputed among men, yett both he and others thought they could not refuse it without giving up the people of God, whom they had led forth and engaged themselves unto by the oath of God, into the hands of God's and their enemies, and therefore he cast himselfe upon God's protection, acting according to the dictates of a conscience which he had sought the Lord to guide, and accordingly the Lord did signalize his favour afterwards to him."*

And now Colonel Hutchinson would fain have returned to that "even ground of a gentleman," which nothing but a strong, and irresistible sense of duty, could ever have induced him to leave. He was, however, chosen into the first Council of State, much against his will. Ireton was one of the commissioners to nominate that council; to him the Colonel sent his wife, beseeching him upon all the scores of kindred and kindness that had been between them, to leave him out. This he did, not from any fear of what might befall him — his past conduct had evinced that he was incapable of fear, but because he had materially injured his estate in the Parliament service, and it would be his ruin were he still to be prevented from attending to his own affairs; besides his health required a country life, the leisure of privacy, and the activity of rural employments. But Ireton "that was a man regardless of his own or any man's private interest, whereever he thought the public service might be advantaged" (such is the high praise here bestowed upon him) instead of attending to this request, inserted his cousin's name. The Colonel was named upon the High Court of Justice which condemned Hamilton, Holland, and their fellow sufferers; but he would not sit, "his unbloody nature desiring to spare the rest of the delinquents after the highest had suffered, and not delighting in the death of men, when they could live without cruelty to better men." He and Ireton upon this occasion saved Sir John Owen and Lord Goring.

* "The account here given of Col. Hutchinson's motives in this great transaction is most ingenuous, and lays his conduct fairly open to the discussion and decision of the reader, who, according to his own feelings, will determine it for himself to be *commendable, censurable,* or *venial.* The legislature unanimously voted it *venial.*—It would be an individious, but not a very difficult task, to point out the persons who, by their *politic declensions,* failed of saving their lives and estates; but it is worthy notice that Fairfax, after the restoration, with that ingenuousness which belonged to him, declared (Ludlow, vol. iii. p. 10,) "that if any person must be excepted from pardon for the death of the king, he knew no man that deserved it more than himself, who being general of the army, and having power sufficient to prevent the proceedings against the king, had not thought fit to use it to that end." It is needless to multiply examples, one reasoning extending to the whole."

He was now offered his choice of four governments, and chose Hull, as being nearest his own country, and conceiving it was to be disposed of as it was offered him.

"Soone after this the lieftenant-generall, Cromwell, desir'd him to meete him one afternoone att a committee, where when he came, a mallicious accusation against the governor of Hull was violently prosecuted by a fierce faction in that towne. To this the governor had sent up a very faire and honest defence, yet most of the committee more favouring the adverse faction, were labouring to cast out the governor. Coll. Hutchinson, though he knew him not, was very earnest in his defence, whereupon Cromwell drew him aside, and askt him what he meant to contend so, to keepe in that governor? (it was Overton.) The collonell told him, because he saw nothing proov'd against him worthy of being elected. "But," sayd Cromwell, "we 'like him not." Then sayd the collo-'nell, "Doe it upon that account, and 'blemish not a man that is innocent, upon 'false accusations, because you like him 'not." "But," sayd Cromwell, "wee 'would have him out, because the go-'vernment is design'd for you, and ex-'cept you put him out you cannot have 'the place." At this the collonell was very angrie, and with greate indignation told him, if there was no way to bring him into their army but by casting out others uniustly, he would rather fall naked before his enemies, then so seeke to put himselfe into a posture of defence. Then returning to the table, he so eagerly undertooke the iniured governor's protection that he foyl'd his enemies, and the governor was confirm'd in his place. This so displeas'd Cromwell that, as before, so much more now, he saw that even his owne interest would not byasse him into any uniust faction, he secretly labour'd to frustrate the attempts of all others who, for the same reason that Cromwell labour'd to keepe him out, labour'd as much to bring him in."

Fairfax was now persuaded by his wife and her chaplains to retire from public affairs, "whereby he then died to all his former glory, and became the monument of his own name, which every day wore out." The way was now open for Cromwell; Ireton would not be wrought to serve him, but hearing of his machinations determined to come over to England to endeavour to divert him from such destructive courses. But God cut him short by death. So Mrs. Hutchinson asserts, and from the family connection between Ireton and her husband and their perfect union in opinion, it is highly probable that she knew this certainly to have been his intention. Cromwell had already been weeding the army of its best members, and admitting in their room a set of cavaliers and dissolute soldiers of the king's party, who were ready to be of any party, and who saw that his conduct led to a restoration of the exiled family.

"The parliament, on the other side, had now, by the blessing of God, restor'd the commonwealth to such a happie, rich, and plentiful condition, as it was not so flourishing before the warre, and allthough the taxes that were pay'd were greate, yet the people were rich and able to pay them: they *(the parliament)* were in a way of paying all the souldiers' arrears, had some hundred thousand pounds in their purses, and were free from enemies in armes within and without, except the Dutch, whom they had beaten and brought to seeke peace upon honorable termes to the English: and now they thought it was time to sweeten the people, and deliver them from their burthens. This could not be but by disbanding the unnecessary officers and souldiers, and when things were thus settled, they had prepar'd a bill to put a period to their own sitting, and provide for new successors."

It was now that Fairfax was wanting. The nation was in a state of prosperity beyond what it had ever before, or has ever since experienced; and the great and excellent men who were at the head of affairs were prepared, as their last act, to settle a just and equal repre-

sentation of the people. Had Fairfax been at his post, or had Ireton been living, Cromwell might have been prevented from his designs or defeated in them: but blinded by ambition he went on in a career which placed him indeed upon the summit at which he aimed, but which rendered himself miserable, shortened his days, stained his fair fame, and paved the way for a worse tyrant than the one whom the nation had deposed. Colonel Hutchinson was on his way to parliament when he heard of its violent dissolution, he went on to London however and there found several of the members who "had friends enough in the army, city, and country to have disputed the matter and probably vanquished these usurpers. But they thought that if they took arms the royalists and presbyterians would ruin both parties; that if the usurpers should govern well, they should enjoy the benefit of their good government, and not envy them the honourable toil; if they did otherwise, they should be ready to assist and vindicate their oppressed country, when the ungrateful people were made sensible of their true champions and protectors." Colonel Hutchinson, grieved at the occasion, but glad of the opportunity, retired to his own house and his favourite pursuits. Of this house we must here insert Mr. Julius Hutchinson's very interesting account.

"About thirty years ago it was the fate of the Editor to visit this mansion of his ancestors, in order to bring away a few pictures and some books, all that remained to him of those possessions, where they had lived with so much merited love and honour. Although he had not then read these memoirs, yet having heard Col. Hutchinson spoken of as an extraordinary person, and that he had built, planted, and formed, all that was to be seen there; the country adjoining, being a dreary waste, many thousand acres together being entirely overrun with gorse or furze; he viewed the whole with the utmost attention. He found there a house, of which he has the drawing, large, handsome, lofty, and convenient, and though but little ornamented, possessing all the grace that size and symmetry could give it. The entrance was by a flight of handsome steps into a large hall, occupying entirely the center of the house, lighted at the entrance by two large windows, but at the further end by one much larger, in the extent of which was carried up a staircase that seemed to be perfectly in the air. On one side of the hall was a long table, on the other a large fire-place; both suited to ancient hospitality. On the right hand side of this hall were three handsome rooms for the entertainment of guests. The sides of the stair-case and gallery were hung with pictures, and both served as an orchestra either to the hall or to a large room over part of it, which was a ball room. To the left of the hall were the rooms commonly occupied by the family. All parts were built so substantially, and so well secured, that neither fire nor thieves could penetrate from room to room, nor from one flight of stairs to another, if ever so little resisted.

"The house stood on a little eminence in the vale of Belvoir, at a small distance from the foot of those hills along which the Roman foss-way from Leicester runs. The western side of the house was covered by the offices, small village, and church, interspersed with many trees. The south, which was the front of entrance, looked over a large extent of grass grounds which were the demesne, and were bounded by hills covered with wood which Col. Hutchinson had planted. On the eastern side the entertaining rooms opened on to a terrace, which encircled a very large bowling green or level lawn; next to this had been a flower garden, and next to that a shrubbery, now become a wood, through which vistas were cut to let in a view of Langar, the seat of Lord Howe, at two miles, and of Belvoir-castle, at seven miles distance, which, as the afternoon sun was full upon it, made a glorious object: at the further end of this small wood was a spot (of about ten acres) which appeared to have been a morass, and through which ran a rivulet: this

spot Col. Hutchinson had dug into a great number of canals, and planted the ground between them, leaving room for walks, so that the whole formed at once a wilderness or bower, reservoirs for fish, and a decoy for wild fowl. To the north, at some hundred yards distance, was a lake of water, which filling the space betwen two quarters of wood land, appeared, as viewed from the large window of the hall, like a moderate river, and beyond this the eyo rested on the wolds or high wilds which accompany the foss-way towards Newark.—The whole had been deserted near forty years, but resisted the ravages of time so well as to discover the masterly hand by which it had been planned and executed. But the most extraordinary and gratifying circumstance was the veneration for the family which still subsisted, and which, at the period when the last possessor had by his will ordered this and all his estates in Notts to be sold, and the produce given to *strangers*, induced the tenants to offer a large advance of their rents, and a good share of the money necessary for purchasing the estates, in order to enable the remains of the family to come and reside again among them.—It was too late! the steward had contracted with the executors, and resold the most desirable part, where the timber of Col. Hutchinson's planting was valued at many thousand pounds!"

Here he retired to do good to all around him.

"The only recreation he had during his residence at London was in seeking out all the rare artists he could heare of, and in considering their workes in paintings, sculptures, gravings, and all other such curiosities, insomuch that he became a greate virtuoso and patrone of ingenuity. Being loath that the land should be disfurnisht of all the rarities that were in it, whereof many were sett to sale, in the king's and divers noblemen'scollections, he lay'd out about two thousand pounds in the choycest pieces of painting, most of which were bought out of the king' goods which were given to his servants to pay their wages: to them the collonell gave ready money, and bought so good pennieworths, that they were valued much more worth then they cost. These he brought down into the country, intending a very neat cabinett for them; and these, with the surveying of his buildings, and emprooving by enclosure the place he liv'd in, employ'd him att home, and, for a little time, hawkes abroad; but when a very sober fellow, that never was guilty of the usuall vices of that generation of men, rage and swearing, died, he gave over his hawkes, and pleas'd himselfe with musick, and againe he fell to the practise of his violl, on which he play'd excellently well, and entertaining tutors for the diversion and education of his children in all sorts of musick, he pleas'd himselfe in these innocent recreations during Oliver's mutable reigne. As he had greate delight, so he had greate iudgment, in musick, and advanc'd his children's practise more then their tutors: he alsoe was a greate supervisor of their learning, and indeed himselfe a tutor to them all, besides all those tutors which he liberally entertain'd in his house for them. He spared not any cost for the education of both his sons and daughters in languages, sciences, musick, dancing, and all other qualities befitting their father's house. He was himselfe their instructor in humility, sobrietie, and all godlinesse and vertue, which he rather strove to make them exercise with love and delight then by constraint. As other things were his delight, this only he made his businesse, to attend the education of his childen, and the government of his owne house and towne. This he perform'd so well that never was any man more fear'd and loved then he by all his domesticks, tenants, and hired workmen. He was loved with such a feare and reverence as restrein'd all rude familliarity and insolent presumptions in those who were under him, and he was fear'd with so much love that they all delighted to doe his pleasure."

Once when he happened to be in London he discovered that the Lambertonians had formed a conspiracy against Cromwells' life, and "judging that Lambert would be the worse tyrant of the two, he determined to prevent it,—but without being the author of any man's punishment."

Accordingly he advised Cromwell to be upon his guard. Upon this occasion the protector earnestly endeavoured to prevail upon him to "come in and act with him;" but Hutchinson "told him plainly he liked not any of his ways since he broke the parliament, as being those which led to certain and unavoidable destruction, not only of themselves, but of the whole parliament, party, and cause, and thereupon took occasion with his usual freedom to tell him into what a sad hazard all things were put, and how apparent a way was made for the restitution of all former tyranny and bondage. Cromwell behaved with wonted dissimulation, complained with tears that Lambert had put him upon all those violent actions, expressed an earnest desire to restore the people's liberties, and offered the Colonel any thing if he would but engage with him. He determined, however, not to let so inflexible a patriot remain at liberty, but before he had put this design in execution he died.

"Richard Cromwell, says Mrs. Hutchinson, was a peasant in his nature, yet gentle and virtuous, but became not greatness. There was nothing desirable in a prince, which might not have been hoped in him, but a great spirit and a just title; the first of which sometimes doth more hurt than good in a sovereign; the latter would have been supplied by the people's deserved approbation." As considerable, and as wise a person as any in England, and one whose authority was sufficient to sway in any state, formed the design of settling the state under Richard, and consulted upon it with Colonel Hutchinson. The Colonel told him that if ever it were once fixt in a single person it could not be prevented from returning to the ejected family, and that on whatever terms they returned, it was folly to hope the people's cause, which with such blood and expence had been established, should not utterly be overthrown. Who can this considerable person have been? Perhaps this may be the secret to which Mrs. Hutchinson afterwards alludes, and which some of Charles's blood-hounds endeavoured to worm out of her.

When the parliament met in 1659, and it was proposed to take an oath of renunciation against the exiled family, Colonel Hutchinson wisely and successfully opposed it, not for any love to that family, but because he felt how ridiculous it was to *swear out* a man, when they had no power to defend themselves against him: and urging how those oaths which had been formerly imposed had but multiplied the sins of the nation by perjuries. The tide was now set in in Charles's favour; many attempts were made to bring the Colonel over to that party, these he decidedly rejected; neither when the policy of Monk was apparent would he join with Lambert against him. Any destruction he thought was to be chosen before the sin of joining with such a wretch.

In the new parliament he was chosen for the town of Nottingham, a proof of the high estimation in which his character must have been held where it was best known, for there as well as every where else the people were become fanatical for royalty. Charles was restored, and the lives of the commonwealthsmen, and the liberties of the nation left at his mercy.

"The* presbyterians were now the

* It has been pretty generally reported and believed of the king, that he was more inclin'd to confirm and augment than disturb or diminish the extent of the amnesty he had proffered at Breda; and there are upon record very honorable instances of many of the royalists exhibiting a spirit of forgiveness and reconciliation: perhaps the most rational way of accounting for the chief of the presbyte-

white-boyes, and according to their nature fell a thirsting, then hunting after blood, urging that God's blessing could not be upon the land, till iustice had cleans'd it from the late king's blood. First that fact was disown'd, then all the acts made after it render'd void, then an inquisition made after those that were guilty thereof, but only seven nominated of them that sate in iudgment on that prince, for exemplary iustice, and a proclamation sent for the rest to come in, upon penalty of loosing their estates.

"While these things were debating in the house, at the first, divers persons, concern'd in that businesse, sate there, and when the businesse came into question, every one of them spoke to it, according to their present sense. But Mr. Lenthall, sonne to the late speaker of that parliament, when the presbiterians first call'd that businesse into question, though not at all concern'd in it himselfe, stood up and made so handsome and honorable a speech in defence of them all, as deserves eternal honor. But the presbiterians call'd him to the barre for it, where, though he mitigated some expressions, which might be ill taken of the house, yet he spoke so generously, as it is never to be forgotten of him. Herein he behav'd himselfe with so much courage and honor as was not matcht at that time in England, for which he was look'd on with an evil eie, and, upon a pretence of treason, put in prison; from whence his father's mony, and the lieutenant of the tower's iealousie deliver'd him. When it came to Inglesbie's turne, he with many teares, profest his repentance for that murther, and told a false tale, how Cromwell held his hand, and forc'd him to subscribe the sentence, and made a most whining recantation, after which he retir'd and another had almost ended, when Coll. Hutchinson, who was not there at the beginning, came in, and was told what they were about, and that it would be expected he should say something. He was surpriz'd with a thing he expected not, yet neither then, nor in any the like occasion, did he ever faile himselfe, but told them, 'That for his 'actings in those dayes, if he had err'd, 'it was the inexperience of his age, and 'the defect of his iudgement, and not the 'mallice of his heart, which had ever 'prompted him to pursue the generall ad-'vantage of his country more then his 'owne; and if the sacrifice of him might 'conduce to the publick peace and set-'tlement, he should freely submit his life 'and fortunes to their dispose: that the 'vain expence of his age, and the greate 'debts his publick employments had 'runne him into, as they were testi-'monies that neither avarice nor any 'other interest had carried him on, so 'they yielded him iust cause to repent 'that he ever forsooke his owne blessed 'quiett, to embarque in such a troubled 'sea, where he had made shipwrack of 'all things but a good conscience; and 'as to that particular action of the king, 'he desir'd them to believe he had that 'sense of it, that befitted an Englishman, 'a christian, and a gentleman.'* What he express'd was to this effect, but so very handsomely deliver'd that it generally tooke the whole house: only one gentleman stood up and say'd he had expressed himselfe as one that was much more sorrie for the events and consequences, then the actions: but another replied, that when a man's words might admitt of two interpretations, it befitted gentlemen allwayes to receive that which might be most favourable. Assoone as the collonell had spoken, he retir'd into a roome, where Inglesbie was, with his eies yett red, who had call'd up a little spirit to succeed his whinings, and embracing Coll. Hutchinson. "O collonell," say'd he, "did

rian party shewing rigour, is to suppose that they did it in order to remove from themselves the odium of those violences of which they had been the original and remote cause, and cast it on those who were the immediate and proximate one. Be the cause or reasoning what it may, the fact is well established by the trials of the regicides.

* This speech will probably be considered as a specimen of art carried as far as a man of honour would permit himself to go, and managed with as much refinement and dexterity as the longest premeditation could have produced; accordingly it furnished his friends with a topic for his defence, without giving his adversaries grounds for reproaching him with tergiversation.

'I ever imagine wee could be brought to 'this? Could I have suspected it, when 'I brought them Lambert in the other 'day, this sword should have redeem'd 'us from being dealt with as criminalls, 'by that people, for whom we had so 'gloriously exposed ourselves.' The collonell told him, he had foreseene, ever since those usurpers thrust out the lawful authority of the land, to enthrone themselves, it could end in nothing else; but the integrity of his heart, in all he had done, made him as chearfully ready to suffer as to triumph in a good cause. The result of the house that day was to suspend Coll. Hutchinson and the rest from sitting in the house."

Under such circumstances it was not possible to have spoken with more prudence or more dignity than Colonel Hutchinson did; but what must that noble heart have endured when such prudence was made necessary! Mrs. Hutchinson whom he had hitherto soothed with assurances that no man would suffer by this change, was now awakened to a sense of the whole danger;—She prevailed upon him "with her unquietness" to conceal himself,—would not suffer him to come in upon the proclamation, and ventured to write in his name to the speaker, which letter, and the incessant efforts of her brother Sir Allen Apsley in his behalf, who had been always a royalist, succeeded, and he was voted free, without other punishment than to be dismissed from the parliament and from all office, military or civil, in the state for ever; his estate was to be free from all mulcts and confiscations. Many persons who had been indebted to his humanity, justice, and kindness in their hour of affliction came forward to serve him, and there was not at that day any man that received a more general testimony of love and good esteem from all parties.

The cruelties which followed are not so much to be imputed to Charles as to his minister, and to the Presbyterians. Charles was rather insensible to humanity, than cruel. His ministers were men devoid of all principle, and some of them thought there was no safety for themselves unless they murdered those whom they had betrayed.

"When the collonell saw how the other poore gentlemen were trapan'd that were brought in by proclamation, and how the whole cause itselfe, from the beginning to the ending, was betrey'd and condemn'd, notwithstanding that he himselfe, by a wonderfull overruling providence of God, in that day was preserved: yett he look'd upon himselfe as iudg'd in their iudgment, and executed in their execution;* and although he was most thankfull to God, yett he was not very well satisfied in himselfe for accepting the deliverance. His wife, who thought she had never deserv'd so well of him, as in the endeavours and labours she exercis'd to bring him off, never displeas'd him more in her life, and had much adoe to perswade him to be contented with his deliverance; which, as it was eminently wrought by God, he acknowledg'd it with thankfullnesse; but while he saw others suffer, he suffer'd with them in his mind, and, had not his wife perswaded him, had offer'd himselfe a voluntary sacrifice, but being by her convinc'd that God's eminent appearance seem'd to have singled him out for preservation, he with thankes acquiesced in that thing; and further remembering that he was but young att that time when he enter'd into this engagement, and that many who had preacht and led the people into it, and of that parliament, who had declar'd it to be treason not to advance and promote that cause, were all now apostatiz'd, and as much preacht against it, and call'd it rebellion and murther, and sate on the tribunal to iudge it; he again reflected seriously upon all that was past, and beg'd humbly of God to enlighten him and shew him his sin if ignorance or

* A sentiment most conformable to nature—but to a most just and amiable nature!

misunderstanding had led him into error; but the more he examin'd the cause from the first, the more he became confirm'd in it, and from that time sett himselfe to a more diligent study of the scriptures, whereby he attain'd confirmation in many principles he had before, and dayly greater enlightnings concerning the free grace and love of God in Jesus Christ, and the spirituall worship under the gospell, and the gospell liberty, which ought not to be subiected to the wills and ordinances of men in the service of God. This made him reioyce in all he had done in the Lord's cause, and he would often say, the Lord had not thus eminently preserv'd him for nothing, but that he was yett kept for some eminent service or suffering in this cause; although having bene freely pardon'd by the present powers, he resolved not to doe aniething against the king, but thought himselfe, oblieg'd to sitt still and wish his prosperity in all things that were not destructive to the interest of Christ and his members on earth; yett as he could not wish well to any ill way, so he believ'd that God had sett him aside, and that therefore he ought to mourne in silence and retirednesse, while he lay under this obligation."

He was indeed reserved for suffering. Notwithstanding his full pardon Clarendon had fixed his eye upon him as a man to be hunted down,—the only man among all the ministers of Charles who had any real principles, and his were such as would have made him a fit servant for Philip II. or Louis XIV. It was expected that in gratitude for his life, he should express repentance for all that he had done, and give testimony against those persons with whom he had formerly acted. They wanted witnesses to the signatures of the Kings Judges; and Inglesby, who had, meanly and lyingly sneaked from bearing witness with his life to what he had done, declaring that Cromwell held his hand and forced him to subscribe the sentence, advised them to send for Hutchinson. He knew this, and when the warrant was produced and they were endeavouring to persuade him to authenticate the signatures, he replied, that in a business transacted so many years ago, and wherein life was concerned, he durst not bear a testimony, having at that time been so little an observer, that he could not remember the least tittle of that most eminent circumstance, of Cromwell's forcing Col. Inglesby to set to his unwilling hand;—which, if his life had depended on that circumstance he could not have affirmed; "and then Sir," said he "if I have lost so great a thing as that, it cannot be expected less eminent passages remain with me." He pickt out Cromwell's writing, and Ireton's and Lord Grey's as what he knew,—to them he could do no hurt,—from the rest he excused himself as not being acquainted with them. The next day when the Court sat, the Colonel was brought in but not examined. It was his firm intention had he been called upon, to have borne testimony to the cause, and against the Court. Monk was among the Judges, and Hollis, who when moderate men would have prevented the war, said he abhorred the word *accommodation*, and Ashley Cooper, who had called himself the Colonel's dear friend, and had to him imprecated damnation upon his own soul if he ever suffered penny of any man's estate, or hair of any man's head to be touched. His heart was bursting, and he would willingly have spoken out and died a martyr. When nothing could be got from him, attempts were made to induce Mrs. Hutchinson to relate all that she knew,—but this admirable woman was worthy of such a husband. She urged him to go out of England, while it was yet in his power, but he would not: this, he said, was the place where God had set him, and protected him hitherto, and it would be in him an ungrateful distrust of God to forsake it.

It was not long before he was arrested and sent to the Tower. That place was no longer under the management of such a man as Sir Allen Apsley, who procured for his prisoners every alleviation which could be bestowed. Sir John Robinson was now governor; that Robinson who is handed down to everlasting infamy for his conduct upon William Penn's trial. Old Bishop Latimer used to say it would never be well with England till the sign of the judge's skin was to be seen; *fleaing* the judges was his favourite prescription to save fleecing the people; it would have been a good sign in Charles the Second's days, and the jailor's skin should have been hung up by it. There was not the slightest ground of accusation against him, but Clarendon was determined upon his ruin. Some reason there is for suspecting that he was poisoned in the Tower; there is, however, a sure way of poisoning men without the use of drugs, which is avowedly practised in Abyssinia, and was practised in this instance. They sent him to *Sandown* Castle in Kent, where in a short time, the want of all comforts, confinement in damp and filthy rooms, and the pestilential air of that flat coast, killed him. The physician directed the coroners inquest to record that *the place had killed him.* Killing no murder is true in more senses than Colonel *Titus's.*

Colonel Hutchinson died as he had lived, like a man and a Christian. His wife was absent at the time of his death. Let her, said he, as she is above other women, shew herself in this occasion a good Christian, and above the pitch of ordinary women. How well she obeyed the injunction these admirable memoirs may show.

There are still some persons in his country who consider Charles the first as a sort of Christ the second;—the blasphëmy is upon record,—Owen Feltham is the person who committed it, and there is a certain lesson of conformities extant which may almost be parallelled with what has been said of St. Francisco. By this *rump of the Jacobites* this book will be calumniated and anathematized. All others will regard it as one of the most valuable acquisitions to English history which has yet appeared, if the matter only be considered, and to English literature, when the manner is regarded also. It is the best book we have ever seen from a woman's pen. It will perhaps be said that Mrs. Hutchinson is a partial Biographer. She writes of her husband as it became her to write of him, with love and reverence,—but that she writes truly of him, in nothing exaggerating his virtues, is apparent from the whole sum of his actions and life. The character is in all its parts consistent with itself. A man not of commanding intellect, only perhaps because he was two unambitious;—never seeking to advance himself, which if he had done he might more effectually have served his country, for had he held Lambert's power, Cromwell could never have become sole ruler; a puritan, yet no bigot, and fond of all the fine arts; a republican, because the government was broken up, new forms were to be chosen, and feeling himself worthy to live under the purest and freest form, he judged of others by his own noble nature. He had more of the pride of family about him than accords with modern philosophy,—not more than was, in those days justifiable, and would in all times be excusable. In the midst of a civil war he never suffered any opportunity to pass by of doing good to his enemies, when it could be done without injury to the cause in which he was engaged. He was always generous, always sincere, always present to himself, having "made up his accounts with

life and death, and fixt his purpose to entertain both honourably."

His wife was every way worthy of such a husband. There is a print of her, which represents her as a beautiful woman. We have seen few histories in which characters are so fairly appreciated, events so candidly related, and causes so naturally developed; it will set her husband's name in the first rank among English patriots, and her own in the first among English writers.

ART. XIII. *Sketch of the Professional Life and Character of John Clark, M. D. Fellow of the Royal College of Physicians at Edinburgh, &c. &c. By* J. R. FENWICK, *M. D. Read at the Literary and Philosophical Society of Newcastle upon Tyne, November,* 1805. 8vo. pp. 67.

THIS pamphlet contains a respectful tribute to the memory of a man, who seems to have been highly estimable, both as a member of society and as a professional character. Dr. Clark, the subject of the memoir, was born at Roxburgh in 1744; he was originally destined for the profession of the church, and went to Edinburgh with the intention of pursuing the study of theology; a pursuit which, however, he seems to have abandoned soon after the commencement of his university education. In consequence of this change in his plans, he was apprenticed to a surgeon at Kelso; where, after remaining for some years, he returned to Edinburgh as a medical student. He continued in this place, as it would appear, for a short time only, when he obtained an appointment as surgeon's mate on board the Talbot East Indiaman. He had performed two voyages in this capacity, when he published his "Observations on the Diseases which prevail in long Voyages to hot Climates." The reputation which he obtained from this work was very considerable, and the Court of Directors of the India Company showed their sense of its merits by presenting the author with a gratuity of one hundred guineas. He now determined to settle as a physician in the town of Kelso; and, as a preliminary step, procured a diploma from St. Andrews, his short residence at Edinburgh not permitting him to obtain one from that university. After remaining at Kelso for two years, he removed in 1775 to Newcastle, where he afterwards practised to the end of his life. He seems to have been in this town for some time before he was much noticed, but his talents gradually procured him the consideration to which he was so justly entitled, and for many years before his death, he arrived at a degree of medical distinction which was scarcely equalled in any part of the north of England. Besides a strict attention to his immediate professional duties, he omitted no opportunity to escape him of promoting the welfare of the poor; and he particularly distinguished himself by the exertions which he displayed in the regulations of the public charities of the the town. Towards the conclusion of his life, he was very anxious annex to the Infirmary a set of ward appropriated for the reception fever patients; but unfortunately his proposal was not only reject ed by the governors, but gave ri to a disgraceful scene of conte tion and violence. This so muc irritated the feelings of Dr. Clar who appears unquestionably have been actuated by the pure motives, that it seems to have ha a considerable effect in aggravati a complaint, to which he had be for many years subject, and whi finally proved fatal. After visiti Buxton, without any alleviation his disorder, in the beginning

the year 1805, he went to Bath, where he died in the following April. Besides the work mentioned above, Dr. Clark published, in the year 1780, his well-known treatise on fevers; and, during the controversy that took place respecting the fever wards, he printed a valuable collection of papers on contagion, consisting principally of the communications which he received on this subject, from many of the most celebrated medical characters in different parts of the country.

Dr. Fenwick concludes his memoir by a critique upon the publications of Dr. Clark, and of the improvements which he suggested for the practice of medicine. These were principally a very liberal use of bark in typhus fever, instead of the depleting and relaxing system which was at that time in use, and the administration of calomel in many diseases to which it had not been previously applied, particularly acute rheumatism, dysentery, and palsy.

Upon the whole, this little work has afforded us considerable satisfaction; it is written with the spirit of a man who retained a warm sense of the virtues and talents of his friend, while, at the same time, it is not one of those unmeaning eulogies, which, by heaping upon the deceased every good quality which ever adorned human nature, leaves the mind of the reader without the least conception of the real character of the person so extravagantly praised.

ART. XIV. *A Father's Memoirs of his Child, by* BENJAMIN HEATH MALKIN, *Esq. M. A. F.A.S.* 8vo. pp. 172.

THE memoirs of a child who died in the seventh year of his age, will not be generally supposed a very fit subject for publication. Parents are so apt to imagine their offspring possessed of uncommon qualities, that a well grounded prejudice must exist against such a work as the present. A brief sketch of the attainments of the subject of these memoirs will enable our readers to decide whether or not Mr. Malkin has been blinded by his parental feelings. Thomas Williams Malkin was born in October 1795—he was by no means forward in speaking, but before he could articulate, when a letter was named, he immediately pointed to it with his finger. When two years old he learnt to read and write. He attained an almost uniform exactness in spelling, not by the usual mode of committing words to memory from a book, but by listening to their articulate pronunciation, and occasional correction, where this might have misled him. On the anniversary of his third birth day, he wrote a letter to his mother with a pencil, and soon after in another letter complimented a young lady upon her beauty. Before he was four years old, he could read without hesitation, any English book, knew the Greek alphabet, and wrote the Greek character. The letters which are given as specimens of his abilities when five years old, must certainly be considered as very extraordinary productions. One of these we shall extract.

"Hackney, October 30, 1800, is the year at this time.

"MY DEAR CHARLOTTE,

"I SHALL give you a reason why I wrote Charlotte instead of Mother to you; and the reason is, because I thought it would be prettier. I also think, that I shall be very glad when I am six years old. I am five now, and to-morrow I shall begin to go on for six. In my walk to-day, I saw some people clipping a tree: and I saw a man, killing a poor pig, which you told me that one might well squeak, if a man was to kill it. I also think, that I shall learn a great, great deal of Latin from my Latin Dictionary. I shall now, when I do my exercise, do it out of my Latin Diction-

ary, and I shall have my Exempla Minora, to look out some words in it. And I shall have my Latin Grammar to turn to where I want in. Also, I think my Pocket-Book, is a very nice thing, especially: for in it, there is a tweasers, bodkin, scissars, and knife to cut with, pencil to write memorandums with upon the asses skin, and there is a clasp to it on the outside to open and shut the pocket-book with....Dearest Mother, as you are not well, I will do what you like me to do, to make you better. Mother, I shall read to you to-day, and to-day do some exercise. After I have look'd a little in my Latin Dictionary, which I use in my exercise, I find the words that I want to find in it....I do not find the great dictionary too unwieldy for me; but I think I can manage it very well. I think I will not tell you any Latin words. At Lea Bridge I have so very fine a view of Essex! The months of the year are January, February, March, April, May, June, July, August, September, October, November, and December. Civilized nations, in January, they in general agree to begin reckoning the new year from the first of that month.—Water is, when frozen, expanded; that is, takes up more room than before. Ice is lighter than water, and swims upon it. I am quite sure never to spoil the garden, that the mower has been making tidy, again. My Latin Dictionary is very useful to me, so is my stool. The trees now are rotten. I have seen two trees that were rotten all to the top; one was a willow-tree; but I do not know what sort the other was. The Calendar of Nature is very useful to me; and I think it was very good in Dr. Aikin and Mrs. Barbauld to write these employing books for little boys instead of grown people. The Index of the English Exercise book does not apply to those I am in, but the Dictionary.

"T. W. MALKIN."

At this time he had made considerable progress in geography and history. He was accustomed to make short sentences in French, and, according to his father's account, (which in this particular should certainly be qualified) his knowledge of the English language amounted to critical precision. He had acquired the art of copying maps with neatness and accuracy, invented landscapes, and an eminent artist was so much pleased with his copies from Raphael, that he expressed his conviction that this extraordinary boy would one day become a first rate painter. The most dissimilar hand writing, he could imitate with the exactness of a fac-simile, his own hand continually varied and was altogether of a different character from that of a child. As an instance of his fertile imagination, his father tells us that he had formed the idea of a visionary country, called Allestone, of which he drew a map, began to write the history, and formed laws and regulations for its government. About four months before his death, he wrote a copy of verses, which it would be difficult to believe, that they have not been corrected, if we had not Mr. M.'s positive testimony to the entire authenticity of all the specimens here given of this wonderful child.

"In me delight is spread, to mark th' approach
Of Spring, when roses and all other flowers
Scatter with beauty the new-moistened ground
Of the then bright'ning year: to mark their shew
Delightful to the eyes of infancy,
————in which happy time
The playfulness and thoughtlessness of life,
In the pursuit of sometimes sportive tricks,
Some bad, some harmless, but amusing;
At least in childhood then: the weakness of the mind
In infant time, insensible of what
Will often happen, in afterward repentance!
The wisdom of good child'ren, whose small
Ability they own, who're not inclin'd
To praise themselves;—exert their power to the end.
Their power soon does end;—
While man, grown up with the not many years
That human creatures have, who all complain

Of swift time's short'ness, altho' when good
Are taken to another better world,
Where then they know no pain,
No sickness, no disaccommodation ever,
But everlasting happiness is spread
Over the place, where then we think no more
Of the great agonies we undergo
In former life, in the so much worse world,
Though not always, but very often bad,
Which it would not have been, if not made so
By the now artful work of its inhabitants.
Either to good, or sometimes to bad things:
But I have reason to suppose, 'tis most to bad."

Mr. Malkin tells us that the education of his son was entirely conducted in his own family, that no tasks were imposed, no coercion resorted to, and that in some instances they were obliged to repress an inordinate appetite for knowledge displayed by this extraordinary boy. His disposition appears to have been amiable, in bodily activity he was not inferior to other boys, and if we may judge by the engraving, prefixed to this volume, his countenance was remarkably interesting. He died before he had attained his seventh year, of an inflammation of the bowels. From this short sketch, and from the extracts given, it will appear that the remarkable endowments of his son may be pleaded by Mr. Malkin as a valid reason for offering this narrative to the public. We cannot however entirely approve the manner in which the author has executed his task. In the first place, the dedication occupies nearly a third of the whole volume, and includes the life and poems of Mr. Blake the artist. What connection this has with the main object of the work, it is difficult to conjecture, unless indeed it is introduced, because Mr. Blake once approved the drawings of Master Malkin. The poems are certainly not devoid of merit, one specimen we shall give our readers.

"SONG.

"I love the jocund dance,
The softly breathing song,
Where innocent eyes do glance,
And where lisps the maiden's tongue.

"I love the laughing gale,
I love the echoing hill,
Where mirth does never fail,
And the jolly swain laughs his fill.

"I love the pleasant cot,
I love the innocent bower,
Where white and brown is our lot,
Or fruit in the mid-day hour.

"I love the oaken seat,
Beneath the oaken tree,
Where all the old villagers meet,
And laugh our sports to see.

"I love our neighbours all,
But, Kitty, I better love thee;
And love them I ever shall:
But thou art all to me."

ART. XV. *The Life of Thomas Dermody, interspersed with Pieces of Original Poetry, many exhibiting unexampled Precocity of genuine poetical Talent; and containing a Series of Correspondence with several eminent Characters.* By JAMES GRANT RAYMOND. 2 vols. 8vo.

PERHAPS no memoirs ever appeared more dishonourable to the person of whom they treat, and more honourable to the age in which he lived, than those of Thomas Dermody.

He was the son of an Irish schoolmaster, at Ennis, in the county of Clare, where he was born on the 17th of January, 1775. His father must have been a man of considerable learning and considerable ability, or he could not, whatever had been the natural talents of the boy, have made him so good a scholar, as, in his ninth year, to act as Greek and Latin usher in the school. At ten years of age he produced a Monody upon the death of a younger brother, which thus begins:

"WHAT dire misfortune hovers o'er my head?
Why hangs the salt dew on my aching eye?
Why doth my bosom pant, so sad, so sore,
That was full blithe before?
Bitter occasion prompts the untimely sigh;
Why am I punish'd thus, ye angels! why?
A shepherd swain like me, of harmless guise,
Whose sole amusement was to feed his kine,
And tune his oaten pipe the livelong day,—
Could he in aught offend th' avenging skies,
Or wake the red-wing'd thunderbolt divine?
Ah! no: of simple structure was his lay;
Yet unprofan'd with trick of city art,
Pure from the head, and glowing from the heart.—
Thou dear memorial of a brother's love,
Sweet flute, once warbled to the list'ning grove,
And master'd by his skilful hand,
How shall I now command
The hidden charms that lurk within thy frame,
Or tell his gentle fame?
Yet will I hail, unmeet, his star-crown'd shade;
And beck his rural friends, a tuneful throng,
To mend the uncouth lay, and join the rising song.
Ah! I remember well yon oaken arbour gay,
Where frequent at the purple dawn of morn,
Or 'neath the beetling brow of twilight grey,
We sate, like roses twain upon one thorn,
Telling romantic tales, of descant quaint,
Tinted in various hues with fancy's paint:
And I would hearken, greedy of his sound,
Lapt in the bosom of soft ectacy,
Till, lifting mildly high
Her modest frontlet from the clouds around,
Silence beheld us bruise the closing flow'rs,
Meanwhile she shed her pure ambrosial show'rs."

This is certainly a wonderful production for a boy of ten years old; it shows also the character as well as the prematurity of his talents. He was a young mocking bird.

Nicholas Dermody, the father, was addicted to drunkenness, the sin which most easily besets a man of learning and ability, who is condemned to pass his life among the ignorant, and in pursuits inadequate to his powers. Ale and tobacco are all that such men can enjoy in common with their associates, and they become sots from sympathy. His example was fatal to his son. He contracted a love of alehouse company, and of the lowest sensual gratifications, which made his whole life a series of follies and calamities, and brought him at an early age to the grave.

About the end of his tenth year, without giving the least intimation to his father, the boy set off for Dublin, with a single change of linen in his pocket, a couple of shillings, and the second volume of Tom Jones, which he often said, determined him on this adventure.

"While pleasingly contemplating the scenes which his fancy suggested, he soon beguiled a great extent of ground, for desire gave additional vigour to his exertions. At last he recollected that it would be proper for him to look about for a lodging: but no token of any such retreat could he discover, except the languid glimmer of a lone cottage standing in a dark avenue, and to this he turned with the utmost speed.

"As soon as he entered the wretched hut, he discovered a corpse in the middle of the floor, on a few unshaped boards which were intended for a coffin; at the foot of which sat five children sobbing and murmuring, while an emaciated female hung over the head of it in silent grief. Dermody stood during some minutes amazed; and was on the point of retiring from a spectacle which to him was equally distressing and mysterious, when the woman, lifting up an eye of heaviness and of the meekest resignation, beckoned him to a seat near the hearth, where some expiring embers cast a melancholy gleam. She again sunk into her former state: and uttered several incoherent speeches, which he could not distinctly hear; but from which he gathered that she was grandmother to the little mourners, that she had seen happy days though now in misery and want, and that the person deceased was her daughter. This dismal scene deeply affected Dermody; and, wiping the tear from his eye, he put his hand into his pocket, gave *one* of his shillings (the half of all his worldly store) to the old woman, and with a sigh of sympathy took his leave. He had not walked many yards from the door, before he returned with the excuse of having left his cane; but in reality to gratify the finest feelings of humanity, by pressing *his last* shilling into the hands of the unfortunate and aged woman.

Careless of repose, he once more took the road, and proceeded on his journey; till he came to the ruins of an old monastery, within whose dilapidated walls he determined to await the dawn of day."

"He had not long taken his stand in this dark abode, when his ears were suddenly assailed by a deep and sonorous voice, chanting the antiquated air of Lillabullero. This quick transition, in the gloom of night, from grief to merriment, gave a pleasing turn to his reflections: and he instantly darted from the monastery, and quickly overtook the jovial minstrel; who proved to be no less a personage than the parish-clerk, in his return from a neighbouring fair, exercising his lungs in the manner described above, to keep aloof 'the dapper elves and swart babes' of darkness, who owe a particular grudge to the pillars of the church. He also continually whirled a cudgel round his whole body, as if to secure it in a kind of magical circle. Dermody courteously saluted him, and in a short time they became intimate. Some minutes passed agreeably: the parish-clerk rapidly conversing on matters of state, matters of mirth, and lastly, on matters of religion; till, on a sudden, in the midst of a copious harangue, he sprung down a narrow lane to the right, wishing his companion a pleasant journey, flourishing his cudgel, and singing aloud his favourite tune of Lillabullero.

"The darkness of the night, the whimsicality of the parish-clerk, the affecting scene of the cottagers, the uncertainty of finding a second retreat till morning, and the recollection that his flight must alarm his father, depressed his spirits to a degree under which he must have sunk, had he not been relieved by the sound of another human voice,—which fortunately proved to be a carrier's with whom he was acquainted, who was now pursuing his journey to the metropolis.

"Being almost overwhelmed with fear, he candidly told his tale to the honest carrier, who, with a warmth and generosity always to be found in the heart of an Irish peasant, shared his homely morsel with the young traveller; and, by giving him a short ride now and then, enabled him, though so scantily provided, to accomplish a journey of

above a hundred and forty English miles (the distance from Ennis to Dublin)."

He had procured a letter of recommendation from one of his acquaintances, to an eminent apothecary in College Green, which he did not produce till he had waited two or three days about the town; living upon the sale of his second shirt. When that little supply was gone, he made his way to College Green with the letter, which as may be naturally expected, proved of no service; and the boy without a friend or a penny, strolled about the streets of Dublin. He went, however, the right way to work, by displaying his talents to those who would listen to him at book-stalls, or at petty bookseller's shops. In one of these walks, he stopped at a stall, and taking up a book, was observed by the owner below, who, as poor Dermody's forlorn appearance excited no expectation of his intending to *buy*, hastened up the steps for the purpose of watching his property. He found him reading a Greek author, and having satisfied himself that the boy understood it, asked him down into the cellar, and made him partake of the humble dinner which had just been placed upon the table. Dermody told his story, and the man who had some value for learning, and some kindness in his nature, engaged him to stay with him, and teach his son Latin. But if tutorship would have contented him, he might have remained at home with his father; disputes arose, he grew weary, and declared his intention of leaving his situation. His good-natured employer pitied the boy, and recommended him to one Lynch, a dealer in his own line, but in somewhat easier circumstances, who at that time kept a little second-hand shop in Stephen-street, and wanted a lad to stand behind the counter. Here he went; his qualifications were extolled by the poor cellar-tradesman, and Lynch, on his part, did not fail to mention them to the students of the college who frequented his shop. This situation also he soon quitted, and once more walked the streets: he stopt as usual, to read Greek at a bookstall, and was noticed by Dr. Houlton, who then held a medical appointment under the Irish Government. The Doctor took him home to dinner, and was so astonished at his acquirements, that he desired him to take up his abode with him, till some situation could be obtained for the prosecution of his studies.

With this gentleman he remained about ten weeks. The account of him during that time, is written by Dr. Houlton, and contains ample and almost wonderful proofs of his learning and ready talents; it also shows the germs of his ungovernable and wayward character. The Doctor was now obliged to leave Dublin, and the friend with whom he meant to have consulted on the means of procuring Dermody some suitable situation, and who would have taken him under his protection, went to England. He therefore gave him money and dismissed him, at a time, when, he says, if my business in the country had not compelled me to part with him, I am inclined to think he would soon have separated himself from me. Dermody seemed to feel no regret at the separation. The money in his pocket consoled him, in a few days he wasted the whole, and then roved about the streets by day, and begged the meanest shelter during the night.

While he was at Dr. Houlton's, a scene-painter, by name Coyle, who belonged to the Dublin theatre, was employed in painting the Doctor's house. Dermody became acquainted with him, and now in his distress often strolled to his house.

At last, when he could no longer dissemble the truth, he confessed to Coyle that he had left his shirt for the payment of his last lodging, and had slept four nights in the streets.

"My wife, says this worthy man, released it, and made him a pallet-bed on the floor; at which he was pleased and grateful. I was then out of employment at the theatre; and as my wife kept no servant, she made him a substitute to go on her common errands. His pride was silently hurt at this office, but he said little. The circumstance of my being out of employment, made the situation of the boy more unpleasant: I thought him rather a burden, and wished him to get another home; but could not find it in my heart to turn him out. He had scarcely any clothes, his shoes were worn out, and for some time he went barefooted. I was again engaged at the theatre; and being very busy, I could not go home to my meals: Mrs. Coyle therefore sent him every morning with my breakfast. I always observed his pride: he refused to go to the theatre, as he considered himself above the common rank. I was not angry with him: I said nothing, and was sorry to see him hurt by it. At length he grew familiar, went on messages, warmed my size-pots at the theatre, told merry tales, and wrote verses on the walls with chalk."

"While he was thus employed in the painting-room, as superintendant of the glue, oil, and colour-pots, Mr. Cherry, now of Drury-lane theatre, with great rapture brought one morning into the green-room a poem, written, as he said, by a most surprising boy then in the house. The subject of it was highly agreeable and entertaining to the performers: being a sarcastic comparison between Mr. Daly, patentee of the Theatre Royal, and Mr. Astley, manager of the equestrian theatre, in which the feats of the latter were humourously and satirically enlarged upon. The description which Mr. Cherry gave of the boy, together with the merit of the composition, raised among the performers the greatest curiosity to see him; and, led on by Cherry, they rushed from the green-room to the place where the painter and his wonderful attendant were at work. If their astonishment was excited on hearing the poem read, it was now increased tenfold at the sight of the author. Infantine in appearance, and clad in the very garb of wretchedness; with a meagre, half-starved, but intelligent countenance; a coat much too large for him, and his shoulders and arms seen naked through it; without waistcoat, shirt, or stockings; with a pair of breeches made for a full-grown person, soiled and ragged, reaching to his ancles; his uncovered toes thrust through a pair of old slippers without heels, almost of the magnitude of Kamskatka snow-shoes; his hair clotted with glue, and his face and almost naked body smeared and disfigured with paint of different colours, black, blue, red, green, and yellow:—thus in amazement stood before them, with a small pot of size in one hand, and a hair-brush in the other, the translator of Horace, Virgil, and Anacreon!—Each of the performers felt a sympathetic glow of tenderness for the wretched boy, and each seemed anxious to administer to his necessities. Among the number was Mr. Owenson; a gentleman conspicuous for his domestic attachments, and distinguished by his humanity. In him Dermody found a benefactor: he treated him with tenderness, received him into his family with affection, clothed, and became a second parent to him."

Mr. Owenson was one of the best and steadiest of the many steady and good friends whom it was Dermody's fortune to meet with. The plan which he formed for this extraordinary boy was to get him an introduction to the college: a distant relation of his, Dr. Young, afterwards Bishop of Clonfert, was then one of the senior fellows, and Professor of Natural Philosophy. To him he took Dermody in his rags, in one hand, and a specimen of his poetry in the other. The Doctor was equally astonished and delighted. When he perceived that the boy hung back, as if ashamed, he placed him on a chair by his side,

and exclaimed, "By Jove, you are fit to sit by the side of a king." He offered to superintend his studies, and complete him for college, and gave him a Homer, a Greek Lexicon, a Horace, and Murray's Logic. On receiving this last work, Dermody said with a downcast look, "Sir, I think I should not like this; for any one of common sense and little knowledge can quibble without studying to quibble." It was settled that he should come to Dr. Young three days in the week.

"Unfortunately for Dermody, the studies which he now entered upon with Dr. Young, were neither suited to his genius nor his disposition; and at last became so repugnant to him, that he would often with tears lament the mental drudgery into which he had been thrown, and the loss of those caresses he once enjoyed in the arms of the muses. For some time, however, he duly attended; but as often as possible he would sculk from what he called scholastic torture, and spend his hours in playing with his adopted sisters, or in writing sonnets appropriate to the familiar incidents of their happy home. His aversion to this mode of instruction still increasing, became at last so powerful, that he absented himself entirely from his studies, without giving the least previous information either to Mr. Owenson or to Dr. Young. Chance, however, one day brought those gentlemen together; and Mr. Owenson, being anxious to hear what progress Dermody had made under so great a master, began to question the doctor about his pupil, but to his great surprise was informed that he had attended only once during a period of four weeks. Dr. Young, being hitherto ignorant of the cause, naturally concluded his absence was occasioned by the adoption of some more commodious arrangement for his closer application, and that it was consequently with the knowledge and approbation of his patron. His astonishment on being told the contrary, was evident and interesting. He loved the boy; and had passed over many of his youthful irregularities, in the hope that a little experience would amend them: but this deviation from rectitude was of too great a magnitude to be treated with lenity. The more he considered the circumstance, the greater pain it gave him; and the glow of his friendly resentment brought forth this emphatic exclamation: 'By Jove! my good friend,' laying his hand upon his heart, 'I fear all is not right *here*.' His feelings were too sensibly affected to enter into the investigation of any immediate or remote cause of such delinquency; and they separated."

He had no sooner lost this friend, than Mr. Owenson found another for him, and introduced him to the Reverend Gilbert Austin, who kept a school of high repute in Dublin, and with that liberality which it was ever Dermody's good fortune to find, undertook to instruct him; he was to return to his meals and bed at Mr. Owenson's, but the distance being found inconvenient, Mr. Austin took him into his own house, introduced him to his friends, and by their advice opened a subscription for his education and support, which was liberally patronized. He also selected and printed at his own expence, a small collection of his poems, stating in the preface that the author had not yet attained his thirteenth year. As the advertisement is dated March, 1789, there is either some error in the dates, or Dermody had represented himself as younger than he really was.

This brought him into great fame. It became the rage of the day to have the "little poet" at all parties of consequence. Lady Charlemont, Lady Maurice Gore, Lady Crofton, and the Duke of Leinster were among his patrons. Mr. Austin placed in the Bank at one time an hundred and fifty pounds, to be portioned out at his discretion for the support and education of his ward, and the floating subscriptions, many of which were annual, enabled him, after he had been about three months in the family, to place

him as a boarder in a contiguous house inhabited by one Aickbome, a glass manufacturer. This man was a violent methodist, he endeavoured to convert Dermody, and his zeal was requited with some unlucky jokes which the son of the tabernacle did not forget, and had soon but too good an opportunity to revenge.

Nothing could wean Dermody from his passion for low company. He got acquainted with a rascally drawing-master, who wished to get the business of Mr. Austin's school, and persuaded him to shew Mr. Austin a drawing of a flower, as his own performance, after receiving only three lessons. Irish conspiracies, of whatever kind, are usually defeated by some egregious folly in the parties concerned. The drawing-master did not remember that the thing was impossible: Dermody was accused of falshood, he persisted in his story: the proof was easy, materials were brought, and he was desired to copy the drawing. Upon the consequent detection, he was immediately ordered from the parlour to the kitchen, and then kept in disgrace. In his resentment, he wrote four lines, in which the families of his patron and patroness were severely ridiculed. Aickbome, the methodist, found these lines, and carried them to Mr. Austin, in the hope of ruining the boy. Mr. Austin, in an intemperate and inexcusable fit of anger, destroyed the poems which he had collected for publication, returned to the subscribers the whole of the money which he had received for his support and education, shut his doors against him, and turned him out once more upon the world.

"He was now in a more lamentable condition than when he first arrived in the metropolis. His faults were blazoned forth by every one, and distorted into a thousand aggravated forms. He was forsaken and pointed at as a monster of ingratitude—none would listen to his vindication; all ears and all hearts were closed against him; while the methodist who effected his ruin was applauded for his upright conduct, and gratified himself by seeing a helpless boy of thirteen years of age thrown an unpitied outcast from society, for writing, in a moment of passion, four mirthful lines against his benefactor! Whereever he appealed, he was treated with scorn and neglect; and to make his situation still more pitiable, his steadfast friend Mr. Owenson was at this time in a distant part of the country, and his amiable wife no more. His hopes of immediate relief from that quarter being thus frustrated, he took courage and wrote the following letter to the Secretary at War; who, considering his youth and forlorn condition, humanely administered to his necessities.

"To Sackville Hamilton, Esq. Dublin Castle.

"SIR,

"Ever sensible of your bounty and patronage, I beg leave to defend myself in your favour. Mr. Austin has been pleased to return the money received from gentlemen for my benefit, on account of my leaving his house. You may suppose that I was culpable for misconduct: in a certain degree I acknowledge it; but, good heaven! did I deserve so heavy a punishment? The occasion of my writing the few silly lines for which I have suffered so severely, was derived from my being kept in the kitchen, and made to open Mr. Austin's gate. If I chose, I might be a companion for servants without applying for that treatment to him. I hope sir, you will consider that I am as *poor* now as when you first afforded me your protection, and consequently in need of that money which you were pleased to give me. I am sure no gentleman will be capable of taking back his money, which he gave with benevolence. These things which I have mentioned are known to all the young gentlemen of the school. I should be sorry to gain the title of *ungrateful*, but I must defend myself in the impartial eyes of those who have been my kind benefactors.

"I have the honour, of being, sir, your humble servant,

"THOMAS DERMODY.

"*October*, 18, 1789."

Unquestionably the punishment was heavier than the offence. Worthless he was, utterly and irreclaimably worthless, but this had not yet been proved; it might have been foreseen, but who shall condemn and punish upon foresight? Mr. Anstin might have withdrawn his protection, that Dermody deserved: all beyond this was unjust. Dermody was more excusable for his offence, than this gentleman for the manner in which he resented it.

The boy thus deserted, made the best use of his talents, commenced writer for a newspaper, and thus supported himself till Mr. Owenson arrived in Dublin. That excellent man received him with sorrow indeed, but also with affection, and after some time procured for him the protection of Mr. Atkinson, since Judge Advocate for Ireland, and the effectual patronage of the Countess Dowager of Moira, whose name never should be mentioned without honour. This munificent patroness adopted him, and placed him under the care of Mr. Boyd, the translator of Dante, at Killeagh, with whom he remained two years, and added French and Italian, and some little Spanish to his acquirements. If it had been possible to serve Dermody, his better star was now presiding. Lady Moira would have continued her bounty till he had been qualified for some honourable profession, and settled in it. But he would not be served, he pestered her with letters insisting upon being removed from Mr. Boyd's, and permitted to seek his fortune in London; till wearied out at last, Lady Moira sent him ten guineas that he might follow his own pursuits; saying, that as he had thought proper to withdraw himself from her direction and protection, in a manner equally ungracious and absurd, that was the last favour he was ever to expect from her, or any of her family.

Dermody's moral habits had received no improvement at Killeagh. The precepts and the example of Mr. Boyd were wasted upon him, and he lost no opportunity of degrading his nature, by associating with alehouse acquaintance. It appears by his writings during these two years, that Burns was become a favourite object of his imitation. Men of talents, who employ those talents in praise of drunkenness and debauchery, little know the evil they do, and the heavy, heavy sin for which they are accountable. Of these associates he took his farewell, and set out for Dublin. His money was soon gone, and his main means of support came from the bounty of Mr. Owenson, by whose interest he was enabled to publish his poems, and by whose exertions he obtained from them considerable relief. It was still this gentleman's hope, that Dermody would have grace enough to enter the college; but the die was cast! while it was possible by begging money to indulge himself in all sordid and disgraceful gratifications, this wretched boy was contented.

The patronage which he received was very great. Never did a people more cordially and more generously encourage what they believed to be genius in a countryman, than the Irish in this instance. Mr. Grattan quoted passages from one of his poems, in the Irish House of Commons, and introduced him with strong recommendations to many persons of taste and fortune. Mr. Flood, it is said, honoured him with his particular friendship while he lived, and suggested to him a plan for a poem on the British Constitution. This fragment of Mr.

Flood's is too curious to be omitted.

"Exordium: something like the beginning of Paradise Lost, but suited to the subject of the British constitution and its reform.

"Read Macaulay's History of England. Describe, from its earliest beginning, the dawn of liberty, or strugglings of those champions of the people. Describe the ages of superstition: the tyranny of the first William. Paint the law of conquest as the most wicked. Shew monarchy, with a few exceptions, from William downward, in its truest colours: the people in the most wretched slavery and ignorance. Paint superstition and popery: and shout in her ear, that that religion was the established one when monarchy was in its full power. The reign of John, &c.: the contending nobles, and the power of the pope in those days, strong subjects for your muse. Monarchy and the nobility (which is Aristocracy) waging their wars; but still the people in an abject state of slavery to both, and tuns of their blood spilt in the cause where king and nobles were fighting for power.

"Then the wars of York and Lancaster; all for kingly power: the same blood shed, but still the people in abject slavery. Run through the whole constitutional history; the aspiring characters down to Harry the Eighth: but above all take care that the outlines of your historical painting be true. The Reformation; the throwing off the papal yoke: that being the first dawn of English liberty. Harry's character as drawn by Mrs. Macaulay; indeed all the characters as drawn by her: also queen Elizabeth, and Mary queen of Scots; those are openings for the finest feelings of your muse. From Elizabeth's death, the entire throwing off the papal yoke; Martin Luther, and John Calvin: at those times the British constitution gradually advancing. Then the bigoted James the First: the political characters of that reign. Then Charles the First: a wide field for your muse. Cromwell, though a devil, an instrument, under Providence, of much good: his character; magnanimity. The fate of the nation, and the character of the people, &c. till the arrival of George the First. H. FLOOD."

On such a theme, says Mr. Raymond, what might not the fervour of youthful and approved genius have accomplished? There is no reason to believe that Dermody could have accomplished any thing valuable upon any subject; his poetry does not exhibit the slightest mark of originality; he was a mocking-bird who could combine the notes of others with a song which should partake so much of all, as to be unlike any one—but he had no note of his own. He never displays feeling; how should he when his whole life evinces that he had none?—and never discovers a thinking mind. But had he really possessed the supereminent genius, which they who mistake talents for genius, attributed to him, on such a subject as this which Mr. Flood proposed, he must have failed. No swan could make its way along the river of Oblivion, with such a dead weight upon her neck.

There was not a man of letters in Ireland who did not notice Dermody. Percy, Preston, Walker, Sterling, Tighe, all encouraged him.

"His introduction to Mr. Edward Tighe was as singular as it was ludicrous. Mr. Tighe, being in the habit of frequenting an eminent bookseller's in College-green, was one day as he left the shop, accosted by a ragged boy, who told him that he had just left a letter of introduction at his house, and waited upon him by the desire of a gentleman who was his particular and intimate friend. Mr. Tighe, doubting perhaps the truth of his story, desired him in a very rough tone to go about his business, and walked on without giving the circumstance any further consideration. But as he ascended the steps to knock at his door, he perceived Dermody close behind him; who loudly asserted his innocence, and added that he had taken the liberty of following him home

for the purpose of convincing him that he had not told a falsehood. Mr. Tighe, being of rather an irritable temper, began to treat him as an impostor; and was on the point of knocking him down with his cane, when fortunately the servant appeared at the door. Dermody used no attempt to assuage the choler of his furious assailant, but made the best of his way from him by flight. The letter convinced Mr. Tighe of his error; and, generously conceiving he was bound to atone for the injury he had done, he dispatched the servant with the utmost speed to bring Dermody back. The latter had by this time nearly reached the bottom of the street; when turning round, and perceiving the servant making huge strides towards him (for the purpose, as his fears informed him, of giving him the bastinado), he set off with increased velocity, nor was he convinced that his apprehensions were groundless till he had been thus *run down* after a long chase.

"When he returned, Mr. Tighe apologized for the error he had committed, and assured him that he would make every reparation for the alarm he had occasioned him. As the letter informed Mr. Tighe that the bearer was a poet, the first part of the interview produced only some frivolous questions and answers incident to such an introduction; but at length in an unlucky moment Mr. Tighe, thinking that the boy was merely gifted with the knack of rhyming, asked him if he had gone through his Latin Accidence. This so enraged Dermody that he snatched his hat from the table, and without much ceremony left the house. During the early part of their conversation, Dermody had received a pamphlet written by Mr. Tighe, which was to be the subject of a copy of verses: it had luckily been put into his pocket before the last fatal question; but from the fury and indignation that blazed in his countenance when he darted from the room, Mr. Tighe supposed that an everlasting separation had taken place. He was deceived: the following day Dermody made his appearance, with the pamphlet written by Mr. Tighe in one hand, and his own poem in the other; when, to the great astonishment of that gentleman, instead of a panegyric on his book, a keen and pointed satire was presented. He had the liberality to applaud the poem, and reward the author: he presented him with five guineas, a snuff-coloured suit of clothes, and a cocked hat, the formidable eccentricity of which surpassed that of 'ancient Pistol.' The hat and suit were by Mr. Tighe's desire as a lesson of economy, to be worn without alteration: and Dermody, to the no small amusement of his friends, for some time figured away in these sober and antiquated habiliments; the breeches being tied below the calf of the leg, the waistcoat lapelled to his knees, the skirts of the coat dangling at his heels, and the hat with a significant and solemn slouch covering both his ears."

Mr. Tighe was a whimsical, but useful and steady friend. His temper, naturally irritable, was not improved by a complication of bodily infirmities; he really admired Dermody, and wished to serve him, but as he often had occasion to reprove him for his misconduct, he generally, before he could reach the end of his lecture, became so irritated, that his utterance was almost choaked, and oaths and broken sentences came rattling out in confusion. Dermody on these occasions, would depart in dudgeon, and appear no more till Mr. Tighe sent for him. At length he disappeared, and was not heard of for many months, when absolute want brought him from the disgraceful haunts in which he had been wallowing; his first application was to Mr. Tighe, who sent him money, and the following letter.

"NOTWITHSTANDING your ungrateful conduct to Mr. Owenson, Mr. Austin, and that universally honoured and esteemed lady the countess of Moira, I am endeavouring to form schemes for your living and advantage. You must, I conclude, become an author by profession, or an actor, or both. In either of these characters one can assist you.

"The stage is open to you, if you

have talents; and the press is equally so.

"I have two grand and favourite objects for this country: 1. the diminution of drams of all sorts, which destroy the people in every sense; 2. the rearing, and employing in industry, orphan children of both sexes, in order to produce an uncontaminated race. If you can by your pen assist these great objects in prose or verse, you will do great credit to yourself, benefit the public, and create the means of living. Byrne or Moore* shall purchase your works: and the first may be entitled 'The Devil's Gift for 1793; consisting of Epigrams, Ballads, and comical Essays.'

"EDWARD TIGHE."

This was his last communication with this gentleman, whose friendship he seems to have renounced because he was incapable of bearing his just reproof. As he advanced in his career of debauchery, all shame seemed to be leaving him. He applied to the Countess of Moira, who secretly instructed a bookseller to print at her expence, any thing which he might offer; but refused him any immediate supplies, with great propriety: for what availed it, to administer relief to-day, to one whose profligacy, not his misfortunes, would make him equally in need of it tomorrow?

His next resource was to turn political writer; and he produced a pamphlet called "The Rights of Justice," in which, by taking the republican side, he entirely destroyed the last lingering sparks of affection and good-will towards him, which many of his friends still retained. Mr. Raymond is anxious to convince the reader that he became a revolutionist from distress, and not from principle: he had unfortunately no reason to fear that poor Dermody would ever be suspected of principle. Sinking from bad to worse, he now lived by begging, wrote mean petitions, and carried them himself to people of rank. Still his good fortune continued. Lord Kilwarden, upon whom he had written a panegyric, found him out in his garret, took him home to dinner in his rags, and sent him back at night dead drunk, with five guineas in his pocket. There was some excuse for this, as he had of late been scantily fed, and a little wine overpowered him. Lord Kilwarden actually engaged apartments for him in the college, and promised to furnish them, to defray the whole of his expences there, and to allow him thirty pounds a year, that he might appear with respectability. No—he would not consent to this arrangement, but retired to his alehouses and his garrets, and trusted to charity for food.

To trace the whole series of his follies, would be to transcribe Mr. Raymond's very interesting book. At length he determined to go to London, but before he could put this design in execution, he was *crimped*, and safely lodged in a tender. *Crimping* was at this time practised in Ireland with unparalleled atrocity. Dermody was a fit subject to be sent to serve the King as a vagabond, but kidnapping, whether in Africa or Europe, is equally abominable, and ought not to be winked at, much less encouraged. From this situation Mr. White released him. He entered into the service not long after, and was then bought out by Mr. Emerson; and in a few weeks enlisted as a private soldier in the 108th regiment. This last act he endeavoured to conceal, but Mr. Atkinson saw and recognized him on Usher's Island, near Lady Moira's mansion. After seeking to avoid him in vain, Dermody said, it was his own free and voluntary act, and that he was resol-

* Two respectable booksellers.

ved to try his fortune in other climates as a soldier.

The Earl of Granard, who commanded the regiment, was well known to Mr. Atkinson. Lady Moira, though she had justly given Dermody up, still kept an anxious eye upon him, wishing rather than hoping for any favourable change of conduct. A consultation was held at her house, and it was agreed, that the most probable method of reclaiming him would be to let him remain some time in the ranks, and be by degrees advanced, if his conduct deserved it. This was a wise plan. His conduct was now irreproachable: he was successively made corporal and serjeant, and going to the continent under Lord Moira, was by him appointed to a second-lieutenancy in the waggon corps. While lying at Southampton, he could not refrain from his favourite vice of drunkenness; but on the continent he behaved well, and his friends began to hope and expect a thorough reformation. He received several dangerous wounds, and on the reduction of this army, was put upon half-pay. Full of hope, and having a new character to begin with, he once more determined to appear upon the public theatre, and went to London, where Lord Moira placed him in the house of Mr. Faulder, the bookseller in Bond-street. It had been happier for Dermody, if his noble friends had not so soon credited his reformation, (a thing always to be slowly believed, except it be accomplished by the strong influence of religious enthusiasm,) and had procured him another military situation upon actual service; he could not then have yielded to his vices, and his talents might have become useful.

In London he soon relapsed into his old habits, Lord Moira was compelled to withdraw his bounty, and he commenced a second career of shame. Those with whom he now associated, were of the lowest order of society, and instead of preserving for the day of want the last liberal donation of his noble patron, he joined in their ruinous debaucheries and wasted it:—then half starved and half naked, took shelter at last in a garret with an Irish cobler, in Strutton-ground, Westminster. In this state of distress, he found out Mr. Raymond, who had for four years lost sight of him, and given him up as dead. This gentleman clothed him, and by his active friendship, and that of Mr. Allingham, Dermody might still have been saved if he would. Never did man's good angel make so many efforts to rescue him from perdition! They made him collect some of his poems, and write more, and on Mr. Allingham's recommendation, Messrs. Vernor and Hood gave him "a liberal sum" for them, which relieved him from immediate embarrassment, and enabled him for some time to live at ease.

At this time he had once more many friends, but nothing could make him forsake his friend the Irish cobler, and his poisonous habits of vulgar profligacy. The following anecdote will amuse our readers.

"Among those to whom the friendship of Mr. Allingham had introduced Dermody, was Mr. Johnson, now an officer in the regiment commanded by the Earl of Moira. This gentleman, who was himself a votary of the muses, became very soon attached to Dermody; and frequently meeting him at the chambers of Mr. Allingham, would rally him on the uncouth mode in which he dressed himself and appeared in public. One day business brought him at an early hour to the apartments of his friend, who had likewise gone out sooner than usual; when, to his great astonishment, he found Dermody on the steps of the door, almost in a state of nakedness, and offensively dirty.

"Mr. Johnson, in an authoritative

tone, desired Dermody to follow him. He was obeyed: and the march finished on the banks of the New River, at a tavern near Sadler's Well's, where this gentleman lodged. As they approached the door, Mr. Johnson with great caution commanded a halt; but in a low voice, that none might hear him and observe his companion. After surveying the fortifications, the order was given to ascend quickly, and take possession of a back room which overlooked the river, up one pair of stairs. The commander followed; and having shut the door, and fanned himself a little with his hat, as if safe from the danger of the field and sure of his prisoner, he told him with a loud voice to strip to the skin. To Dermody the shouts of real war had not been so dreadful; he almost fancied that he was to be made a sacrifice to the god of battle. However, he obeyed his superior; who, leaving Dermody to disrobe himself, went to order a scrubbing-brush, soap, towels, and a large tub of water. The appearance of this last article gave the poet a cold tremor: he was plunged in, and purified. Not less joy did Dermody feel when released from the terrors of his immersion, than did young Ammon,

'When Glory, like the dazzling eagle, stood
Perch'd on his beaver in the Granic flood.'

A clean and fashionably frilled shirt, with appropriate stockings, shoes, breeches, neckcloth, waistcoat and coat, were speedily brought from Mr. Johnson's wardrobe; and as they happened to fit him, he was, with the aid of the village barber, quickly metamorphosed from a ragged mendicant of Parnassus, into a fashionable modern gentleman.

"The old habiliments were now with much disdain thrown from the window, upon the bank of the river: and a comfortable supper having been by this time put upon the table, the two friends sat down to enjoy by a snug fire 'the feast of *ducklings*, and the flow of soul'. The cloth had not long been removed, before they perceived by the faint light of the moon, a number of persons wandering up and down the banks of the river. Soon afterwards torches were brought, and stuck at short distances from each other; in order, as it appeared, that the object of their search might be more easily discovered: and a dragging-iron being plunged into the river, shewed that they were in pursuit of a dead body. The stillness of the evening, the twinkling lights glancing on the smooth surface of the water, and the anxiety and grief pictured in every countenance, made the scene awful and interesting. Tale after tale was brought to the tavern, and each messenger varied in his report. One saw the unfortunate person wandering distractedly on the banks of the river, another saw him plunge into it; one saw him floating on the surface of the water; another, by the light of the torches, perceived him at the bottom: now he was found, and now he was not: now appeared one who had seen the body taken from the river; and now the discarded garments of Dermody, the unconscious cause of this alarm and anxiety, were brought to the tavern. At a late hour, the populace gradually dispersed; some shedding tears, and others heaving only a sigh of sympathy, at the hapless fate of the wretched man who they supposed had by despair been driven to destroy himself. The dread that the general pity might be changed into resentment, alone hindered the two friends, who had witnessed the whole scene through the window, from declaring themselves the innocent authors of this unfounded alarm; for they were not at all inclined to laugh at so serious a mistake, nor to sport with the feelings which were so interestingly conspicuous in every countenance."

Lord Moira though he had withdrawn his patronage from this miserable man, seldom slighted his applications for relief. He received from him occasionally very considerable sums, and also from Mr. Bragge Bathurst, Mr. Hiley Addington, and the present Lord Sidmouth. No man of letters in this country, ever received so much from the bounty of the rich and the great. He now also addressed

some flattering lines to Sir James Bland Burges, upon his "*admirable*" poem of Richard the First, and from him he received in return that liberality which he seems to have obtained from every one to whom he was made known, and in every instance to have abused.

Sir James encouraged him to print a second volume of poems, opened a subscription for their publication, and also recommended him to the Literary Fund, who gave him ten pounds, which was "entrusted to the care of Mr. Baker, their collector, for the purpose of providing decent clothing for him." Within a week after he had appeared in his new clothes, Sir James Bland Burges hearing a violent altercation in his hall, went out to learn the cause of it, and found Dermody there, struggling with two of his servants, who were endeavouring to prevent him from forcing his way into the house. He was in rags, was covered with mud (in which it appeared he had just been rolled), had a black eye, and a broken head, from which the blood trickled down his breast, and was so drunk that he could scarcely speak. His account was that he had pawned his new clothes, after which he had been arrested, and carried to a spunging-house, where he had been drinking with the bailiffs, and writing a poem. This poem as soon as he had finished it, he wished to take to Sir James, but they would not let him; he had watched his opportunity, and slipt off: but they overtook him, and he was obliged to fight his way, in which he had succeeded. He then gave Sir James the poem, which proved to be the *Extravaganza*, one of his very best, and which, says Mr. Raymond, though it might add fresh honour to the first writer in our language, was thus produced in the midst of intemperance and brutality, by a wretch in a state of intoxication, and lost to every feeling of decency and shame. This debt was paid by Sir James, who from this time was pestered continually with begging letters, one after another, for Dermody had long since lost all sense of shame, and was not to be deterred by denial, from repeating his mean solicitations. In like manner, he wearied out the Literary Fund, continuing to beg, till they would no longer give.

This wretched man meantime was paying the heavy price of his profligacy. The wretches with whom he associated, considered him as a sort of wild beast, whom they had caught, and of whom they were to make the most they could; they contrived to make him their vassal, and to render him obedient by the dread of punishment. The little food which he required was purchased and provided by them, a running account was kept against him, and of course he was always brought in debtor.

"They found this plan too profitable to adopt any other; and by keeping him always in debt, they kept him always in dread. Whenever he received a sum of money, he honestly brought it to his landlord, who always (as he termed it) 'carried it to the account;' and when money was wanted and Dermody had none to give, the request was in general followed by an arrest, which frequently turned out a very profitable speculation. The fear of a prison made him importune his friend, who never suffered him to languish in confinement and as those who had occasioned his embarrassments were his messengers during such periods, they consequently obtained a knowledge of his patrons; and turned the kind benevolence intended to relieve him, into a source of emolument to themselves.

"The natural consequence of thoughtlessness and dissipation is dependance

and as Dermody had in his exigencies no other means of support than what these associates were pleased to afford him he conceived himself bound when for tune smiled upon him, not only to discharge his debts of this description, but to bestow some signal mark of favour for the kindness thus conferred upon him while pennyless. These returns varied, according as the obligations he laboured under were weighty or trivial: without any consideration of the motive which occasioned them. At one time he might be seen in his garret in company with his hosts the cobler and his wife, and some attic lodger of equal consequence, regaling on a goose which his industry had roasted by a string in his own apartment: while the pallet-bed, which stood in a corner, was strewed with various vegetables; the fire-side decorated with numerous foaming pots of porter; and the cobler's work-stool, boot-leg, lap-stone, &c. were commodiously placed as seats. On another occasion, in some neighbouring ale-house, entertaining the same personages with the various rarities which resorts of this descripion generally afford: where as the astonished guests, enveloped in clouds of smoke, sat listening with rapture to the eloquence of Dermody, the host was to be discovered in the back ground applauding with one hand, while his other dextrously scored an additional item to the bill; which, if Dermody could not discharge it during the following day, was at once put into the hands of some pettifogging practitioner of the law, and the unfortunate debtor appeared in the evening through the bars of a spunging-house, like Bajazet in his iron cage.

"A singular circumstance of this kind occurred while Dermody lodged at a mean public-house in Portpool-lane. The author had received a very melancholy epistle from him, in which he deplored his want of proper clothes to visit Mr. Addington in, as he had been requested to do on something material concerning the publication of his Ode to Peace, which in a few days after made its appearance. Business of some consequence prevented the author from attending on him at the time mentioned; and some days having passed before his leisure permitted him to supply the things required, he went one evening to apologize for his apparent neglect, and to mention that the necessary articles were ready. On entering the house his ears were assailed by violent plaudits and huzzas, which appeared to issue from the attic story. Having little curiosity to inquire into the cause of these extraordinary rejoicings, he only requested to see Dermody. The good woman of the house quickly dispatched a messenger to give the proper information: and the author was soon ushered into a room at the top of which sat Dermody in a new suit of clothes, surrounded by half a score of the landlord's smoking-acquaintances; the table strewed with tobacco, pipes, and a plentiful flow of wine and spirits; and the sideboard loaded with bottles, the late contents of which had left the members of this elevated society in a state of equal jollity and confusion.

"The entrance of the author damped the joy of the meeting; and Dermody, who well knew that the look which accompanied his appearance in the room was a just rebuke for the impropriety of *his* conduct, began to frame an apology; which being little attended to, he flew into a rage, and repeated the following lines:

"When wit's wild flashes wreathe a smile,
Dimpling on Bacchus' blushy cheek;
Or when, gaunt sorrow to beguile,
Outrageous peals of humour break;

"If then, all furrow'd o'er with frown,
With mad-cap jollity at odds,
You strike each quaint chimera down,
A fiend amid the laughing Gods;

"Go to the tabernacle clan,
Who drone devotion through the nose,
And hide with pray'r *the inward man*;
I herd not with such imps as those.

"If your pure palate is so nice,
That ev'n in frolic's festive hour
You can't endure a little vice,
To sweeten life's eternal sour;

"'Fore heav'n! you'll find no saint in me,
From *passion's* furnace glowing hot;
And as for prim hypocrisy,
Hypocrisy! I know her not."

"It was however, soon discovered that the honourable Mr. Bragge, had presented him with the clothes, as well as the money which was thus imprudently lavished upon vipers whose rapacious appetites, could thy have by that means derived equal gratification, would have preyed on his vitals."

His last patron was Mr. Addington, who not only relieved his wants, but endeavoured to correct his errors, condescended to advise him, and would have essentially served him had it been possible to serve Dermody. He instructed Mr. Hatchard the bookseller to print and publish the volume of his poems which were now preparing for the press; and this he did when fully convinced of the incurable profligacy of this poor wretched man. The scene was soon to close,—no constitution could long hold out against such excesses; he became consumptive, "his fatal illness rendered his days and nights heavy and burthensome," and it was hoped that these distresses would be alleviated by the "profits arising from the sale of the work:" but these were scarcely sufficient to alleviate in the smallest degree his accumulating distresses. Lord Moira, Sir James Bland Burges, and Mr. Smith of Dublin being acquainted by Mr. Raymond with his situation, each sent him ten guineas. He withdrew, making a last effort, from the perpetual persecution of his accursed associates, and took shelter in a miserable cottage near Sydenham, that he might die in peace. From hence he wrote to Mr. Raymond, who with Mr. Allingham went to him. They procured him every immediate comfort which his situation required and admitted, took a good lodging for him and engaged a careful nurse, left money for his use, and departed, meaning to return the next morning, and remove him to his new apartments, but he expired that evening, July 15th, 1802.

Thus terminated the miserable and disgraceful life of Thomas Dermody. That he was not possessed of real genius we must again repeat,—none of his productions indicating any real feeling, or any strong powers of thought: but for readiness and prematurity of imitative talents he is probably unexampled. He could compose as rapidly as another could transcribe: the poems which he had written before he was fourteen would fill ten volumes of a moderate size! Who would not have regretted if a man of such prodigious promise had perished for want of patronage?

The complaint that genius goes unrewarded, in which men who suspect themselves of genius are so fond of indulging, is generally ill founded. Chatterton did not wait till he could be known; and in almost every other instance, the men in question would have died upon dunghills sooner as the fit consequence of their worthlessness, if the talents which they possessed had not reprieved them. There are other persons who are fond of maintaining that poetical genius leads to extravagance and profligacy and is connected with it: on such men it would be idle to bestow an argument; they seek to depreciate a gift which they do not possess, and calumniate what they envy. In the case of Dermody this however may be remarked, that to his talents he was indebted not only for all the numerous friends whom they procured him, and for all the bounty which he received; but also for those lucid intervals in a life of madness which kept his soul alive, and prevented him from sinking into utter brutality:—for a sense of what was right which preserved him from committing crimes against others as well as himself, and for hours of

silent anguish and frequent regret and repentance, which however unavailing in this world, it is to be hoped have not proved wholly so.

After the account which we have extracted we need not say that this is a very interesting book,—in every respect highly honourable to Mr. Raymond both as an author and as a man.

ART. XVI. *Some Account of the Life and Writings of Lope Felix de Vega Carpio, by* HENRY RICHARD LORD HOLLAND. 8vo. pp. 294. Longman and Co.

OF late years it has become fashionable to study, or to affect to have studied, Spanish literature, a wider field than those gentlemen are aware who when they have read a few romances from the *Guerras de Granada*, Mr. Hayley's good natured notes, and a few anecdotes served up from the French anas, think themselves qualified to give a positive opinion upon the subject, and write criticism as authoritatively as if it were quite certain that all who read them were to be as ignorant as themselves. We have seen Lope de Vega criticised in the most contemptuous and dogmatical manner, by a writer who did not know how to spell his name. But concerning Lope de Vega, it will now no longer be excusable for Englishmen to be ignorant.

This extraordinary man was born at Madrid, on the 25th of November, 1562; his father had been secretly addicted to poetry; there are so many similar facts recorded, as to justify an opinion that the propensity to poetry, or aptitude for it, is hereditary. Lope's talents were early manifested. The uncommon quickness and brilliancy of his eyes in infancy, indicated a corresponding vivacity of mind, and before his hand was strong enough to guide the pen, he recited verses of his own composition, which he bartered with his play-fellows for prints or toys. Thus, says Lord Holland, even in his childhood, he not only wrote poetry, but turned his poetry to account, an art in which he must be allowed afterwards to have excelled all poets, ancient or modern. The Bishop of Evila was his first patron; his second was the Duke of Alva, at whose instance he wrote his Arcadia.

"Pastoral works, however, in prose and verse, had already met with considerable success in Spain; of which the Diana by Montemayor was the first in point of merit, and I believe in time. The species of composition is in itself tedious, and the conduct of the Arcadia evidently absurd. A pastoral in five long books of prose run mad, in which the shepherds of Arcadia woo their Dulcineas in the language of Amadis rather than of Theocritus, in which they occasionally talk theology, and discuss in verse the origin and nature of grammar, rhetoric, arithmetic, geometry, music, astrology, and poetry, and which they enliven by epitaphs on Castilian generals, and a long poem on the achievements of the duke of Alva, and the birth of his son, is not well adapted to the taste of common readers, or likely to escape the censure of critics. In most instances, however, the abstract of a work of this nature, for it must be considered as a poem, forms a very unfair criterion of its merit. The chief objects of poetry are to delineate strongly, the characters and passions of mankind, to paint the appearances of nature, and to describe their effects upon our sensations. To accomplish these ends the versification must be smooth, the language pure and impressive, and the images just, natural, and appropriate; our interest should be excited by the nature of the subject, and kept up by the spirit of the narration. The probability of the story, the connexion of the tale, the regularity of the design, are indeed beauties; but beauties which are ornamental rather than necessary, which have often been attained by persons who had no poetical turn whatever, and as often neglected by those whose genius and productions have placed them

in the first rank of the province of poetry. Novels and comedies derive indeed a great advantage from an attention to these niceties. But in the higher branches of invention they are the less necessary, because the justness of the imitation of passions inherent in the general nature of man, depends less upon the probability of the situations, than that of manners and opinions resulting from the accidental and temporary forms of society.

"To judge therefore by another criterion of the parts of the Arcadia which I have read, and especially of the verses, there are in it many harmonious lines, some eloquence, great facility and occasionally beauty of expression, and above all a prodigious variety of maxims, similes, and illustrations. These merits however are disfigured by great deformities. The language, though easy and fluent, is not the language of nature; the versification is often eked out by unnecessary exclamations and unmeaning expletives, and the eloquence is at one time distorted into extravagant hyperbole, and at another degenerates into low and tedious common-place. The maxims, as in all Spanish authors of that time, are often trivial and often untrue. When they have produced an antithesis, they think they have struck out a truth. The illustrations are sometimes so forced and unnatural, that though they may display erudition and excite surprise, they cannot elucidate the subject, and are not likely to delight the imagination. They seem to be the result of labour, and not the creation of fancy, and partake more of the nature of conundrums and enigmas than of similes and images. Forced conceits and play upon words are indeed common in this as in every work of Lope de Vega; for he was one of the authors who contributed to introduce that taste for false wit, which soon afterwards became so universally prevalent throughout Europe. Marino*, the champion of that style in Italy, with the highest expressions of admiration for his model, acknowledges that he imbibed this taste from Lope, and owed his merit in poetry to the perusal of his works."

Some of the poetry of this work is however far better than the prose, than which nothing can be more unreadably dull and wearying. The following is a favourable specimen.

1.

"In the green season of my flowering years,
I liv'd, O Love! a captive in thy chains;
Sang of delusive hopes and idle fears,
And wept thy follies in my wisest strains.
Sad sport of time when under thy controul,
So wild was grown my wit, so blind my soul.

2.

"But from the yoke which once my courage tam'd
I, undeceiv'd, at length have slipp'd my head,
And in that sun whose rays my soul enflam'd,
What scraps I rescued at my ease I spread.
So shall I altars to *Indifference*† raise,
And chaunt without alarm returning freedom's praise.

3.

"So on their chains the ransom'd captives dwell;
So carols one who cured relates his wound;
So slaves of masters, troops of battle tell,
As I my cheerful liberty resound.
Freed, sea and burning fire, from thy controul,
Prison, wound, war, and tyrant of my soul.

4.

"Remain then, faithless friend, thy arts to try
On such as court alternate joy and pain;
For me, I dare her very eyes defy,
I scorn the amorous snare, the pleasing chain,
That held enthrall'd my cheated heart so long,
And charm'd my erring soul unconscious of its wrong."

After he had been married a few years, Lope de Vega lost his wife, and to fly from painful recollections, embarked with his brother in the famous armada. The conquest of

* *Essequie poetiche*, vol. xxi. Lope de Vega.
† There is no word in our language for desengaño.

England was fully expected from this powerful armament, and the Spanish poets at its outset, wrote odes and sonnets of prophetic triumph, which it would have been prudent not to have published before the event, and to have destroyed after it. Gonzara upon the occasion addressed his country in an ode, of which one passage is remarkable, as having been so completely verified in favour of England, instead of Spain. He says to Spain,—

By pious zeal and noble wrath possest,
With restless woods hast thou
Peopled the humid Neptune's billowy breast:
And all who in thy kingdoms would advance
'Gainst Britain the avenging lance,
Collected in their numbers now,
So multiplied a multitude hast sent,
That for their barks the wat'ry element
Scarcely hath scope, and scanty are the gales
Of Heaven to fill their sails.
Therefore be sure that on thy vengeance day
Ocean shall die his waves, now green and gray,
All scarlet with the English pirates gore,
And rich with ruins of the fray
Waft their wreck'd navies o'er
And conquered banners thy triumphal boast,
And dash her slaughtered sons upon thy coast,
Illustrating thy ports and trophied shore.

In one of the little songs written in the character of a child, (of which the Spaniards have many) is a passage alluding to the same expedition, which amusingly shows how general the expectation of success must have been. A little girl is speaking to her playfellow, and she tells him—

My brother Don John
To England is gone,
To kill the Drake
And the Queen to take
And the hereticks all to destroy;
And he will give me
When he comes back,
A Lutheran boy
With a chain round his neck
And our Lady Grandmamma shall have
To wait upon her a Lutheran slave.

This is so much prettier in the original, that if Spanish were as commonly read as French, no attempt would have been made at versifying it.

Mi hermano Bartolo
se va a Ingalaterra,
a matar al Draque.
y a prender la Reyna,
y a los Luteranos
de la Bandamessa:
tiene de traerme
a mi de la guerra,
un Luteranico
con una cadena,
y una Luterana
a señora aguela.

Lope de Vega bade the armada go forth and burn the world! he lost his brother in the expedition, and wrote nothing about it on his return. During the voyage, he composed the Hermosura de Angelica, one of his longest poems, which professes to take up the story of that princess where Ariosto had dropped it. The Spaniards have several continuations of the Orlando Furioso. That by Luis Baraliona de Soto has been highly praised by Lope himself, whose praise however was so indiscriminating as to be of no authority; and also by Cervantes: but Cervantes extols some poems which are of little merit, and there is some reason to think that this is of the same character, as it is so seldom met with, and little known. The Araucana, the only heroic poem in the language of real merit, has often been reprinted, nor can the Spaniards be accused of neglecting their early poets. It may therefore be suspected, that those which are neglected, deserve to be so.

The Hermosura de Angelica is as ridiculous in fable as possible, but it contains many spirited passages, and is certainly of all Lope's long poems, that which may be read with most pleasure, or perhaps more ac-

curately speaking, with least fatigue. Lord Holland has given two specimens, well chosen, and so happily translated, that we very much regret there should be so little of what is so good. The first is a description of Medoro, in which the character is well conceived.

" And with her he, at whose success and joy
The jealous world such ills had suffer'd, came,
Now king, whom late as slave did kings employ,
The young Medoro, happy envied name!
Scarce twenty years had seen the lovely boy,
As ringlet locks and yellow down proclaim;
Fair was his height; and grave to gazers seem'd
Those eyes which where they turned with love and softness beam'd.

" Tender was he, and of a gentler kind,
A softer frame than haply knighthood needs;
To pity apt, to music much inclin'd,
In language haughty, somewhat meek in deeds;
Dainty in dress, and of accomplish'd mind,
A wit that kindles, and a tongue that leads;
Gay, noble, kind, and generous to the sight,
On foot a gallant youth, on horse an airy knight."

The other is the indignant remonstrance of Rostubaldo when Medoro is chosen king for his beauty.

" What rage your barbarous councils has possest;
Senate beset with women round? he cries;
That heedless, hasty thus, by love carest,
Won by the wanton tricks their sex devise,
To one in lisp, in dress, in air confest
A woman more than man, you grant a prize
Due to the nervous arm and daring face
Of those whose mighty limbs proclaim a manly race?

"The dying king or said or meant to say,
For so I dare interpret his bequest,
That you ere long should choose, the realm to sway,
Of graceful knights the fairest and the best.
Then in the mighty business of the day
Shall the wild noise of women half possest
Accord the prize to one whose girlish air
Deserves, instead of crowns, the caps his patrons wear?

" One whom I call not man, for that's a name
I blush to squander on so soft a mien.
What covered Nero, Commodus with shame?
In their unmanly cheeks the answer's seen.—
The loom, the distaff, be Medoro's fame,
So let him spin, or deck his beauteous queen,
For mirror-like his form reflects her charms,—
But quit the cares of state, and shun the din of arms.

" So may he trim her robe, her gems may place,
Adjust the gold, and wreathe her flowing hair;
Secure with her o'er open meads may chase
The harmless rabbit or the tim'rous hare;
May turn his eyes enamour'd on her face, &c. &c. &c."

Lord Holland quotes from this work, a Latin stanza, as being perhaps the only eight Latin lines of titles and names which are to be found in modern metre, and in a poem written in a modern language. It is an inscription under a golden statue of Philip III. A proof, it may be observed, that though he might have begun the poem when on board the armada, this part was not written till the following reign.

" Phillippo Tertio, Cæsari invictissimo,
Omnium maximo regum triumphatori,
Orbis utriusque et maris felicissimo,
Catholici secundi successori,
Totius Hispaniæ principi dignissimo,
Ecclesiæ Christi et fidei defensori,
Fama, præcingens tempora alma lauro,
Hoc, simulacrum dedicat ex auro."

Lope de Vega in whose epics every thing which is odd and extravagant may be found, has in like manner inserted a Latin epitaph upon Rodrigo in his Jerusalen Conquistada. It is worth transcribing.

Hoc jacet in sarcophago Rex ille
Penultimus Gothorum in Hispaniâ.
Infelix Roderieus, viator sile,
Ne forte pereat tota Lusitania:
Provocatus Cupidinis missile
Telo, tam magnâ affectus fuit insaniâ,
Quam tota Hiberia vinculis astricta
Testatur mæsta, lachrimatur victa.

Execrabilem Comitem Julianum
Abhorreant omnes, nomine et remoto
Patrio, appellent Erostratum Hispanum,
Non tantum nostri, sed in orbe toto.
Dum current cœli sidera, vesanum
Vociferent, testante Mauro et Gotho,
Cesset Florindæ nomen suave
CAVA viator est, a CAVA cave.

Latin rhymes may, however, be better written than these. Those into which Sir Francis Kynaston translated part of Chaucer's Troilus and Cressida, strange as they at first appear, are exceedingly beautiful.

In the same volume with the Angelica, he published a collection of sonnets, and another narrative poem of some length upon Sir Francis Drake, who of course receives no more mercy at his hands, than he would have done, had he been made prisoner upon the coast of Peru. Lope had little reason to love Sir Francis Drake, and for Elizabeth he entertained a right catholick abhorrence, it is amusing to read the invectives in which the Spanish poets vented their hatred against her. Gongora in his Ode upon the Armada, says of England,

How art thou doom'd to everlasting shame
For her accursed sake,
Who for the distaff dares to take
The sword and sceptre in her bastard hand!
She-wolf libidinous, and fierce for blood.
Thou strumpet offspring of the adultrous bed.
Soon may avenging heaven hurl down
Its lightning-vengeance on thy impious head.

Lope's Dragontea is a dull poem. An historical subject of such recent date, will not bear the intermixture of invention; we know the truth so well, that all the fiction has the effect of falshood. This, however, is only the case, in this instance, with an English reader. Spaniards might believe Sir Francis Drake to be a tyrant, a slave, and a coward, but the poet who could flatter the passions of his contempory countrymen, by calling him so, might have known that the reputation of his poem would be temporary as well as local.

Another of his long poems is his St. Isidro, in honour not of the great St. Isidore who procured for his nephew Hermenegild, the honours of canonization, by instigating him to commit rebellion and attempt parricide, but of a labourer in the vicinity of Madrid, who was sainted by the ingenuity of others in inventing miracles for him, not by any knavery of his own in enacting them. The Isidro is a wearying collection of miraculous stories, with no other connection than the order in which they took place, and these are rendered still more wearying by the endless apostrophes and reflections of the author. The metre, however, is wonderously stimulant, and contrasts provokingly with the dull matter which it conveys,—it is one of the vernacular metres. Lope says the verse shall be Castilian as well as the subject. A saint is no contemptible hero for a catholic poet. The whole agency of heaven and hell will be believed both by him and his readers, and they will attribute an eternal interest, far more deeply important, than the fate of nations, to the issue of his combats with the world, the flesh, and the

devil. But in the life of St. Isidro there is a want of some main action, such as the conversion of a kingdom, the establishment or even reform of an order, or the extirpation of a heresy. St. Francesco would be a good hero; so would St. Ignatius Loyola; above all St. Domingo, the immortal founder of the Inquisition, whose fame among the catholics is precisely in proportion to his atrocious and devilish cruelty. Yet though the saints have had many poets, they have no good one.

Lope de Vega's fame was now very high.

"Henceforward the licences prefixed to his books do not confine themselves to their immediate object, the simple permission to publish, but contain long and laboured encomiums upon the particular merit of the work, and the general character and style of the author. This was probably the most fortunate period of his life. He had not, it is true, attained the summit of his glory, but he was rising in literary reputation every day; and as hope is often more delightful than possession, and there is something more animating to our exertions while we are panting to acquire than when we are labouring to maintain superiority, it was probably in this part of his life that he derived most satisfaction from his pursuits. About this time also we must fix the short date of his domestic comforts, of which, while he alludes to the loss of them, he gives a short but feeling description in his Eclogue to Claudio:

"Yo vi mi pobre mesa in testimonio,
Cercada y rica de fragmentos mios,
Dulces y amargos rios
Del mar del matrimonio,
Y vi pagando su fatal tributo,
De tan alegre bien tan triste luto.

"The expressions of the above are very difficult, if not impossible, to translate, as the metaphors are such as none but the Spanish language will admit. The following is rather a paraphrase than a translation:

"I saw a group my board surround,
And sure to me, though poorly spread,
'Twas rich with such fair objects crown'd,
Dear bitter presents of my bed!
I saw them pay their tribute to the tomb,
And scenes so cheerful change to mourning and to gloom.

"Of the three persons who formed this family group, the son died at eight years and was soon followed by his mother: the daughter alone survived our poet. The spirit of Lope seems to have sunk under such repeated losses. At a more enterprising period of life, he had endeavoured to drown his grief in the noise and bustle of a military life; he now resolved to sooth it in the exercise of devotion. Accordingly, having been secretary to the Inquisition, he shortly after became a priest, and in 1609 a sort of honorary member* of the brotherhood of St. Francis. But devotion itself could not break in upon his habits of composition; and as he had about this time acquired sufficient reputation to attract the envy of his fellow poets, he spared no exertions to maintain his post, and repel the criticisms of his enemies."

The faults rather than the success of Lope drew upon him the censure, among others, of Gongora and Cervantes. Envy among authors seems hardly to have existed in those days. They understood their own interests better, and dealt more wisely, as well as more liberally in mutual commendations. These were formidable censors.

"The genius and acquirements† of Gongora are generally acknowledged by those most conversant in Spanish literature, and his historical ballads or romances have always been esteemed the most perfect specimens of that kind of composition. But his desire of novelty led him in his other poems to adopt a style of writing so vicious and affected that Lope with all his extravagancies is a model of purity in comparison with him. He was however the founder of a

* Pellicer Life of Cervantes.
† Don Nicholas Antonio in Bibliothèca Nova.

sect in literature*. The style called in Castilian *cultismo* owes its origin to him. This affectation consists in using language so pedantic, metaphors so strained, and construction so involved, that few readers have the knowledge requisite to understand the words, and yet fewer the ingenuity to discover the allusion or patience to unravel the sentences. These authors do not avail themselves of the invention of letters for the purpose of conveying, but of concealing their ideas. The art of writing reduces itself with them to the talent of puzzling and perplexing; and they require in their readers a degree of ingenuity at least equal to their own†. The obscurity of Persius is supposed to have ruffled the temper of a saint, and an indignant father of the church is said to have condemned his satires to the flames, with this passionate but sensible observation: *Si non vis intelligi non debes legi.* It might be reasonable to suppose, that the public would generally acquiesce in the truth of this maxim, and that the application of it would be one of the few points of taste in which their judgment might be trusted. But it is the fate of genius undirected by judgment to render its very defects the chief object of applause and imitation: of this the example of Gongora furnishes a singular illustration. For near a century after his death, his works had such an influence on Castilian poetry, that little or nothing was admired which could be easily understood. Every word appeared a metaphor, and every sentence a riddle. This revolution in the taste of his countrymen was not however sudden or immediate; for Gongora himself was disappointed at the reception given to what was termed the *new poetry*, and the little success that attended his first efforts at innovation is supposed to have inflamed his animosity against his more popular contemporaries †. Lope did not escape his censures; and galled by his virulent lampoons, as well as alarmed at the progress which his new style of writing was gradually making, he occasionally satirised the style without naming the authors. Even in his plays are to be found several strokes of ridicule on this subject. Thus, when Severo comes to recommend himself as a poet to a bridegroom in the *Amistad y Obligacion*, Lope the bridegroom asks him:

Lop. Sois vulgar o culterano?
Sev. Culto soy.
Lop. Quedaos en casa
Y escribireis mis secretos.
Sev. Sus secretos! por que causa?
Lop. Porque nadie los entienda.....
Lop. A plain or polish'd bard?
Sev. My style's polite.
Lop. My secrets then remain with me to write.
Sev. Your secrets? Why?
Lop. Because, politely penn'd,
Their meaning sure no soul shall comprehend.

"And again in the Bizarrias de Belisa, the heroine of that piece, in describing the bad qualities of her rival, represents her as a pupil of the new school:

"Aquella que escribe en culto,
Por aquel Griego lenguage;
Que no le supo Castilla,
Ni se le enseñó su madre.

She who writes in that fine polish'd style,
That language so charmingly Greek,
Which never was heard in Castile,
And her mother ne'er taught her to speak."

I once attempted to translate the first paragraph in Gongora's *Soledades*, his most famous poem, in the days of his fame. The diffi-

* Luzan's Poetica, c. 3. l. i.

† For a specimen of this style I have only to refer my readers to Luzan's criticism on a sonnet of Gongora, ch. 15. l. 2. of his Poetica. He will there find that the *pen of the historian opens the gates of memory*, and that *memory stamps shadows on mounds of foam*. By these expressions Gongora means to give a poetical description of the art of writing on paper. Luzan, whose object was to explode this taste, which was prevalent even in his time, does not do ample justice to the merits of Gongora, and quotes only his defects without mentioning those poems which are exempt from them, or those beauties which rendered this extravagant style so palatable to the public.

‡ Parnaso Espa~ol, vol. vi,

culty, not to say impossibility, of representing his grandiloquous & sesquipedalian diction made me abandon the attempt as hopeless; were the book however now at hand, I would again attempt it for the sake of giving the reader some idea of what nothing but example can give him an idea of. Gongora is the frog of the fable, eternally straining to puff out his meaning. It is always come riddle my riddle! After you have unravelled the maze of his meaning, you feel like one who has made his jaws ache with cracking an empty nut. I know of nothing like the *Soledades*, except it be the language of the Scalds, when they express every thing by a metaphor drawn from their own mythology. Lord Holland has well described the character of this remarkable man, and fairly allowed him his balance of praise, but his historical ballads do not appear to me to deserve the commendation he gives them. Even in these there is too much of the *cultissimo*, too much of the *extra-best-superfine* polish, wit instead of feeling, and puns in the place of passion. His comic and satirical pieces are certainly excellent.

In the contest with Gongora, Lope demeaned himself with unusual moderation, calmly investigated the faults of his style, exposed it by a few good-humoured parodies, and was generous enough, in one of his poems, to celebrate his unquestionable merits, without any allusion to these defects. It is curious, that in his latter days, he yielded in some degree to the fashion, and wrote in the cultivated style himself.

Lord Holland seems to doubt whether the sonnet which attacks Lope, and is attributed to Cervantes, be his or not, as whenever Cervantes has mentioned him in his printed works, it is not only with respect, but admiration. The slight mixture of censure which is conveyed with this praise, is of that discriminating and friendly character, which would rather gratify an author than offend. How different were the fates of these two men! "Cervantes was actually starving in the same street where Lope was living in splendour!" Lope is now almost neglected in his own country, and Don Quixotte is the only book which is read with the same interest in every country in Europe!

Lope dedicated another long poem, of which Mary Queen of Scots was the heroine, to Pope Urban VIII.

"Upon this occasion he received from that pontiff a letter written in his own hand, and the degree of doctor of theology. Such a flattering tribute of admiration sanctioned the reverence in which his name was held in Spain, and spread his fame through every catholic country. The cardinal Barberini followed him with veneration in the streets; the king would stop to gaze at such a prodigy; the people crowded round him wherever he appeared: the learned and the studious* thronged to Madrid from every part or Spain to see this phœnix of their country, this "monster of literature;" and even Italians, no extravagant admirers in general of poetry that is not their own, made pilgrimages from their country for the sole purpose of conversing with Lope. So associated was the idea of excellence with his name, that it grew in common conversation to signify any thing perfect in its kind; and a Lope diamond, a Lope day, or a Lope woman, became fashionable and familiar modes of expressing their good qualities. His poetry was as advantageous to his fortune as to his fame; the king enriched him with pensions and chaplaincies; the pope honoured him with dignities and preferments; and every nobleman at court aspired to the character of his Mæcenas, by conferring

* Montalvan, Parnaso Español, &c.

upon him frequent and valuable presents. His annual income was not less than 1500 ducats, exclusive of the price of his plays, which Cervantes insinuates that he was never inclined to forego, and Montalvan estimates at 80,000. He received in presents from individuals as much as 10,500 more. His application of these sums partook of the spirit of the nation from which he drew them. Improvident and indiscriminate charity ran away with these gains, immense as they were, and rendered his life unprofitable to his friends, and uncomfortable to himself."

"He continued to publish plays and poems, and to receive every remuneration that adulation and generosity could bestow, till the year 1635, when religious thoughts had rendered him so hypochondriac that he could hardly be considered as in full possession of his understanding. On the 22d of August, which was Friday, he felt himself more than usually oppressed in spirits and weak with age; but he was so much more anxious about the health of his soul than of his body, that he would not avail himself of the privilege to which his infirmities entitled him, of eating meat; and even resumed the flagellation *, to which he had accustomed himself, with more than usual severity. This discipline is supposed to have hastened his death. He fell ill on that night, and having passed the necessary ceremonies with excessive devotion, he expired on Monday the 26th of August 1635.

"The sensation produced by his death, was, if possible, more astonishing than the reverence in which he was held while living. The splendour of his funeral, which was conducted at the charge of the most munificent of his patrons, the duke of Sesa, the number and language of the sermons on that occasion, the competition of poets of all countries in celebrating his genius and lamenting his loss, are unparalleled in the annals of poetry, and perhaps scarcely equalled in those of royalty itself. The ceremonies attending his interment continued for nine days. The priests † described him as a saint in his life, and represented his superiority over the classics in poetry as great as that of the religion which he professed was over the heathen. The writings which were selected from the multitude produced on the occasion fill more than two large volumes."

Yet Lope de Vega was not contented either with his fame or his profits? and actually complained of neglect, envy, and poverty! This Son of the Horseleech ought to be put into the Proverbs as the fifth thing that never could be satisfied. Great men have never complained. When Cervantes bursts into lamentations, it is not for himself but for his country, and Milton only says, that he is fallen upon evil days.

"As an author he is most known, as indeed he is most wonderful, for the prodigious number of his writings ‡. Twenty-one million three hundred thousand of his lines are said to be actually printed; and no less than eighteen hundred plays of his composition to have been acted on the stage. He nevertheless asserts in one of his last poems, that,

"No es minima parte, aunque es exceso,
De lo que está por imprimir, lo impreso.

"The printed part though far too large, is less
Than that which yet unprinted waits the press.

"It is true that the Castilian language is copious; that the verses are often extremely short, and that the laws of metre and of rhyme § are by no means severe. Yet were we to give credit to such accounts, allowing him to begin his compositions at the age of thirteen, we must believe that upon an average he wrote more than nine hundred lines a day; a fertility of imagination, and a celerity of pen, which, when we consi-

* Montalvan.
† See Funeral Sermons.—Sancha's edit. of Lope.
‡ Parnaso Español.
§ Appendix, No. III.

der the occupations of his life as a soldier, a secretary, a master of a family, and a priest; his acquirements in Latin, Italian and Portuguese; and his reputation for erudition, become not only improbable, but, absolutely, and, one may almost say, physically impossible.

"As the credibility however of miracles must depend upon the weight of evidence, it will not be foreign to the purpose to examine the testimonies we possess of this extraordinary facility and exuberance of composition. There does not now exist the fourth part of the works which he and his admirers mention, yet enough remains to render him one of the most voluminous authors that ever put pen to paper. Such was his facility, that he informs us in his Eclogue to Claudio, that more than a hundred times he composed a play and produced it on the stage in twenty-four hours. Montalvan declares that he latterly wrote in metre with as much rapidity as in prose, and in confirmation of it he relates the following story*:

"'His pen was unable to keep pace with his mind, as he invented even more than his hand was capable of transcribing. He wrote a comedy in two days, which it would not be very easy for the most expeditious amanuensis to copy out in the time. At Toledo he wrote fifteen acts in fifteen days, which made five comedies. These he read at a private house, where Maestro Joseph de Valdebieso was present and was witness of the whole; but because this is variously related, I will mention what I myself know from my own knowledge. Roque de Figueroa, the writer for the theatre at Madrid, was at such a loss for comedies that the doors of the theatre de la Cruz was shut; but as it was in the Carnival, he was so anxious upon the subject that Lope and myself agreed to compose a joint comedy as fast as possible. It was the Tercera Orden de San Francisco, and is the very one in which Arias acted the part of the saint more naturally than was ever witnessed on the stage. The first act fell to Lope's lot, and the second to mine; we dispatched these in two days, and the third was to be divided into eight leaves each. As it was bad weather, I remained in his house that night, and knowing that I could not equal him in the execution, I had a fancy to beat him in the dispatch of the business; for this purpose I got up at two o'clock, and at eleven had completed my share of the work. I immediately went out to look for him, and found him very deeply occupied with an orange-tree that had been frost-bitten in the night. Upon my asking him how he had gone on with his task, he answered, 'I set about it at five; but I finished the act an hour ago; took a bit of ham for breakfast; wrote an epistle of fifty triplets; and have watered the whole of the garden: which has not a little fatigued me.' Then taking out the papers, he read me the eight leaves and the triplets; a circumstance that would have astonished me, had I not known the fertility of his genius, and the dominion he had over the rhymes of our language."

One of his admirers told an Italian, he was so good a poet, that in order to oblige a friend, he wrote a whole comedy, with a *Loa* and *Entremesis*, in one night. That, Sir, replied the Italian, proves him to be a good friend, but not a good poet. He has been called the Potosi of rhymes. The quantity which he produced is certainly wonderful, but it will appear less so, if it be considered what other writers have accomplished. Francesco Macedo & Vicente Marines must nearly have equalled him in this point. Of course they all wrote verse as rapidly as prose, which is not remarkable: they never stopt to reject what was bad, and all the wonder lies in the mere manual labour. But if the works of Lope de Vega, taking them upon the largest calculation, were printed as prose, would they fill as many volumes as some of the fathers, and of the schoolmen have filled with composition, requiring the intensest intellectual labour? Our good old Philemon Holland did not indeed use quite so many pens as Lope de Vega, but

* Montalvan's Eulogium.

he must have consumed as much ink. The truth is, that the industry of others only appears miraculous, when compared with our own indolence. The author who should rise at five, and write till the family hour of breakfast, though he goes the rest of the day to his amusements, would find himself at the end of twenty years as voluminous a writer as Voltaire. No miser ever wondered at the accumulation of riches, and time is the only thing of which it becomes a wise man to be avaricious.

Three of Lope's epics have been noticed; from the Corona Tragica, Lord Holland has given the speech of Mary, when her sentence is announced, as the only passage rising at all above mediocrity. We shall copy it, for it possesses great merit; if he had always written thus, he never could have sunk into neglect.

"Thanks for your news, illustrious lords, she cried;
I greet the doom that must my griefs decide:
Sad though it be, though sense must shrink from pain,
Yet the immortal soul the trial shall sustain.
"But had the fatal sentence reach'd my ears
In France, in Scotland, with my husband crown'd,
Not age itself could have allayed my fears,
And my poor heart had shudder'd at the sound.
But now immur'd for twenty tedious years,
Where nought my listening cares can catch around
But fearful noise of danger and alarms,
The frequent threat of death, and constant din of arms,
"Ah! what have I in dying to bemoan?
What punishment in death can they devise
For her who living only lives to groan,
And see continual death before her eyes?
"Comfort's in death, where 'tis in life unknown;
Who death expects feels more than he who dies:—
Though too much valour may our fortune try,
To live in fear of death is many times to die.
"Where have I e'er repos'd in silent night,
But death's stern image stalk'd around my bed?
What morning e'er arose on me with light,
But on my health some sad disaster bred?
"Did Fortune ever aid my war or flight,
Or grant a refuge for my hapless head?
Still at my life some fearful phantom aim'd,
My draughts with poison drugg'd, my towers with treachery flamed.
"And now with fatal certainty I know
Is come the hour that my sad being ends,
Where life must perish with a single blow;
Then mark her death whom stedfast faith attends:
"My cheeks unchang'd, my inward calm shall show,
While free from foes, serene, my generous friends,
I meet my death—or rather I should say,
Meet my eternal life, my everlasting day."

The Circe and the Andromeda, Lord Holland has not read. Mythological subjects are by no means inviting, the Spaniards have however a poem upon Orpheus, by Jauregui, which contains much to requite a reader for perusing it. As Lope had rivalled Ariosto in his Angelica, so he thought to rival Tasso in his Jerusalem. This poem like the former consists of twenty cantos, it is equally irregular and extravagant in story, and does not contain parts of such beauty, yet it is not one of those books over which the reader feels disposed to fall asleep. Among other odd things it contains a long string of riddles. There is in the first canto, a pic-

ture, which walks out of the pannel, as in the Castle of Otranto. A Portuguese who wrote under the feigned name of Diogo Camacho, has alluded very neatly to this Jerusalem and the Arcadia, and their great inferiority to the epic, and the pastoral of Tasso.

The greater part of this volume is taken up with an examination of Lope de Vega as a dramatic writer, his productions decided the character of the Spanish stage, and to his genius therefore, says the author, are in some measure to be ascribed, the peculiarities which distinguish the modern drama from the antient.

"Whatever may be their comparative merit, it is surely both absurd and pedantic to judge of the one by rules laid down for the other,—a practice which had begun in the time of Lope, and is not altogether abandoned to this day. There are many excellencies to which all dramatic authors of every age must aspire, and their success in these form the just points of comparison: but to censure a modern author for not following the plan of Sophocles, is as absurd as to object to a fresco that it is not painted in oil colours; or, as Tiraboschi, in his parallel of Ariosto and Tasso, happily observes, to blame Livy for not writing a poem instead of a history. The Greek tragedians are probably superior to all moderns, if we except Racine, in the correctness of their taste, and their equals at least in the sublimity of their poetry, and in the just and spirited delineation of those events and passions which they represent. These, however, are the merits of the execution rather than of the design; the talents of the disciple rather than the excellence of the school; and prove the skill of the workman, not the perfection of the system. Without dwelling on the expulsion of the chorus (a most unnatural and inconvenient machine), the moderns, by admitting a complication of plot, have introduced a greater variety of incidents and characters. The province of invention is enlarged; new passions, or at least new forms of the same passion, are brought within the scope of dramatic poetry. Fresh sources of interest are opened, and additional powers of imagination called into activity. Can we then deny what extends its jurisdiction and enhances its interest to be an improvement, in an art whose professed object is to stir the passions by the imitation of human actions? In saying this I do not mean to justify the breach of decorum, the neglect of probability, the anachronisms and other extravagancies of the founders of the modern theatre. Because the first disciples of the school were not models of perfection, it does not follow that the fundamental maxims were defective. The rudeness of their workmanship is no proof of the inferiority of the material; nor does the want of skill deprive them of the merit of having discovered the mine. The faults objected to them form no necessary part of the system they introduced. Their followers in every country have either completely corrected or gradually reformed such abuses. Those who bow not implicitly to the authority of Aristotle, yet avoid such violent outrages as are common in our early plays. And those who pique themselves on the strict observance of his laws, betray in the conduct, the sentiments, the characters, and the dialogue of their pieces (especially of their comedies), more resemblance to the modern than the antient theatre: their code may be Grecian, but their manners in spite of themselves are Spanish, English, or French:—they may renounce their pedigree, and even change their dress, but they cannot divest their features of a certain family likeness to their poetical progenitors."

"Lope was contemporary with both Shakspere and Fletcher. In the choice of their subjects, and in the conduct of their fables, a resemblance may often be found, which is no doubt to be attributed to the taste and opinions of the times, rather than to any knowledge of each other's writings. It is indeed in this point of view that the Spanish poet can be compared with the greatest advantage to himself, to the great founder of our theatre. It is true that his imagery may occasionally remind the English reader of Shakspere; but his sentiments, especially in tragedy, are more like Dryden and his contemporaries than their predecessors. The feelings of Shakspere's characters are the result of pas-

tions common to all men; the extravagant sentiments of Lope's, as of Dryden's heroes, are derived from an artificial state of society, from notions suggested by chivalry and exaggerated by romance. In his delineation of character he is yet more unlike, and it is scarce necessary to add, greatly inferior; but in the choice and conduct of his subjects, if he equals him in extravagance and improbability, he does not fall short of him in interest and variety. A rapid succession of events, and sudden changes in the situation of the personages, are the charms by which he interests us so forcibly in his plots. These are the only features of the Spanish stage which Corneille left unimproved; and to these some slight resemblance may be traced in the operas of Metastasio, whom the Spaniards represent as the admirer and imitator of their theatre. In his heroic plays there is a greater variety of plot than in his comedies; though it is not to be expected that in the many hundreds he composed, he should not often repeat the same situation and events. On the whole, however, the fertility of his genius, in the contrivance of interesting plots, is as surprising as in the composition of verse. Among the many I have read, I have not fallen on one which does not strongly fix the attention; and though many of his plots have been transferred to the French and English stage, and rendered more correct and more probable, they have seldom or never been improved in the great article of exciting curiosity and interest. This was the spell by which he enchanted the populace, to whose taste for wonders he is accused of having sacrificed so much solid reputation. True it is that his extraordinary and embarrassing situations are often as unprepared by previous events as they are unforeseen by the audience; they come upon one by surprise, and when we know them, we are as much at a loss to account for such strange occurrences as before; they are produced, not for the purpose of exhibiting the peculiarities of character, or the workings of nature, but with a view of astonishing the audience with strange, unexpected, unnatural, and often inconsistent conduct in some of the principal characters. Nor is this the only defect in his plots. The personages, like the author, are full of intrigue and invention; and while they lay schemes and devise plots, with as much ingenuity as Lope himself, they seem to be actuated by the same motives also; for it is difficult to discover any other than that of diverting and surprising the audience. Their efforts were generally attended with success. All contemporary authors bear testimony to the popularity of Lope's pieces; and for many years he continued the favourite of the public. Stories are related of the audience taking so lively an interest in his plays, as totally to give way to the illusion, and to interrupt the representation. A spectator on one occasion is said to have interfered with great anxiety for the protection of an unfortunate princess—'dando voces,' says my author, 'contra el cruel homicida que degollaba al parecer una dama inocente' —crying out against the cruel murderer, who to all appearance was slaying an innocent lady."

As the best method of conveying some idea of Lope's dramatic character, a sketch is given of one of his most interesting plays, La Estrella de Sevilla. The story is briefly thus. The king wishes to seduce Estrella, and obtains admittance into the house by the treachery of a female slave, her brother Bustos Tabera overhears him and draws upon him; the king to save himself is compelled to declare his name, which Tabera affects to disbelive. He lets him escape, and puts the slave to death. The king sends for Sancho Ortiz, who is called the Cid of Andalusia, tells him there is a traitor in the city, who must be slain, makes him promise to slay him, and then gives him a paper containing his name. When Sancho Ortiz opens it he is greatly distressed, for he is on the point of marrying Estrella. Loyalty however is paramount to every thing, and he quarrels with Tabera, and kills him. The rest of the story is deficient in interest, it relates to Estrella's struggles between resentment and love, and the king's vain endeavours to make the judges acquit Sancho Ortiz, without avowing that he set him on

Such a story could excite no sympathy in our country. Give an English audience as much magic, and as much miracle as you will, so long as the human agents act from palpable and conceivable motives, no incredulity will be felt. They will tolerate madness, as madness, but the frantic or idiotic loyalty of Sancho Ortiz could not be borne. They would revolt at it, as they did at the passion of hatred in De Montford, as something too monstrous, and too shocking to be believed. In Spain this was not felt; assassins were employed by their princes, and the stage only related that of former times, which the historians dared not record of their own.

Lord Holland has translated some scenes of this play into rhyme, as we think injudiciously. To this he was perhaps induced by the general resemblance of Lope to Dryden in the false heroism of his characters, and the false sublime of his style, and also by his, as we think, *undue* admiration of Racine. It is true that rhyme well represents the point and antithesis to which the Spanish dramatists are led in like manner by their metre; but it is fatal to the better parts. Nothing can be better than the blank verse of our old dramatists, not of Rowe, Young, and their miserable successors. Rhyme has been tried, and fairly tried, not failing from any deficiency of skill or of genius in the artist. We cannot be reconciled to it, not even when it is so ably written, as in the present instance. Much of what Lord Holland says of the original metre, applies to the common English couplet.

'It has often appeared to me, that the frequent recurrence of antithesis on the Spanish stage was a natural consequence of the short verses, in which most of their old scenes are composed. As the public are extremely partial to that metre, which is nearly the same as that of the old ballads or romances, and as they think it peculiarly adapted to recitation, a stranger should speak with great diffidence in his own judgment, when it is at variance with the Spaniards on such a subject; but it is certain that such dialogues as contain most points, are those which are best received on their stage; and few couplets in that metre are quoted with approbation by their critics, but such as abound in antithesis, or such as are confessedly of a nature too lyrical for representation. The love of epigram may have rendered a metre peculiarly favourable to it, popular; but, from the history of their poetry, I am inclined to believe that the epigram rather owes its popularity to the cultivation of a metre, which, when the language is somewhat refined, becomes insipid without it. Such short pauses are evidently more calculated for the expression of wit than of passion. Hence it is not unusual for the characters of Lope, when placed in embarrassing situations, and wavering between the most violent and opposite affections, to express their wishes, describe their feelings, and justify their conduct in a long string of reasoning epigrams; of which the logic is not very convincing, and the wit evidently misplaced.'

There are however other passages in Lope's plays which are with strict propriety rendered as if they were detached poems, or songs inserted in the drama, the following stanzas are of this character.

"Let no one say that there is need
Of time for love to grow;
Ah no! the love that kills indeed
Dispatches at a blow.

"The spark which but by slow degrees
Is nursed into a flame,
Is habit, friendship, what you please;
But Love is not its name.

"For love to be completely true,
It death at sight should deal,
Should be the first one ever knew,
In short, be that I feel.

"To write, to sigh, and to converse,
For years to play the fool;
'Tis to put passion out to nurse,
And send one's heart to school.

"Love, all at once, should from the earth
Start up full grown and tall;
If not an Adam at his birth,
He is no love at all."

More than five hundred of Lope de Vega's plays are still extant. Many of them are exceedingly scarce, but all merit preservation. The editor of his other works, if that publication had succeeded, would have collected them. An Institution is wanting in every country for publishing such books, as being of real importance, will not answer as a trade speculation. The booksellers will and must consider their own interests as the main object, but the interests of literature ought not to be entirely in their hands. It would not be difficult to engraft a plan of this kind upon the London Institution.

Some passages in this volume lead us to hope, that it will not be Lord Holland's only work upon Spanish literature. The merits of this it would be superfluous to point out, the reader will have felt them in the extracts which we have given, and he will find every where in the work itself, the same easy and unaffected style, the same sound judgment, and the same natural and beautiful verse.

ART. XVII. *The Life and literary Works of Michel Angelo Buonarroti. By* R. DUPPA.

Μιμησεται τις μαλλον η μιμησεται, is the motto which Mr. Duppa has affixed to his book, and never can it be applied with more fitness to any one than to Michel Angelo, a man in the best and strictest sense of the word, truly great. An admirable head of this great man is given by Bartolozzi; the last work, we believe, of that excellent artist, before he quitted this country, in which, and for which he had done so much, (having been the main agent in turning the balance of trade, in the article of engravings, in its favour,) to accept a pension in his old age from Portugal, a country on whose gratitude and liberality he had no claims, and where his talents would be useless.

Mr. Duppa, in his former magnificent work, had given the bust of Michel Angelo, and we noticed at the time its Homeric character. This is a side face; there is much propriety in giving both; the side and front face are often so different, as to express almost a different character each from the other;—nor can the true effect of a countenance be understood*, unless it be seen in both directions. The name of Michel Angelo having been written differently by different authors, the reasons for preferring that mode which is here adopted, are given in the Preface. Angelo is made Agnolo by the Tuscans, Angiolo by the Bolognese, and Anziolo by the Venetians. The Roman form Angelo is here adopted, as authorized by the Academy della Crusca. The Roman pronunciation is universally allowed to be the best; and it may be added, that this orthography approaches the nearest to the Latin source of the word. Buonarroti he himself wrote four different ways. As he, therefore, did not know how to spell his own name, we may be permitted to choose which of his varieties we like best, and may be excused if we happen to chuse amiss.

Michel Angelo was descended from the famous Countess Matilda, and had imperial blood in his veins; it could not, therefore, have been from that side that he derived his love of liberty, his genius and his virtue. His father was Podesta, or Governor, of Chiusi, in old times the capital of Porsenna, and of Caprere, where Michel was born, on

* This is remarkably the case with Dante, whose profile is almost as supernatural as his poem. It is to be wished that Mr. Cary would give it in one of the remaining parts of his most faithful and praiseworthy translation.

the 6th of March, 1474, under a benign aspect, when Mercury and Venus, according to Condivi, were in conjunction with Jupiter for the second time, plainly shewing that the child would be a very extraordinary genius, whose success would be universal, but particularly in the arts of painting, sculpture, and architecture. But as his nurse was both daughter and wife of a stone-mason, the chisel was his plaything, and his nursing had more to do than his nativity in making him a sculptor. His father wished to educate him for some learned profession, thinking that if he became an artist, according to his own early discovered propensity, it would degrade the dignity of his family; this propensity, however, he was resolute in pursuing, and the father, at length wisely yielding to it, articled him, when he was fourteen, to Domenico Ghirlandaïo and his brother David, for three years; they were to teach him the art and practice of painting, and to allow him six florins for the first, eight for the second, and ten for the third year. Domenico had a numerous school, and was the most eminent painter in Florence.

"Granacci was his constant friend and companion: they studied together, and probably helped each other in their pursuits. The first attempt Michel Angelo made in oil painting was with his assistance: he lent him colours and pencils, and a print* representing the story of St. Antony beaten by devils, which he copied on a pannel with such success that it was much admired. In this little picture, besides the figure of the saint, there were many strange forms and monsters, which he was so intent on representing in the best manner he was capable, that he coloured no part without referring to some natural object. He went to the fish-market to observe the form and colour of fins, and the eyes of fish; and whatever in nature constituted a part of his composition he studied from its source. About this time he made a facsimile of a picture, which his biographers have recorded to shew his skill in imitation. A head had been given him to copy, and he imitated it so well, that, to try his success, he returned his own copy instead of the original picture to the person from whom it was borrowed, and the deceit was not immediately perceived: but having told one of his associates, who began to laugh, it was discovered. To add to the deception, he smoaked his copy, so as to make it appear of the same age as the original.

"Whatever might be the benefit of the instruction he derived from others, he rapidly surpassed his contemporary students, and adopted a stile of drawing and design more bold and daring than Ghirlandaïo had been accustomed to see practised in his school: and, from an anecdote Vasari tells, it would seem Michel Angelo soon felt himself even superior to his master. One of the pupils copying a female portrait from a drawing by Ghirlandaïo, he took a pen and made a strong outline round it on the same paper, to shew him its defects; and the superior stile of the contour was as much admired as the act was considered confident and presumptuous†. His great facility in copying with accuracy whatever objects were before him, was exemplified in an instance that forced a compliment even from Ghirlandaïo himself. His master being employed in S. Maria Novella, in Florence; Michel Angelo taking advantage of his absence, drew the scaffolding, the desks, the painting utensils and apparatus, and some of the young men who were at work, with so much correctness and ability, says Vasari, that Ghirlandaïo when he returned was quite astonished, and said it was rather the

* Vasari says, this print was engraved by *Martino Tedesco*, but there remains some doubt who this German artist was: Mariette is of opinion that his name was Martin Schoën, whose prints are known by this monogram M † S.

† This drawing Vasari had in his possession, and being in Rome in the year 1550 he shewed it to Michel Angelo, who recollected it with pleasure, and modestly remarked, 'I knew more of this part of my art, when I was a young man than I do now in my old age.' *Vasari vita di Michel Angelo.*

performance of an experienced artist than of a scholar."

But Ghirlandaïo was envious of his pupil's talents, and when any of his works were praised, would insinuate that he himself had touched it. At this time Lorenzo de Medici had opened a garden at Florence, well supplied with antique statues, &c. as a school for sculpture. He desired Ghirlandaïo to let any of his scholars study there who were desirous of drawing from the antique. Michel Angelo and his friend Granacci availed themselves of this indulgence, and the Medici Garden became their favourite school. Emulation induced him to begin modelling in clay, and Lorenzo, who observed his progress, encouraged him.

"He was, not long after, desirous to try his skill in marble, and being particularly interested with a mutilated old head, or rather a mask representing a laughing Faun, he chose it for his original. At that time there were many persons employed in the garden making ornaments for a library which Lorenzo was decorating; from one of these workmen he begged a piece of marble sufficiently large for his purpose, and was also accommodated, with chisels and whatever else was necessary to execute his undertaking. Although this was his first essay in sculpture, he in a few days brought his task to a conclusion; with his own invention supplied what was imperfect in the original, and made some other additions. Lorenzo visiting his garden as usual, found Michel Angelo polishing his mask, and thought it an extraordinary work for so young an artist; nevertheless he jestingly remarked, 'You have restored to the old Faun all his teeth, but don't you know that a man of such an age has generally some wanting?' Upon this observation Michel Angelo was impatient for Lorenzo's absence, that he might be alone to avail himself of his criticism; and immediately, on his retiring, broke a tooth from the upper jaw, and drilled a hole in the gum to represent its having fallen out.

"When Lorenzo made his next visit, he immediately saw the alteration, and was delighted with the aptness and simplicity of his scholar; he laughed exceedingly, and related the incident to his friends as an instance of docility and quickness of parts.*"

This circumstance made Lorenzo resolve to take him under his own immediate patronage, and accordingly he sent for the father. The father was greatly averse to this new degradation, as he supposed it; to be a painter was bad for a Buonarroti, to be a stone-mason still worse; and he lamented that Granacci had led his son astray, for it was from him that Michel Angelo had first learnt his love for the arts. When, however, upon waiting on Lorenzo, he found that Michel was to live in the palace, and sit at the table of Lorenzo, he became soon sensible of the importance of the art which he had despised. Accordingly the young artist left Ghirlandaïo, to reside with Lorenzo, and for his sake, an office in the custom-house was given to his father, till something better should present itself.

Here he enjoyed every advantage that the best models, the best patronage, and the best society could afford. Unfortunately after two years, Lorenzo died. His son and successor Piero, considered the arts, says Mr. Duppa, without any reference to genius or to intellect, and encouraged them only to administer to his idle pleasures. Under the patronage of this man, Michel Angelo was called upon to make a statue of snow! Piero considered him with "as much esteem as he had feeling to bestow," and the measure of this may be pretty well es-

* This mask was preserved in the Florence gallery when I visited that city in the year 1798. It has been engraved in Gori's edition of Condivi, but with little success.

timated from the boast he made that he had two extraordinary men in his house, Michel Angelo, and a running footman who could keep up with a horseman when going full speed.

"In the house of Piero was a man of Cardiere, an improvisatorè of great ability, who, in the time of Lorenzo, sung improviso to the lyre in the evenings while he was at supper. Being a friend of Michel Angelo, he told him of a vision that disturbed his mind: Lorenzo de' Medici, he said, had appeared to him in a dream, with his body wrapped in a black tattered robe, and commanded him to tell his son, that shortly he would be driven from his house never again to return. Michel Angelo exhorted Cardiere to obey; but from his knowledge of Piero's disposition he was afraid, and kept it to himself. Another morning Michel Angelo being in the cortile of the palace observed Cardiere terrified and sorrowful: he then told him Lorenzo had again appeared to him that night in the same habit as before, and suddenly awoke him by a slap in the face, demanding the reason why he had not told Piero what he had before seen. Michel Angelo then reproved him for not having made the communication, and said so much that he took courage, and, with that view, set out on foot for Careggi, a villa belonging to the Medici family, about three miles from Florence; but before he was quite half way he met Piero returning. He stopped him, and related what he had seen and heard. Piero laughed, and telling his attendants Cardiere's story, they made a thousand jokes at his expence; and his chancellor, who was afterward Cardinal di Bibbiena, said to him, *You are out of your mind. Whom do you think Lorenzo wills best, his son or you? If his son, would he not rather have appeared to him than to any other person, if it had been necessary to appear at all?* Cardiere, having thus discharged what he considered his duty, returned home, and so feelingly deplored the consequences, that Michel Angelo became persuaded the prediction would take place, and in a few days, with two companions, left Florence and went to Bologna."

If there had been no other sign of coming calamity than Cardiere's dream, it is not very likely that Michel Angelo would have retired from Florence in consequence of it. But the signs of the times justified his retreat. He remained something more than a year at Bologna, during which time the Medici were expelled, and then when the affairs of Florence were tranquillized, returned to his father's house. At this time that passionate admiration of the remains of antiquity was beginning to shew itself, which admires things because they are antique, and refuses all approbation to productions of equal or greater merit, if they are produced by a contemporary. Michel Angelo had produced the statue of a sleeping Cupid; it was sent to a proper person in Rome, who buried it in his vineyard, then dug it up, and reported the discovery. This man however carried the trick too far: he sold it to Cardinal St. Giorgio, for two hundred ducats, like a rogue, and remitted thirty to the sculptor as the price of his statue. The truth was soon discovered, and the money recovered from the seller; but Michel Angelo's merit was acknowledged, and he was invited to Rome, as the proper theatre for talents such as his. At Rome he met with some encouragement; it happened however that Soderini was now chosen Gonfaloniere of Florence, and he returned to his native city under the patronage of this good man, who loved the arts as well as Lorenzo had done, but with better motives, for he loved liberty also. For him he executed his colossal statue of David, and made that famous cartoon, which the Medici, when they finally subverted the liberties of their country, suffered to be mutilated and destroyed.

From Florence he was invited back to Rome by Julius II. on his succession to the Papal seat. The

Pope who patronized the arts better than his successor because he understood them better, gave Michel Angelo an unlimited commission to make him a mausoleum.

"Having received full powers, Michel Angelo commenced a design worthy of himself and his patron. The plan was a parallellogram, and the superstructure to consist of forty statues, many of which were to be colossal, interspersed with ornamental figures and bronze basso-relievos, besides the necessary architecture with appropriate decorations, to unite the composition in one stupendous whole.

"When this magnificent design was completed, it met with the Pope's entire approbation, and Michel Angelo was desired to go into St. Peter's to see where it could be conveniently placed. At the west end of the church Nicolas V. had half a century before begun a new tribune, but the plan had not been continued by his successors; this situation Michel Angelo thought the most appropriate, and recommended it to the consideration of his Holiness. He inquired what expence would be necessary to complete it; to which Michel Angelo answered, 'A hundred thousand crowns.' 'It may be twice that sum,' replied the Pope; and immediately gave orders to Giuliano da Sangallo to consider of the best means to execute the work.

"Sangallo, impressed with the importance and grandeur of Michel Angelo's design, suggested to the Pope that such a monument ought to have a chapel built on purpose for it, where situation and light-and-shadow might be so attended to, as to display every part to advantage; at the same time remarking, that St. Peter's was an old church, not at all adapted for so superb a mausoleum, and any alteration would only serve to destroy the character of the building. The Pope listened to these observations, and to avail himself of them to their fullest extent, ordered several architects to make drawings for that purpose; but in considering and reconsidering the subject, he passed from one improvement to another, till he at length determined to rebuild St. Peter's itself*; and this is the origin of that edifice which took a hundred and fifty years to complete, and is now the grandest display of architectural splendour that ornaments the Christian world."

The prosecution of this work was suspended by Michel Angelo's resentment at being refused admittance to the Pope with marked and meant insolence. Men of genius are sure to be the objects of envy, hatred, and malice in all ages, and this great man had his full share of their persecution. He was of an irritable nature, and immediately took post for Florence. Five couriers were immediately dispatched to bring him back: they did not overtake him till he was out of the Papal states, and their authority of course useless. They requested him to write to the Pope, and exempt them from blame. Accordingly he wrote to this effect; that being expelled the antichambers of his Holiness, conscious of not meriting the disgrace, he had taken the only course left him to pursue, consistent with the preservation of that character which had rendered him worthy of his confidence. Neither would he return, for if he had been worthless today, he could be but of little value to-morrow, unless by the caprice of fortune, which would neither be creditable to his Holiness nor himself.

* To those who are curious in tracing the remote causes of great events to their source, Michel Angelo perhaps may be found, though very unexpectedly, to have thus laid the first stone of the reformation. His monument demanded a building of corresponding magnificence; to prosecute the undertaking money was wanting, and indulgences were sold to supply the deficiency of the treasury. A monk of Saxony opposed the authority of the church, and this singular fatality attended the event; that whilst the most splendid edifice which the world had ever seen was building for the Catholic faith, the religion to which it was consecrated was shaken to its foundation.

Upon this Julius wrote the following letter to the government of Florence,

"Health and apostolic benediction to our dearly beloved. Michel Angelo, who has left us capriciously, and without any reason we have been able to learn, is now in Florence, and remains there in fear of our displeasure, but against whom we have nothing to alledge, as we know the humour of men of his stamp. However, that he may lay aside all suspicion, we invite him with the same affection that you bear toward us; and, if he will return, promise, on our part, he shall be neither touched nor offended, and be reinstated in the same apostolic grace he enjoyed before he left us. Rome the 8th of July, 1506, III. year of our pontificate*."

From the temper of this letter, Soderini concluded that the affair would soon be forgotten, and Michel Angelo chose to remain at Florence. A second followed, in a more decisive tone, and the Gonfalonieri then said to him, "you have done by the Pope what the king of France would not have presumed to do, he must be no longer trifled with; we cannot make war against his Holiness to risk the safety of the state, therefore his will must be obeyed." Some Francescans before this had proposed to Michel Angelo to go to Turkey, and enter into the Sultan's service to build a bridge between Constantinople and Pera. This offer he would now have accepted, but for the friendly and earnest dissuasions of Soderini. If a Turkish Sultan could have been trusted, it is perhaps to be regretted that the opportunity was lost of attempting a greater work of architecture, than ever yet has been atchieved. He was however persuaded to return to the Pope, then at Bologna; where Cardinal Soderini, the Gonfaloniere's brother, undertook to introduce him. The Cardinal was ill at the time, and obliged to deputize Monsignore, who performed his office awkwardly: The interview was honourable to both parties.

"As Michel Angelo entered the presence-chamber the Pope gave him an askance look of displeasure, and after a short pause saluted him, "In the stead of your coming to us, you seem to have expected that we should wait upon you." Michel Angelo replied with submission, that his error arose from too hastily feeling a disgrace that he was unconscious of meriting, and hoped his Holiness would pardon what was past. The Monsignore† standing by, not thinking this a sufficient apology, endeavoured to extenuate his conduct, by saying that great allowance was to be made for such men who were ignorant of every thing but their art; on which the Pope hastily replied, with warmth, "Thou hast vilified him which I have not, thou art an ignorant fellow and no man of genius, get out of my sight;" and one of the attendants immediately pushed him out of the room. The Pope then gave Michel Angelo his benediction, and restored him to his friendship; and before he withdrew desired him not to quit Bologna till he had given him a commission for some work of art. In a few days he ordered a colossal statue of himself to be made in bronze.

Within five years this statue was broken in pieces by the mob, and the fragments cast into a piece of cannon!

* Julius pp. 11. Dilectis filiis Prioribus libertatis, et Vexillifero justitiæ populi Florentini.

Dilecti filii, salutem et apostolicam benedictionem. Michael Angelus sculptor, qui a nobis leviter et inconsulte discessit, redire, ut accepimus, ad nos timet, cui nos non succensemus; novimus hujusmodi hominum ingenia. Ut tamen omnem suspicionem deponat, devotionem vestram hortamur, velit ei nomine nostro promittere quod si ad nos redierit, illæsus inviolatusque erit, et in eâ gratiâ apostolicâ nos habituros, quâ habebatur, ante discessum.

Datum Romæ 8 Julii 1506. Pontificatus nostri III.

† Vasari calls this dignitary a Bishop (il Voscovo), but I have preferred the appellation of Monsignore, on the authority of Condivi.

When Michel Angelo returned to Rome, it was his wish to proceed without delay upon the mausoleum, which as he conceived, was to be the noblest monument both of Julius and himself; but the Pope had now changed his mind, and ordered him to paint the walls and cieling of the Sistine chapel in fresco. It has been villainously said, that this was the work of Bramante, who being jealous of Michel Angelo, persuaded the Pope to employ him in a branch of art, in which he expected that he would fail. Of this meanness there is not the slightest proof: Bramante and Michel Angelo were not friends, but the former had too much genius himself, to be capable of such pitiful envy. If the desire of advancing the reputation of his nephew Raffaello, be imputed to him as a motive, surely he must have seen that Raffaello would have derived far more from executing the picture well himself, than from any failure on the part of Michel Angelo. It is wicked to talk of rivalry in such men as these, men so truly great, are above all such base feelings. Michel Angelo's own conduct evinces this, fresco-painting he said was not his profession, and he recommended his Holiness to give the commission to Raffaello, in whose hands he said, it would do honour to them both. This could not have been said from any distrust of his own powers, no man of such mighty powers ever distrusted himself.

"It being now decided that he must make an attempt to execute this great undertaking, he commenced the Cartoons, and the architect of St. Peter's had orders to construct a scaffolding for the work to be painted in fresco. When the scaffolding was finished he found it extremely objectionable, and in particular from certain holes pierced in the cieling for cords to pass through to suspend part of the machinery. He asked the architect how the cieling could be completed if they were suffered to remain? To which he answered, It was impossible to avoid making them, and the remedy must be a subsequent consideration. This created a dispute, and Michel Angelo represented it to the Pope as a defect which might have been avoided, if he had better understood the principles of mechanism. His Holiness therefore gave him permission to take it down, and erect another in its stead. He then designed and constructed one so complete, that Bramante afterwards adopted it in the building of St. Peter's, and is most probably that simple and admirable piece of machinery now used in Rome whenever there is occasion for scaffolding to repair or construct the interior of public buildings. This invention Michel Angelo gave to the poor man whom he employed as his carpenter, and, from the commissions he received for making others on the the same construction, he realized a small fortune*."

Of this great work, the cieling of the Sistine chapel, Mr. Duppa has given a sketch, among the numerous outlines which are added to this volume. Having finished this he began to make designs for the sides of the Chapel, to compleat the design, but unfortunately for the arts Julius died. He left it in charge to two cardinals, the one of whom was his nephew, to see that his monument was compleated. The cardinal nephew, says Mr. Duppa, calculated the expence, and his arithmetic was conclusive; the original design of the Mausoleum was laid aside, and Michel Angelo received instructions to make another, on a limited scale, and at a stipulated price.

From this work to which he was applying himself with grateful feel-

* By his gains, Condivi says, he was enabled to give marriage portions with his daughters. "Disfece Michel Angelo il ponte e ne cavò tanti canapi, che avendogli stati a un prezzo uomo, che l'aiutò fu cagione, ch' egli ne maritasse due sue figliuole. Si fece senza corde il suo, così ben tessuto e composto, che sempre era più fermo che 'l maggior peso aveva."

ing to the memory of Julius, Leo X. sent him, little to the liking of the cardinal-executors and less to his own, to build the façade of the Church of St. Lorenzo at Florence, which had remained unfinished from the time of his grandfather Cosmo.

"As soon as he arrived in Florence he made his arrangements for executing the façade, and went to Carrara to order the marble which might be necessary, and also such as he should want for the monument of Julius, that in Florence no part of his time might be unemployed. At this period the Pope received information that good marble was to be obtained in the mountains of Pietra Santa*, in the Florentine state, equal in quality to that of the quarries of Carrara; and while Michel Angelo was there, he received a letter from his Holiness desiring that he would go to Pietra Santa and examine how far this information was correct. He obeyed his orders, and in a short time after sent him the result of his investigation, which did not prove so favourable as had been represented to his Holiness. The marble was more difficult to work, and of inferior quality: added to which, there was no practical means of conveying it to Florence, without making a road of many miles to the sea through mountains, to be cut at a considerable expence, and over marshes which would require to be traversed with fascines and rafts to make them passable. These objections, however, made but a slight impression on the Pope's mind, comparing them with the advantages which result from obtaining so valuable a material for building in a territory which he could at any time call his own; Michel Angelo was therefore desired to proceed, and it is a mortifying reflection, that the talents of this great man should have been buried in these mountains, and his time consumed during the whole reign of Leo X. in little other than raising stone out of a quarry, and making a road to convey it to the sea."

Mr. Duppa here naturally stops to examine whether Leo, as a patron of the fine arts, is deserving of the praise which has been so liberally bestowed upon him. Bramante died during the second year of his pontificate; there was therefore no time for employing his talents. How Michel Angelo was disposed of we have seen. Leonardo da Vinci received no commission from him. Raffaello's best works were executed under the former pontificate: it is true that Leo did patronize Raffaello,—but this is true also that the Pope sent his cartoons into Flanders to be copied in worsted, gave no injunctions to preserve the originals which were executed by this great master, and made no enquiry concerning them after they were manufactured in tapestry: by accident however seven of these cartoons are still to be seen in England, and from the value which is set upon them now, some estimation may be formed of Leo's real knowledge of the arts.

"To seek for reasons why Michel Angelo was not more fortunately employed during this reign, might afford a wide field of speculation; but if it should appear that the attachment of this Pope to the arts proceeded rather from the importance to the pomp and shew of power which was the delight of his mind than from a more noble feeling of their worth; it is sufficiently satisfactory to account for his indifference and procrastination, to know, that wars, alliances and subsidies, exhausted his treasury, and that the money was spent which was to have been appropriated to the façade of St. Lorenzo. At the death of Leo this part of the building was not advanced beyond its foundation, and the time of Michel Angelo had been consumed in making a road, in seeing the five columns were made at the quarry of Pietra Santa, in conducting them to the sea side, and in transporting one of them to Florence; this employment with occasionally making some models in wax, and some trifling designs for the interior of a room in the Medici Palace appears to have been all the benefit that was derived from his talents during

* Pietra Santa was the name of a castle, which gave this distinctive appellation to the mountains in its neighbourhood.

whole of this pontificate. As the patronage of the great often depends upon the character of the man as well as upon his genius, it has been supposed that the independant spirit which resisted the impetuosity of Julius II. was ill calculated to conciliate the accomplished manners of Leo X: however this may have been, there appears no evidence that Michel Angelo ever refused submission to his will, or opposed his authority with disrespect*: but as the surest way to every man's feelings is through his heart, it is easy to conceive that he was not likely to have the affections of a prince in whose mind there was no congeniality of sentiment with his own."

Under the pontificate of Clement VII. Florence for a short time resumed its ancient form of government, and made its last struggle for liberty. In such a struggle, however unfortunate its termination, it is glorious to have borne a part. The interests of that state were betrayed by France, and the emperor prepared to reinstate the Medici in their tyranny by force. The republic, feeble as its hopes were, resolved upon defence, and Michel Angelo was appointed Military Architect and Master of the Ordnance. Whatever this wonderful man did, he did well. The enemy immediately on their arrival before the city began to storm one of the bastions: two guns which he had placed upon a tower so annoyed them, that they were compelled to abandon the at-

* Upon this point I feel particular regret in differing from the author of the Life of Leo X. who, in vindicating the conduct of the Pope, apologizes for Michel Angelo's perverseness of temper. "Genius resembles a proud steed, that, whilst he obeys the slightest touch of the kind hand of a master, revolts at the first indication of compulsion and of restraint. Every incident became a cause of contention between the artist and his patron. Michel Angelo preferred the marble of Carrara; the Pope directed him to open the quarries of Pietra Santa in the territories of Florence, the material of which was of a hard and intractable kind The artist had called on the envoy of the Pope for a sum of money, and finding him engaged, had not only refused to wait for it, but when it was sent after him to Carrara had rejected it with contempt. Under these discouraging circumstances the proposed building made but little progress. The ardour of the Pontiff was chilled by the cold reluctance of the artist." *Life and Pontificate of Leo X.* vol iv, p. 226.

That Michel Angelo did not like to be employed in the quarries of Pietra Santa, or marble but little adapted to his purpose when obtained, is very easily to be conceived; but he obeyed. With respect to his contemptuous conduct towards the Pope's envoy, it does not appear, by Vasari's account, that Michel Angelo refused to take the money sent after him to Carrara in any other way than by refusing to give a receipt, which he said he was not accustomed to do when he received money for others as an agent; and the person who was sent with it, fearing that he might give offence by adhering too rigidly to his instructions, left the money without a receipt. "Intese Jacopo Salviati dello arrivo di Michel Angelo, e non lo trovando in Fiorenza gli mando i mille scudi a Carrara Voleva il mandato che gli fosse la ricevuta, al quale disce che erano per la spesa del Papa a non per interesse suo, che li riportase, che non usava far quietanza nè ricevat per altri; onde questa tema colui ritornò senza a Jacopo." *Vasari.* tom. iii. p. 238.

Although it should appear that Michel Angelo was not very well pleased with Salviati, yet in this transaction the Pope does not seem to make any part, and probably never heard of this dispute between Michel Angelo and Salviati's servant, for he continued at Carrara executing the commissions for which he was sent, when he received a letter from Leo to go and examine the newly discovered quarries at Pietra Santa, where he afterward, in obedience to the Pope's will, spent a great part of his time during the pontificate, notwithstanding it was an employment the most adverse to his feelings. Leo not only kept him in this situation, doing nothing which could be of any service to himself or the state, but refused him permission to make a monument to honour the poet Dante, which he voluntarily offered to execute free of expence, to be placed in S. Maria Nuovo, in Florence.

tack, and directed their artillery against this tower. Michel Angelo hung mattrasses of wooll from the top; they were suspended from a bold projecting cornice, so that a considerable space was left between them and the wall, and the artillery might have played till dooms-day without producing any effect. The enemy saw that the conquest of Florence would not be so easy as they had expected, and had recourse to surer methods than those of assault.

"Michel Angelo, after the most active service for six months, in which he defended the city and repelled the repeated attacks of the enemy, was secretly told of treacherous plans to undermine the republic. He lost no time in making the communication known to the government, shewing at once the danger to which they were exposed, and how their safety might be provided for; but instead of attending to him with due respect, he was reproached with credulous timidity: offended with this treatment, he observed it was useless for him to be taking care of the walls, if they were determined not to take care of themselves. Depending upon the correctness of his information, and the perspicacity of his own judgment, he saw inevitable ruin to the common cause; this, added to the personal disrespect he received, determined him to give up his employment and withdraw from the city. As the nature of his information did not allow him to make a public declaration of his intention, he withdrew privately; but he was no sooner gone than his departure created general concern. Upon his leaving Florence he proceeded to Ferrara, and from thence to Venice; where, as soon as he arrived, he was followed by the importunities of persons high in office, soliciting him to return, and not abandon the post committed to his charge; at the same time softening by expletives the rudeness and inattention with which he had been treated. These solicitations, addressed to an ardent mind and strong patriotic feelings, prompted him to obey the will of his country and his friends, and without delay he returned and resumed his situation."

A mercenary general sold the republic, — he betrayed its plans to the enemy, and finally delivered it up to the Medici. "Here," says the author, "ended the Florentine Republic, after three centuries of varied and fluctuating fortune; yet amidst civil dissentions, internal calamity, or external war, genius flourished;—and whatever may be the cause, it is to this contracted territory that our enlightened times owe more than to all the states in Europe that assisted in its ruin."

The diseases of the soul are as hereditary as those of the body. Clement V. had chosen for himself a lying name upon his election, he was as false and as cruel as the rest of his family. "The general amnesty which he had promised to all those who had injured the Pope, his friends, and servants, his holiness professed most faithfully to observe, and willingly to forgive those who had been his enemies: but the injuries committed by the same persons in the affairs of the republic, he knew of no justice to extenuate, nor mercy to forgive: he therefore imprisoned, banished, and put to death at his own discretion!" Michel Angelo secreted himself in the bell tower of the Church of St. Nicholas. His house was eagerly searched, and not a trunk left unopened that could be supposed capable of containing him. After some days, when all search had proved ineffectual, the Pope publicly promised that if he would discover himself, he should not be molested—on condition of his finishing the monuments of Giuliano de Medici and his nephew Lorenzo which he had begun. Michel Angelo accepted the terms, and as Mr. Duppa with his usual good feeling expresses himself,—"with little respect for persons his genius was to commemorate, and with less affection for his employer, he hastened to complete his labour."

There was no work on which he would so willingly have proceeded as upon the monument of Julius; but in this he was by various circumstances so often interrupted, that it became a cause of continual vexation to him. The plan for this monument was now a second time contracted on the score of expence, and an arrangement for its execution concluded by which he was to be permitted to work for the pope in Florence four months in the year. Having worked there four months he returned to Rome to fulfil his engagement with the Duke of Urbino, who was now the representative of Julius. But Clement "who was not in the habit of keeping promises, nor of permitting others to do so when it interfered with his inclination or his interest," ordered him to paint the two end walls of the Sistine Chapel. He had formerly made several studies for the west end, where he designed to have painted the Fall of Satan: why this design was not now carried into effect does not appear, but he began the cartoon of the Last Judgment. It is almost sinful to regret any circumstances which occasioned that wonderful picture, yet as the same genius would have been exerted on either subject, we are almost tempted to wish that the one had been preferred which was wholly mythological, and in which the superstitions of the Romish Church could not have found a place. He procrastinated this work as much as he could, and secretly proceeded with the monument. Clement died. Paul III. who succeeded wished to engage Michel Angelo in his service, who resolutely protested that he must devote himself to the fulfilment of his prior engagement. The Duke of Urbino however was unwilling to offend the pope.—The plan of the monument was once more changed, and three statues only instead of six required from him; and thus it was at last compleated. He then finished the Last Judgment, for which the pope with becoming liberality rewarded him with a pension for life, equal to 600*l.* The magnificent work of Mr. Duppa which we noticed in a former volume * contains a selection of heads from this picture, and an outline of the whole.

At this time San Gallo died, and Michel Angelo was appointed Architect of St. Peter's, a situation which however honourable proved to him a source of vexation as long as he lived. He was not only a man of genius and therefore the certain object of envy and malice, but also a man of integrity, and therefore hated by all the numerous persons employed about the building, who till his time had been accustomed to cheat the government with impunity. Paul understood his merits and protected him.

"As men are generally malevolent in proportion to the disappointment of their mischievous hopes, so the enemies of Michel Angelo grew inveterate from the ill success of their opposition; and to all those who could have any influence in injuring his reputation, they did not fail to use exertions to represent him as an unworthy successor of San Gallo. Upon the death of Paul III,† an effort was made to remove him from his situation,

* Vol. III. p. 918.

† Paul III. died on the 10th of November, 1549, after a pontificate of fifteen years and twenty-eight days. Among the most remarkable acts of his reign is the excommunication of Henry VIII. who was declared to be deprived of his crown and kingdom, his subjects absolved from all obedience, all acts of religion interdicted or forbidden to be performed or celebrated in his dominions, commanding all ecclesiastical persons to depart from his kingdoms, and the nobles to rise up in rebellion against him. This Bull is dated the 30th of August, 1535. It was in the reign of this Pope, in the year 1540, that the Jesuits were established, and the

but Julius III. who succeeded to the pontificate, was not less favourably disposed towards him than his predecessor; however they presented a memorial, petitioning the Pope to hold a committee of architects in St. Peter's at Rome, to convince his Holiness that their accusations and complaints were not unfounded. At the head of this party was Cardinal Salviati, nephew to Leo X. and Cardinal Marcello Cervino, who was afterwards Pope by the title of Marcellus II. Julius agreed to the investigation, Michel Angelo was formally arraigned, and the Pope gave his personal attendance. The complainants stated, that the church wanted light, and the architects had previously furnished the two Cardinals with a particular example to prove the basis of the general position, which was, that he had walled up a recess for three chapels, and made only three insufficient windows; upon which the Pope asked Michel Angelo to give his reasons for having done so: he replied, "I should wish first to hear the deputies." Cardinal Marcello immediatly said for himself and Cardinal Salviati, "We ourselves are the deputies." Then said Michel Angelo, "In the part of the church alluded to, over those windows are to be placed three others." "You never said that before," replied the Cardinal: to which he answered with some warmth, "I am not, neither will I ever be obliged to tell your Eminence, or any one else, what I ought or am disposed to do; it is your office to see that the money be provided, to take care of the thieves, and to leave the building of St. Peter's to me. Turning to the Pope--Holy Father, you see what I gain: if these machinations to which I am exposed are not for my spiritual welfare, I lose both my labour and my time." The Pope replied, putting his hands upon his shoulders, "Do not doubt, your gain is now and will be hereafter;" and at the same time gave him assurance of his confidence and esteem."

Julius III. was indeed one of the truest friends of Michel Angelo; he desired Condivi to write his life, and as appears by Condivi's dedication, recommended him to imitate his virtue and his excellence. He said also that if it were possible he would gladly take upon himself his years, that the world might have a better chance of not being deprived so soon of a great man. Unfortunately for Michel Angelo, Julius died after a short reign of five years, leaving him an old man of eighty one. Cardinal Marcello, one of his enemies, was elected in his stead; he died within the month, and was succeeded by Paul IV., whose two main objects were to be revenged on his enemies by the sword, and to root out heresy by means of the inquisition, of which he had long been the main patron. This man's religious feelings were offended at the naked figures in the Last Judgment, and he determined that the picture should be reformed. When Michel Angelo heard this, he desired that the pope might be told from him that what he wished was very little and might be easily effected; for if his holiness would only reform the opinions of mankind, the picture would be reformed of itself. Paul at last determined to destroy the picture altogether,—luckily his cardinals persuaded him that it would be a sin to whitewash the wall, and he contented himself with ordering the figures to be dressed: thereby it is to be presumed expressing his opinion that when the trumpet sounds, the dead are not to rise till they have made themselves decent, for which purpose there will be a resurrection of shrouds and winding sheets also.

This was the barbarian who encouraged or instigated our Bloody Mary in all her cruelties. Pius IV.

plan of that extraordinary society, confirmed; and on the first of November, in the year 1842, the celebrated Council of Trent met to establish the truth of the Gospel, to convince all men of transubstantiation, to prevent the further diminution of the Papal authority, and endeavour to do that which is always impossible, reconcile the jarring opinions of contending interests.

made some little amends to him for the insults and injustices he had received from his predecessor, but Michel Angelo was now going to receive the reward of a long life of integrity and virtue. He died on the 17th of February, 1563, in his eighty-ninth year. Public obsequies were decreed him at Florence; the work of envy was over; from that day the excellence of Michel Angelo has been acknowledged, and it will continue to be so, as long as stone and marble can endure, and as long as the engraver can preserve the conceptions of the painter.

"In the early part of his life, Michel Angelo not only applied himself to sculpture and painting, but to every branch of knowledge connected in any way with those arts, and gave himself up so much to application, that he in a great degree withdrew from society. From this ruling passion to cultivate his mind he became habituated to solitude, and happy in his pursuits, he was more contented to be alone than in company; by which he obtained the character of being a proud and an odd man, distinctions that never fail to be given to those with whom we wish to find fault for not resembling ourselves. When his mind was matured he attached himself to men of learning and judgment, and in the number of his most intimate friends were ranked the highest dignitaries in the church, and the most eminent literary characters of his time. That princely Cardinal, Ippolito de Medici†, and the Cardinals Bembo, Ridolfi, and Maffeo, were distinguished for their friendship towards him, and, as an Englishman, it gives me pleasure to find Cardinal Pole amongst them, entitled, "suo amicissimo*". Ippolito de' Medici was particularly partial to him, and understanding that Michel Angelo admired a Turkish horse he possessed, he sent it to his house, with ten mules loaded with corn, and begged his acceptance of the gift as a mark of his esteem. Notwithstanding he ranked in the number of his acquaintance the most distinguished names of his time, he was also pleased with the harmless

* Ippolito de' Medici was the natural son of the Duke Giuliano de' Medici, brother to Leo X. He was an extraordinary man, of whose munificence and princely style of living we have the concurring testimony of all contemporary writers. The following account of him has been collected by M. Tenhove, in his Memoirs of the House of Medici. "He was educated by the care of Leo X. and a greater genius was not to be found, nor a greater taste for the arts and sciences and letters.—The learned languages were familiar to him almost from his infancy, and he excelled in verse and prose.—Berni, and other writers, mention his translation into blank verse of Virgil's second book of the Æneid, and he was a perfect musician on every instrument. On the flute he was astonishing—he was the first violin in Italy—and on the trumpet without a rival.—His liberality was boundless,—to refuse a request was not in his power, and it was not with gold alone that he rewarded genius and talents.—With the artist and the learned he lived on the most friendly terms, as their equal and companion—his service had nothing harsh nor austere—nothing humiliating—and his dependants felt nothing of his superiority. But with all these excellent qualities, his fickleness and inconstancy were without example. At thirty years of age he died, and, with probability, is supposed to have been carried off by poison. His death was a subject of general regret to men of letters and virtuosi of every description. He not only patronized arts and sciences and letters, but all the graceful exercises, and persons who excelled in them had been assembled from all the quarters of the globe; more than twenty different languages were spoken in his palace, and the music of every country echoed from its walls.

† According to Camden, Cardinal Pole is supposed to have been born in the year 500, and died Archbishop of Canterbury, on the 17th of Nov. 1558. Hume has given the following character of him. "The modesty and humanity of his deportment made him universally beloved; insomuch that in a nation where the most furious persecution was carried on, and where the most violent religious factions prevailed, entire justice, even by most of the reformers, has been done to his merit. *History of England reign of Queen Mary.*

comedy of human life, and occasionally amused with the eccentric good nature of those who had little else to recommend them*. But the person of all others who absorbed his affections and esteem, was that excellent and accomplished woman, the celebrated Vittoria Colonna, Marchioness of Pescara; her superior mind and endowments, and her partiality for his genius, impressed him with the most lively sense of esteem. For many years before her death she resided at Viterbo, and occasionally visited Rome for no other purpose than to enjoy his society. To her Michel Angelo addressed three sonnets and a madrigal, and wrote an epitaph, on her death, in which his admiration of her beauty and accomplishments is tempered with the most profound respect for her character†. In her last moments Michel Angelo paid her a visit, and afterwards told Condivi he grieved he had not kissed her cheek as he did her hand, since there was then but little hope of his ever seeing her again. The same writer also observes, that the recollection of her death constantly produced dejection in his mind§."

Of Mr. Duppa's remarks upon the works of Michel Angelo we shall allow ourselves to copy only what he says of St. Peter's, because he differs in his judgment from men of great eminence, and has ably stated good reasons for his difference.

"To criticise St. Peter's with any accuracy would require that all the parts should be considered as well as the whole; but without plans, elevations, and sections were given, it would not be possible to make any minute investigation intelligible; and where there is so much to commend, it has been usually considered more safe to praise than to blame.

"When a nation is rich enough to have a work of vast dimensions, a sufficiency of mathematical knowledge to construct it, would of itself produce a sort of appropriate fitness, and part might be easily multiplied so as to create surprise. But we ought not to be deceived by specious appearances in architecture more than in any other human toil; and, although labour has its merit, and little can be produced without it, he deserves the most praise who can produce the greatest effect and the most lasting impression with the least manual exertion; but with the public at large, extent of dimension alone is always considered synonymous with grandeur, however little skill may be employed; and with the vulgar, nothing is more common than for this character to be decided by actual measurement.

"Without attempting to define the different causes which make an impres-

* Among the persons of this description Vasari names one Menigella, a very indifferent painter, and Giuliano Burgiardini, to whom Michel Angelo once sat for his portrait to oblige Ottaviano de' Medici.

Benvenuto Celini, in the life of himself, speaks of a club established by a statutary of the name of Michel Angelo, who appears to have been a facetious debauchè, if credit be given to his account of a revel held at his house. This person was a native of Siena, and I believe is only known as a sculptor by a monument which he executed in part from a design of Peruzzi, to honour the memory of Adrian VI. He was patronized by Cardinal Incfort, at whose instance the monument was made. Vasari has given a short account of him, and says that he died at about fifty years of age. *Vide Vita de Pittori, &c.* tom. ii. p. 260. This circumstance is mentioned to prevent any mistake of the Sienese sculptor in the life of Benvenuto Celini being taken for the divine Michel Angelo, who by this distinctive appellation is so often mentioned by that author.

† Vide cxx. cxxi. cxxii. cxxiii. cxxiv.

§ Michel Angelo made three drawings for the Marchioness of Pescara, but it does not appear that he executed any of them in marble, as stated by Mr. Roscoe, (Life and Pontificate of Leo X. vol iii. p. 220). These compositions were, a Crucifixion, Christ and the Woman of Samaria at the Well, and a Pietà, with the representation of the cross carried in procession in Florence in the destructive plague of 1348, with these words printed on the upright shaft, "Non vi si pensa quanto sangue costa." These compositions are inserted in the Appendix."

sion of sublimity on the mind, it is an acknowledged feeling that succession and uniformity of parts, combined with greatness of dimension, contribute to that end. St. Peter's however, in its present state, with all the advantage of dimension in every way, is a remarkable instance how human ingenuity can be exercised in diminishing the effect of its own powers. Instead of the awful grandeur which might reasonably be expected from the magnitude of the building, splendour and variety divert the attention, its solemnity is lost in the diffusion of light, and its size apparently diminished by the ARTS occupying that attention which ought to be absorbed in the WHOLE. Yet this last defect has been praised by Addison, Baron Stolberg, Lumisden, and other writers; and the disappointment universally produced by its apparent want of magnitude, has been attributed by them to the exactness of its proportions. If to impress the mind with grandeur and sublimity in edifices dedicated to religion, be desirable, that building must be defective which fritters away the attention of the beholder, however beautiful the parts may be of which it is composed. The ancient Pantheon is an example of the first authority, of what can be produced by a just feeling of the true principles of architecture. There simplicity and grandeur are happily combined, though now comparatively seen in a ruined state: and however we may admire great works, or cultivate a partiality for their defects, it is obvious that the architect of St. Peter's if he had no other merit, would deserve but little praise for making the largest and most magnificent temple in the world, appear to be less sublime than the original model of its dome."

This very able work contains the letters and poems of Michel Angelo in an appendix,—fac-similes of his hand writing, and so many outlines of his compositions as to render it one of the cheapest books we have ever seen; indeed the price seems inadequately low. A few inaccuracies either of the pen or the press might be pointed out. The materials seem to have been collected from every possible source of information, and the whole work displays a sound judgment and just appreciation of what is excellent in art, and in human character.

CHAPTER VI.

BRITISH TOPOGRAPHY AND ANTIQUITIES.

ART. I. *The Stranger in Ireland; or, a Tour in the Southern and Western Parts of that Country in the Year* 1805. *By* JOHN CARR, *Esq.* Quarto. pp. 530. With numerous Plates.

A Harlequin once ordered the company's taylor to make him a coat, in order that he might exhibit himself to advantage at the new pantomime which was just coming out. The taylor rummaged among his drawers for all the odds and ends which, in the course of business, he had snipped from the cloth of his other customers, and at length completed the gay piece of patch-work, without having furnished an atom of the materials himself, except the thread with which they were stitched together. When the light-footed hero, equipped in his new parti-coloured dress, exhibited himself before his brethren of the sock, he was not a little surprized to find that each claimed a bit of the coat as belonging to himself; one detected the pilfered remnant of his drab kerseymere breeches, a second could swear to a snip from the flap of his scarlet coat, and a third to a bit of his black waistcoat. The taylor was sent for, brought a heavy bill with him, pleaded guilty to the charge, but stated in his defence, that he should not have employed the materials he did, if they had not already been thrown aside as useless to other people.

In making his book, Mr. Carr pursues the economical method of the taylor—*he finds the thread.* As to the materials, these are of various qualities, according to the authors from whom they are snipped; many of them, like the taylor's shreds, are such as nobody but himself would have worked up again.

In reading this volume, we have really suffered a grievous disappointment: Mr. Carr's former publications passed under our notice as they made their appearance; and, although we were certainly not very much struck with the profundity of his knowledge, or the sagacity of his remarks, we cheerfully acknowledged the amusement to be derived from perusing his volumes. This is a dull book. Ireland has been much less explored by our tourists than the other parts of Great Britain, and it was very allowable and very natural to expect from the expensive quarto of a veteran traveller a large stock of information and of entertainment. That it contains a certain share of information and entertainment we do not deny, but we do complain most heavily of the worthless alloy with which it is mixed. In the course of our reading we scarcely ever met with a book so completely *made up* as this: page after page, page after page, and page at the end of that, is oftentimes extracted from other works. Mr. Carr hunts after a bull or a pun as a boy hunts after a butterfly, and when he has caught it, is as pleased with his prize. Under pretence of illustrating the habits of the people and the national character of the Irish, he has strung together such a collection of stale anecdotes, stupid stories, jests, and blunders, as is only to be rivalled in the merry pages of "Joe Miller," "Every Man his own Punster," or some such facetious compilations, which Mr

Carr, without a blush, has laid under the most unsparing contribution.

Now and then we have an attempt at fine writing:

——Lucus & ara Dianæ
Et properantis aquæ per amœnos ambitus agros,
Aut flumen Rhenum, aut pluvius describitur arcus.

Mr. Carr's fine writing, however, like that of many other people, is not always the most intelligible to common understandings. Take a specimen: speaking of the progressive improvement of Dublin after the revolution, he says, "As wealth increased, the splendor of the vice-regal court expanded, and attracted and fixed the erratic native nobility; the professors of the law increased and multiplied with the wealth of the state; the college and the seats of learning were filled with students: the sylvan age of Ireland returned as when she retained and corruscated the last sparks of the literature of Rome after the west of Europe had been overshadowed by the darkness of the Gothic invader."

But it is an ungrateful task to find fault: the critic, who could take delight in picking the chaff from a sack of corn, was justly rewarded by Apollo with the chaff for his pains. Sometimes we catch an animated description; of this nature is that of the Dargle, a deep glen, in which is situated the beautiful cottage of Mrs. Grattan. He must be a very unimpassioned observer who should not be inspired by the wild scenery which the lakes of Killarney exhibit: Mr. Carr is not dead to the diversified beauties and sublimities of these romantic regions, and several distinct and picturesque delineations occur in the description of them.

The character of the Irish is not easily to be appreciated: the state of degradation in which the peasantry have been kept must have generated many bad qualities, and suppressed the exercise of many good ones. The Irish are irritable, and irritability leads to opposite extremes: the same sensibility and warmth of temper which prompts an Irishman to repay kindness with unbounded interest, which makes his gratitude and attachment to benefactors unlimited in fervor, which make him hospitable even to a proverb, open-hearted, and unsuspicious; that same sensibility, grafted upon native courage, renders him quick in the resentment of an affront, revengeful of injuries, and cruel in his enmities. A sagacious physician considers the temperament of his patient before he prescribes for him; a wise statesman contemplates the character of the people for whom he legislates. The following is one among many anecdotes which prove, demonstratively prove, that the system of severity which has been pursued towards the Irish has been the most impolitic which could be adopted.

"ANOTHER instance is recorded of the effect which the conduct of the Dean of Kilfenora, Dr. Stevenson, produced upon his parishioners during the rebellion. When this gentleman went to reside upon his living of Callan, one of the largest in Ireland, he found that a spirit of insurrection had tainted every one of his parishioners; instead of loading them with taunts, reproaches, and menaces, he attached them by kindnesses, by those courtesies which are dear to every feeling, and particularly to an Irish mind, not by gifts, which if they cannot be returned, affect the sensibility, by destroying that equality which is necessary to cordial attachments, but by a course of civilities and gentle expressions, which can be repaid by the receiver. By this proceeding he gained their confidence and their love, and what was of no little consequence, the friendship of their priest. He pointed out to them the peril of their desperate enterprize, and, behold the fruits of a deportment like this! in one day *six hundred rebels* came to his house and surrendered their arms."

If the Irish are quick in resenting an affront, instances of magnanimity occur which shew the ascendency of better feelings:

"During the march of a regiment, the Honourable Captain P——, who had the command of the artillery baggage, observing that one of the peasants, whose car and horse had been pressed for the regiment, did not drive as fast as he ought, went up to him and struck him: the poor fellow shrugged up his shoulders, and observed there was no occasion for a blow, and immediately quickened the pace of his animal. Some time afterwards, the artillery officer having been out shooting all the morning, entered a cabin for the purpose of resting himself, where he found the very peasant whom he had struck, at dinner with his wife and family: the man, who was very large and powerfully made, and whose abode was solitary, might have taken fatal revenge upon the officer, instead of which, immediately recognizing him, he chose the best potatoe out of his bowl, and presenting it to his guest, said, 'There, your honour, oblige me by tasting a potatoe, and I hope it is a good one, but you should not have struck me, a blow is hard to bear."

There is a great deal of native urbanity among the Irish; it is no uncommon thing to see two boors take off their hats, and salute each other with great civility. In China, this sort of courtesy is carried to the greatest excess; instead of quarrelling, like their brethren of the whip in London, which shall *take* precedence or *take* place, two Chinese carmen, who encounter each other, will pull off their hats, and contest almost to the point of disputing, which shall have the pleasure of *giving* place to the other.

The Irish are ingenious; so remarkable, indeed, are they for their ingenuity, docility, and quickness of perception, that Mr. Carr says they are only equalled by the Russians. "It is curious to see with what scanty materials they will work: they build their own cabins, and make bridles, stirrups, crupppers, and ropes for every domestic purpose, of hay; and British adjutants allow, that an Irish recruit is sooner made a soldier of than an English one." The lower orders are very superstitious, but so are the ignorant in all countries: Mr. Carr has thus summed up their character:

"With few materials for ingenuity to work with, the peasantry of Ireland are most ingenious, and with adequate inducements *laboriously indefatigable:* they possess, in general, personal beauty and vigour of frame; they abound with wit and sensibility, although all the avenues to useful knowledge are closed against them; they are capable of forgiving injuries, and are generous even to their oppressors; they are sensible of superior merit, and submissive to it; they display natural urbanity in rags and penury, are cordially hospitable, ardent for information, social in their habits, kind in their disposition, in gaiety of heart and genuine humour unrivalled, even in their superstition presenting an union of pleasantry and tenderness; they are warm and constant in their attachments, faithful and incorruptible in their engagements, innocent, with the power of sensual enjoyment perpetually within their reach; observant of sexual modesty, though crowded in the narrow limits of a cabin; strangers to a crime which reddens the cheek of manhood with horror; tenacious of respect; acutely sensible of and easily won by kindnesses. Such is the peasantry of Ireland: I appeal not to the affections or the humanity, but to the justice of every one to whom chance may direct these pages, whether men so constituted present no character which a wise government can mould to the great purpose of augmenting the prosperity of the country, and the happiness of society. Well might Lord Chesterfield, when Lord Lieutenant of Ireland, exclaim, 'God has done every thing for this country, man but one thing.'

"Some exertions have been made to ameliorate the condition of the peasantry, but their operation has too much resembled Martial's barber, who was so slow, that the hair began again to grow on the side of the face he had first shaved, before he had finished the other."

Time only can enable us to appreciate the advantage which Ireland

will derive from her union with England. The prejudices which opposed that measure will wear away, as those advantages are more clearly discerned and more generally felt. The union, and the consequent removal of the Irish parliament to St. Stephen's Chapel, withdrew from Dublin a number of men of rank and opulence; many of their mansions remain vacant and unsold, but the trading part of the community have so extended their conterns, and increased their resources, that a thousand houses of less magnificence have been built in Dublin since that event took place. In the year 1801, there were but *four* mail coaches in Ireland, viz. to Cork, Limerick, Belfast, and Longford: there are three hundred and four post towns in Ireland; and, at present, the mails are conveyed to two hundred of these six times a week, and three times a week to the remaining number. These are strong facts, and need no comment. Similar facilities and intercourse will doubtless be extended through other parts of the kingdom, when the demands of internal commerce shall point out the necessity, and indemnify the expence of them.

"The following is a lamentable picture of the defective state of the church-establishment in Ireland. There are two thousand four hundred and thirty-six parishes, one thousand and one churches, and only three hundred and fifty-five glebe or parsonage-houses. The benefices or union-parishes amount to one thousand one hundred and twenty: so that there are two thousand and eighty-one parishes without any residence for the clergymen, and one thousand four hundred and thirty-five parishes without any churches. Where there are no glebe-houses, the resident clergyman rents a house; where he does not reside, his curate performs the service, and I was informed with tolerable regularity: but the inconvenience must be great, and residence from necessity rare."

It is a curious circumstance, that in Dublin there are only three Jewish families; it is believed that they never were more numerous, and that they never had a synagogue. In the cities of Cork, Waterford, Limerick, and Belfast, Jews are to be found, but in no part of the country of Ireland.

The population of Dublin was taken by the conservators of the peace in 1804, and found to amount to one hundred and eighty-two thousand three hundred and seventy souls: since that period, seven hundred houses have been built, and are tenanted. The average of ten to a house is lower than that of Dublin at large, which is between eleven and twelve; the population of Dublin, therefore, including that of the castle and of the garrison, may be estimated at a hundred and ninety thousand. It is to be regretted that the bills of mortality are so irregularly kept within the empire of Great Britain: there are no registers of births, deaths, and marriages, kept in Ireland, except in the metropolis; at home, too, a very insufficient attention is paid to this subject. Registers ought to be kept as they are in France, by the civil magistrate: Quakers and dissenters of every denomination have their own registers, and it is now at the option of parents whether they choose to enter the birth of their children or not. It is very frequently omitted: and the consequent difficulties of obtaining an accurate census are great.

The population of Ireland is increasing, and is supposed to have more than quadrupled itself within the last century. A member of the last Irish parliament, (who published some valuable essays on the population and character of the Irish) estimated that since the year 1700 the population had increased about one fifth on the average every eleven years. In the year 1711, he calculated that Ireland contained 1,200,000 people; in 1799, 5,159,760; and

that, in point of density, its population is superior to that of Great Britain. Mr. Carr follows the statement of Mr. Whitelaw, who limits the population of Ireland to 5,000,000, and concedes the superior density to England. The numbers who perished in the rebellions of 1798 and 1803, are rudely estimated at 20,000.

An idea of the police of Dublin may be had from the following disgusting circumstance which took place while Mr. Carr was there. A man was found drowned in the Liffey; the body, instead of being carried to some bone-house to be owned, was exposed in the street for two days near the Queen's bridge, upon straw, with a plate of salt on its breast to excite the pity of passengers to place money upon it, for the purpose of appeasing the manes of the deceased with a convivial funeral!

"The excessive use of whisky in Dublin cannot fail of attracting the attention of a stranger, where this deleterious liquor is now, by act of parliament, distilled from raw oats; deriving occasional additional strength from a mixture of aquafortis or vitriol. The number of shops where this liquid poison and other drams, almost equally hostile to morals and life, are sold, is truly shockingly great. In Thomas-street, every other house seemed to be a dram-shop. Mr. Whitelaw states, that in this street alone, composed of one hundred and ninety houses, a place of great concourse on account of its being the termination of the great southern and western roads, there were in 1798, and I believe at this day there are no less than fifty-two houses licensed to vend raw spirits. The licence amounts to forty pounds. That a revenue derived from such a source can be an object worthy of encouragement with a wise government, it is impossible to believe: it might as well impose a tax upon coffins, and inoculate all its subjects with the plague. One of these shops a few years since had great custom, on account of the keeper of it offering a *gratuitous funeral* to those who died of drinking it.

"Strong penal laws, and an encouragement of the consumption of porter, can alone cure this evil. The effect of an act of Parliament passed for the suppression of private distilleries, which levied severe penalties on the consumers of whisky not sold at licensed distilleries, doubled the consumption of porter in one month at a porter brewery, which has been recently established in the north of Ireland. Unfortunately the excise officers, owing to their being inadequately paid, are too often in league with the private distilleries. In Dublin, I am well informed, every measure hitherto taken has failed in effectually correcting the use of spirits. The priest has been more effective than the legislature: his prohibitions against the consumption of liquors for one, two, or three months, are seldom, if ever, violated."

Nothing can so effectually destroy the health and morals of a people as superfluous and ill-regulated public houses and gin-shops. Crimes of every description are there engendered, there nurtured, there stimulated into the most dreadful activity. The whisky-house is resorted to by the lazy; there they become acquainted with the most dissolute and the most desperate. Lessons of lewdness and robbery are learnt in these profligate receptacles of prostitutes and thieves which are put in practice at the expence of public decency and public safety. From such a statement as Mr. Carr has given, we have no hesitation in concluding that the police of Dublin is bad. To lay the axe at the root, government must absolutely suppress a large proportion of these abominable houses, where the earning of a week is spent in a day, and robbery is resorted to as a remedy for the evil. London requires the interference of the legislature in this respect almost as much as Dublin. When Mr. Colquhoun wrote his treatise on the police of the metropolis, there were between five and six thousand licensed public-houses within the bills of mortality, and it was calculated that the money

spent in beer and spirits by the *labouring people* only, was upwards of three millions sterling a year!

Mr. Carr's peregrination is not very extensive; sufficiently so, however, to have given him a fair opportunity for the investigation of character and manners. He goes from Dublin to Wicklow, returns to the capital, and afterwards takes an excursion round the lakes of Killarney. The county of Wicklow acquired an ill-famed celebrity during the rebellion. The Devil's Glen is a valley, the bottom and sides of which are composed of rocks, and at one end of it the river Vartrey, after violent rains, falls from a precipice of an hundred feet, and winds through the valley. These unfrequented depths, during the rebellion, occasionally afforded shelter and concealment to its routed followers. It was here that Dwyer, a noted chieftain, eluded the hot and persevering pursuit of justice for a period almost unexampled. The reward offered by government for this daring chief after the dispersion of his followers was very great, but wherever "he avowed himself and claimed the protection of hospitality, his person was held sacred; and in the midst of rags and penury, a bribe which would have secured independence to the betrayer was rejected with scorn." The history of the Highland clans present many instances of the strongest fidelity and attachment towards the laird from his followers. Charles Stuart, it is well known, long lay concealed among the wilds of Scotland, sheltered in caves and cottages, the owners of which would have been for ever infamous in their own estimation and in that of their countrymen, had they accepted the reward of 30,000 l. which government offered for his head. This unfortunate fugitive was hunted like a beast of prey from "hill to dale, from rock to cavern, and from shore to shore; sometimes he was rowed in fisher boats from isle to isle among the Hebrides, and often in sight of his pursuers." A man of the name of Kennedy used to rob for his support, and in order to supply him with clean linen, once surprized the baggage-horses of a British officer. This poor fellow was afterwards hanged for stealing a cow! The detestation and abhorrence of treachery displayed by the Irish and Scotch on these occasions are a noble trait in their character, and is not the only feature of similitude between them.

During his excursion in the county of Wicklow, Mr. Carr of course visited the celebrated ruins of Glendaloch, and has modestly contented himself with filling only ten of his quarto pages from Dr. Ledwich's remarks on them. This sort of compliment Mr. Carr is in the habit of paying to authors of inferior merit: it is excusable enough here.

Not far from Glendaloch is Lagula, the shooting-box of Peter Latouche, Esq. a name in high and deserved honour. At Bellevue, a noble mansion belonging to the same gentleman, Mrs. L. has established a school, in which eight and twenty girls are boarded, cloathed, and educated at her private expence.

"I believe in England and Ireland the green and hot-houses of Belle-Vue are unrivalled. This palace of glass, which looks as if it had been raised by Aladdin's lamp, is six hundred and fifty feet in length, and includes an orange, a peach, a cherry-house and vinery, and is filled with the most precious and beautiful plants from the sultry regions of Asia, Africa, and America, which, tastefully arranged and in the highest preservation, banquet the eye with their beautiful colours, and fill the air with the most voluptuous perfume."

The lower Irish are very fond of

law; with what decency judicial proceedings in subordinate courts are carried on there, our readers will form a much better idea after they have read the following extract, than it is possible for them to do without it. At Killarney, Mr. Carr attended the quarter-sessions, where a barrister presided.

"The greatest good-humour prevailed in the court, which was a large naked room, with a quantity of turf piled up in one corner of it. Every face looked animated; scarcely any decorum was kept, but justice was expeditiously, and I believe substantially, administered by the barrister, who is addressed by that name, and who appeared to be perfectly competent to the discharge of his judicial duties. He was elevated above the rest. A fellow, like every one of his countrymen in or out of court, loving law to his soul, projected himself too forward to hear a cause which was proceeding; the officer of the court, who, like the bell of Peeping Tom of Coventry, made a horrible noise by endeavouring to keep silence, struck this anxious unlucky wight a blow on the head with a long pole, almost sufficiently forcible to have felled an ox; the fellow rubbed his head, all the assembly broke out in a loud laugh, in which the object of their mirth could not resist joining. Instead of counsel, solicitors pleaded: one of them was examining a rustic, a witness on behalf of his client, when I entered: the poor fellow suffered answers unfavourable to the party for whom he appeared to escape him; upon which, after half a dozen imprecations, the solicitor threw the Testament on which he had been sworn at his head; a second laugh followed; another fellow swore backwards and forwards ten times in about as many minutes, and whenever he was detected in the most abominable perjury, the auditory was thrown into convulsions of merriment. The Barrister held in his hands not the scales of justice, but a little brass machine for weighing shillings, similar to that which I described to have been used by my fair glover in Dublin, and which was in frequent requisition upon the judicial seat, for ascertaining the due weight of fees paid into court—another proof of the injurious effects of the wretched state of the circulating medium! The day before, a young nobleman, whose political genius and unblemished integrity have been since so brilliantly brought forward, by the demise of one of the most incorruptible and eloquent, though not the most successful of ministers, was seated on the bench, for the purpose of observing the habits of the people: I allude to the present Chancellor of the Exchequer, Lord Henry Petty. His presence was regarded as a flattering compliment; but whether it kept those sons of drollery and mirth in better order I know not.

"When his Lordship was present, a culprit was sentenced to three months imprisonment: as he was conducted out of court, the fellow said—"By Jasus, it is all owing to his Lordship, long life to him; if he had not been there, I know the Barrister, as worthy a gentleman as ever lived, would only have sentenced me for a fortnight; but he thought, as the young Lord was there, if he had let me off more airy, he would not have been thought to have done his duty, and there it is."

If the Chancellor of the Exchequer does not introduce a greater degree of decorum in these courts of justice, his visit to them will have done him no credit. Good God! what are we to think of the moral or religious feelings of an auditory which is thrown into convulsions of laughter by the perjury of an evidence.

Courts of justice are not the only public establishments which call for the hand of correction. The following account of the House of Industry, as it is called, of Limerick, makes one's blood run cold:

"Under the roof of this house, I saw madmen stark naked, girded only by their irons, standing in the rain, in an open court attended by women, their cells upon the ground floor, scantily supplied with straw, damp, and ill secured. In the wards of labour, abandoned prostitutes, in rags and vermin, each loaded with a long chain and heavy log, working only when the eye of the superintending officer was upon them, are associated throughout the day with respectable old female housekeepers, who, having no children to support them, to prevent famishing, seek this wretched asylum. At

night, they sleep together in the same room; the sick (unless in very extreme cases) and the healthy, the good and the bad, all crowded together. In the venereal ward, the wretched female sufferers were imploring for a little more covering, whilst several ideots squatted in corners, half naked, half famished, pale and hollow-eyed, with a ghastly grin, bent a vacant stare upon the loathsome scene, and consummated its horror. Fronting this ward, across a yard, in a large room, nearly thirty feet long, a raving maniac, instead of being strapped to his bed, was handcuffed to a stone of 300lbs. weight, which, with the most horrible yells, by a convulsive effort of strength, he dragged from one end of the room to the other, constantly exposed to the exasperating view and conversation of those who were in the yard. I have been well informed that large sums of money have been raised in every county for the erection of mad-houses: how has this money been applied?

"The building of this lazar-gaol is so insecure, that the prostitutes confined in it, although ironed and logged, frequently make their escape. No clothing is allowed to these poor wretches but what they bring into the prison, or can earn, or beg. Upon enquiry, I found, what I need scarcely relate to my reader, that the funds are very inadequate, that it is supported by presentments and charity, and very seldom visited by those whom official duty, if not common humanity, ought to have conducted there. The number of miserable wretches in this house amounted to one hundred and thirty-eight. The Governor appeared to be a humane man, and seemed deeply to regret what he could not conceal."

The low Irish were never remarked for their cleanliness, and the quarters of the poor in Dublin are wretched and filthy in the extreme; this is a necessary consequence of their crowded chambers: Mr. Whitelaw says, that in Dublin a single apartment lets from one to two shillings a week, and in order to lighten this rent, two, three, or even four *families* become joint tenants; he mentions a single house in Braithwaite street, which some years ago contained one hundred and eight persons! Another consequence which might be anticipated from these crowded rooms, namely, that of gross indecency and sensual indulgence, is said not to occur. On the contrary, the Irish are represented as being faithful to their marriage vows, and since almost every man marries who can grow a few potatoes, and can find out a dry bank to build his mud cabin on, illicit amours are less frequent among the Irish peasantry than in other countries where the obstacles to marriage are more serious or more attended to. Be it mentioned to the honour of Irish ladies too, that the libertine is repulsed by the propriety of their deportment; the violation of the marriage bed is a crime rarely known among the higher and more fashionable classes of society. The consequence of this fidelity is an attachment to their children, which, among the low Irish, is remarkable: to play with the child is the highest delight of the mother, and domestic duties are sometimes sacrificed to the indulgence of it. Nor is the filial affection less strong than the parental: the native pride of the Irish, indeed, revolts at the idea of becoming a beggar; and although in Dublin beggars are numerous, they are beggars by necessity, not by profession; but to see an aged parent begging his bread in Ireland is a rare sight; the child gladly repays to his decrepid sire the debt of support which his infancy had incurred.

Mr. Bell, in his excellent pamphlet on the Irish peasantry, says, that there never was a race of men who had a stronger desire and less means to procure scholastic information: he tells us, that the only way by which the catholic peasants could have been prevented from reading, was to have ordered a party of soldiers to be posted in every village, and to destroy all the pieces of print-

ed or written paper they could find. The object of the barbarous laws passed in the reigns of William and Anne was the conversion of the Irish from the Popish to the Protestant religion; and the wickedness of the means adopted was equalled by its stupidity, that of prohibiting from all instruction the children of the catholics. The education of the common people is at present in the lowest state of degradation: in the summer, a wretched itinerant derives a scanty and precarious existence by wandering from parish to parish, and opening a school in some ditch, covered with heath and furze, to which the inhabitants send their children; in the winter, these houseless pedagogues, nearly as ignorant as the children themselves, go from door to door, and pick up such a subsistence as the liberality or the means of the peasants can afford to bestow.

The lower people of Kerry are celebrated for their classical spirit: "A gentleman," says Mr. Carr, "who alighted from his horse to take a view of the ancient family seat of Macarthy more some years since, gave the bridle to a poor boy to hold; the traveller, struck with his manners, entered into conversation with him, and to his astonishment, found, under an appearance of the most abject poverty, that he was well acquainted with the best Latin poets, had read most of the historians, and was then studying the orations of Cicero." This story well accords with the account given by Mr. Bell, in his pamphlet before alluded to, of the *poor scholars*, as they were called, who chiefly resorted to the province of Munster. "English gentlemen will hardly believe," says he, "that the sons of some of the most indigent and obscure peasants in Ireland were able to study and become acquainted with the best Greek and Roman authors, that they had taste to discriminate the beauties contained in them, and frequently conversed with each other in the Latin language, which, indeed, they spoke more correctly than the English. It was no uncommon thing—he is speaking of the state of Ireland twenty years ago—to see poor lads who had left their homes without shoes or stockings, wandering through the country in search of scholastic instruction, and living on the bounty of those whom they had applied to for relief, which was hardly ever refused to them. The name of a poor scholar, indeed, was a sufficient passport for a temporary lodging and entertainment in the house of any peasant. They were hardly ever refused admittance into any school, where they were instructed gratuitously: after they had made sufficient progress, they afterwards assisted in teaching the younger boys as a return for the kindness they had received. The ultimate object they had in view was admission into the Romish priesthood: among the Roman Catholic clergy were many men of learning and exemplary lives, who had acquired their education in this manner. In the year 1795, St. Patrick's College, for the education of Popish priests, was founded by act of parliament at Maynooth, (about ten miles from Dublin) on the Duke of Leinster's estate. His Grace liberally granted sixty acres of ground rent free for the institution, and parliament endowed it with the sum of forty thousand pounds, besides eight thousand pounds as an annuity. The trustees were men of the highest eminence in the state. A similar boon to Catholics of the lower classes could not fail to be received with gratitude. The state of the chartered schools is exactly such as might be expected: these schools were endowed by zealous

individuals with a view of extending the Protestant religion. The peasantry could derive no advantage from these schools, for those which had not fallen into abuse and decay were inaccessible to the children of any except Protestants. They became sinecure places for the nominal masters of them. Mr. Bell asserts, that he knew of one school, the master of which (a beneficed clergyman, who never went near it) received fifteen hundred pounds a-year from the endowment, while the usher, a man of learning, who did all the duty, had but forty! Commissioners were appointed by parliament some sixteen or eighteen years ago to make a general enquiry into the state of education, and into that of the schools in Ireland. These commissioners discovered abuses the most flagrant and shameful, and the public was given to understand that an effectual remedy would be applied to them, and a general and unobjectionable plan of education substituted. *The business fell to the ground.* Hear what Mr. Carr says:

"These charter-schools are *at present* the most infamous jobs; they cost the country thirty thousand pounds per annum, and are scarcely productive of any good. I could instance several, each of which has lands for its support, producing more than fifteen hundred pounds per annum, at which not one poor scholar is educated, but which are enjoyed, in addition to some rich living, by rectors of distant parishes. The whole expence of prosecuting plans for the education of the poor, including the charter-schools, is little less than *seventy thousand* pounds per annum, and the number of children educated is about *one thousand six hundred;* whereas, by the returns of the Scotch Highland Society, it appears that *twelve thousand four hundred and sixty* poor children are taught to read, write, the necessary principles of arithmetic, and are instructed in religion and morals, at an annual expence not exceeding *three thousand pounds.*"

In the year 1805, the Hibernian Society was instituted in London, the object of which is to civilize and enlighten the rude peasantry of Ireland. May its efforts be crowned with success!

Kindness will do every thing with the Irish, compulsion nothing. They are a brave, a generous, and a hardy people: Is their attachment worth securing? then secure their affections. Enlighten them—not by offering gratuitous instruction to catholic children in Protestant schools. Parents spurn at the proposal: in vain do you tell them that the religion of their children shall receive no bias by association with their Protestant play-fellows. They suspect that a snake is hidden in the grass, nor are their suspicions unreasonable. Why this spirit of proselytism?

We now take our leave of Mr. Carr without much regret: he has given us the trouble of wading through a large volume for a few scraps of information, rari nantes in gurgite vasto. Some of the drawings are pretty enough, but Mr. Carr does not appear to be a perfect master of perspective. We had prepared a few remarks on the currency of Ireland, and the course of exchange between Dublin and London; the scarcity of coin in particular, and the profusion of paper money, could not escape the observation of a traveller in Ireland, and Mr. Carr does not fail to lament them. On recollection, our sentiments upon these subjects have already been given in the notice of different books which have fallen under our review; we refer more particularly to Mr. Forster's Essay on the Principle of Commercial Exchange, and to Lord King's pamphlet, and to Mr. Thornton's Essay on Paper Credit.

ART. II. *The History and Antiquities of the Deanery of Craven, in the County of York. By* THOMAS DUNHAM WHITAKER, *L.L.D. F.S.A.* 4to. pp. 466.

THE history (or, as it might with greater propriety be styled, the parochial survey) of the deanery of Craven, is immediately connected with that of Whalley, a history of which Dr. Whitaker had previously published. These works as our author informs us, are intended as a continuation of each other: and both contain much curious and interesting information, written in a more than usually elegant and energetic style, relating to the topographical history and antiquities of a portion of country that has never before been recognized by a local historian. The following observations, in his address to the reader, on epitaphs and retailers of them, fully coincide with our sentiments:

"THOSE readers who are acquainted with the Craven churches need not be apprized that this work is far from containing a complete collection of epitaphs. The author, indeed, would have had the countenance of some of his predecessors, had he opened a correspondence with sextons and parish clerks for an entire assortment of these wares. But from such undistinguishing accumulations of sepulchral trash, indolence, œconomy, and taste, alike revolted. Many inscriptions therefore are omitted,

————which, though neither rare
Nor ancient, will be so preserved with care:

These are consigned to some future topographer, who, at the distance, perhaps, of two centuries, viewing the pigmies of the last generation through the mists of antiquity, may behold them dilated into giants of wisdom and virtue. Distance and indistinctness are great sources of the sublime.

"But to be serious: modern epitaphs offend alike against piety, simplicity, and truth. This species of composition in England has at different times put on the form of a prayer, a psalm, an epigram, and an history, specimens of all which will appear in the following work. It is now for the most part become a tumid and undistinguishing panegyric—*Incredulus odi.*

"It may perhaps be matter of complaint, that in the ensuing work so little is copied from printed books (even from books scarce and expensive as the Monasticon); but the truth is, that instead of beating out and moulding anew the precious metals of antiquity which had already passed the furnace of older writers, the author deemed himself much better employed (at least he was employed more to his own satisfaction) in working the mines of ages hitherto unexplored, in separating the genuine ore from the baser adhesions, running it for the first time into a compact and tangible mass, and impressing upon it the stamp of modern currency."

The *general history* of this deanery is comprised in a short introduction, in which the author cursorily describes its situation, and its general scenery; the latter, as in most countries where lime-stone forms the basis, is grand and picturesque. "The basis of the country," he observes, "may be considered as one vast aggregate of calcareous matter, which, however, generated, or wherever collected on the surface of the earth, seldom fails to produce a set of features in the face of nature, at once singular and beautiful."

"The climate," according to our author, "is cold and rainy, *though greatly improved since the twelfth and thirteenth century,* when common grain, if we believe the complaints of the monks, seldom arrived at maturity."

Dr. W. then adverts to the villages, and their buildings; describes the enclosures, plantations, and domestic and ecclesiastic architecture; he also endeavours to discriminate the peculiarities of the styles which are displayed in these buildings. From the structure of the churches he is led into a train o

observations on their number, situation, and endowment, which appears to be a peculiar boast of this deanery. In this district he observes that the model of our ancient establishment remains nearly entire, and a happy medium in the extent of parishes is adopted; whereby the inconveniences of either extremes are avoided, and provision is made for the comfortable subsistence of the clergy. The advantages of public worship, and the necessary harmony and intercourse, which do or ought to prevail between the minister and his parishioners, are descanted on.

The ancient monastic institutions in Craven (as they are more particularly considered in the course of the work) are but briefly noticed here. A list of the parishes in the deanery is given with their relative situation. The etymology of the name is defined. A summary view of the state of property is taken, (assuming Domesday as the basis of investigation), with a brief history of the principal fees, and their respective transfers. The incursions of the Scottish borderers in the remote periods of our history, (the only military events with which Craven seems immediately connected), are concisely detailed; and the following instance of their cruel devastation in 1138 is translated from the Latin of Ricardus Prior Hagastals:

"In the year 1138, while David, King of Scotland, was engaged in the siege of Norham, he detached the Picts, and part of his (Scottish) army, under the command of William, son of Duncan, his nephew, into Yorkshire. Here they laid waste the possessions of a celebrated monastery, called Suthernesse, and the province called Crafna, with fire and sword. In this work of destruction, no rank or age, and neither sex were spared; children were butchered before the faces of their parents; husbands in sight of their wives, and wives of their husbands; matrons and virgins of rank were carried away indiscriminately with other plunder; they were stripped naked, bound together with ropes and thongs, and thus goaded along with the points of swords and lances. Similar outrages had been committed in former wars, but never to the same extent. In their march northward, however, some of the captors, touched with compassion, set their prisoners at liberty, as offerings to the church of St. Mary, at Carlisle; but the barbarous Picts dragged away their wretched captives, without mercy, into their own country. In short, these brutal savages, to whom adultery and incest were familiar, after they were fatigued with acts of lust and violence, either retained the female captives as slaves in their own houses, or sold them like cattle to the other barbarians."

"I have translated," says Dr. W. "this shocking passage literally, and at length, that those of the same sex, who now adorn this country, may be thankful to Providence for the security and happiness which an excellent government has hitherto afforded them; and that those of the other may, by a faithful representation of the miseries of invasion and conquest, be stirred up to defend them from an enemy no less barbarous and insulting, by whom they are threatened at present."

The introduction closes with a review of what has been done, or omitted, respecting the present subject, by preceding antiquaries and tourists, from Leland to the present time.

Dr. W. now commences the particular history of the several parishes which compose this deanery. In order to give an idea of his plan, we shall sketch a short analysis of the survey of the PARISH OF SKIPTON, which he styles the most interesting part of his subject.

The lands which constitute the present parish of Skipton are described in Domesday Book under the head of Terra Regis, having been previously forfeited by Earl Edwin. They were afterwards granted to Robert, de Romille, a Norman adventurer of an ancient family, who finding at Skipton the chief requisites for a baronial residence, erected a castle, whereby the poor village was advanced to a respectable town. Though it never had a municipal government, and was never represented in parliament, it is generally stiled in charters a burgh, and its inhabitants burgesses. Rejecting Camden's etymology of the name, Dr. W. adopts, from the spelling in Domesday and the early charters, Sciptone, Sceptone, or Scepetone, that of a town of sheep, from the Saxon Scep, a sheep, it having been anciently surrounded by vast tracts of land usually called sheep-walks.

Having given (from the Exchequer Black Book) a list of the feudatories holding under the family of Romille at two different periods, temp. Henry I. and Henry II. our author reverts to Robert de Romille, and traces, through the posterity of his heiress Cecilia, the descent of this castle and barony to the reign of Edward the First, who unfairly obtained possession of it on the death of Avelyne, Countess of Albemarle. John de Eshton, however, an obscure lord of a manor, contested the barony with his sovereign, and asserted his superior right as heir at law to the deceased. "This case affords a remarkable instance either of the equity of Edward's temper, or of the prevalence of law over sovereign power when its claims were at the highest." The king, unable to evade the demand of his competitor, agreed to a compromise; and for an equivalent, John de Eshton released the barony of Skipton, by deed, the original of which, about a century ago, was remaining in the castle. The barony being thus vested in the crown, Edward II. bestowed it on his favourite Piers de Gaveston, whose tenure was very short. "The next alienation transferred it to a family, *who*, with the exception of a single attainder, *have* held it five hundred years, during the longer part of which *they* have resided at Skipton Castle, in great wealth and honour." Next follow the original grants, by which this noble patrimony was conveyed to Robert de Clifford in the 4th year of Edward II.; and an original survey of the several manors and premises so conveyed, with their valuation at that time, and a second valuation made three hundred years afterwards. The forests of Skipton and Barden are briefly described, and an interesting narrative is introduced, illustrative of what may be called the baronial manners at the end of the fifteenth century. From the demesnes of Skipton, Dr. W. proceeds to the memoirs of the illustrious house of Clifford, by which these honours were so long possessed. A pedigree of the family, from Robert de Clifford, the first grantee, to the celebrated Lady Anne, Countess of Dorset and Pembroke, is given verbatim from the papers of that lady. In addition to this, "I will now," says our author, "bring together such original memorials of the family as I have been able to collect from their several repositories, either at Skipton, Bolton, or Appleby."

With these memorials, which embrace the history of the Cliffords from Lord John, who was born 1430, to the present time, and contain a long series of epistolary correspondence connected with this noble family, the author occupies sixty pages. The subjects which appear most interesting or curious in these documents are: Memoirs of Henry

Lord Clifford, who, on the accession of Henry VII. emerged from the fells of Cumberland, where he had been concealed for twenty-five years, and had, during that period, acquired the manners and education of a shepherd. He lived in retirement, and devoted himself to study, the next thirty years; but, in 1513, had a principal command at the battle of Floddon, and only survived that event ten years.—An original account (which serves to characterize the manners and expences of the time) is given of the charges of travelling, house-keeping, robes, apparel, &c. of Henry Clifford, the first Earl of Cumberland, on his being advanced to that dignity, temp. Henry VIII.; also a particular narrative of the deaths, by the sweating sickness, of two brothers, Dukes of Suffolk about 1550. Next follows a description of the celebrated family portrait, in Skipton Castle, with the history of George Clifford, third Earl of Cumberland, and his family, from the long inscription drawn up by the Countess of Pembroke. This is succeeded by an abstract of Sir Matthew Hale's report of the legal contest for the honour of Skipton between Francis, fourth Earl of Cumberland, and the Countess of Pembroke.—A character and memoirs of this justly celebrated lady are also given, from whose MS. the principal part of these family records have been compiled.

The letters contained in these memorials, though numerous, appear no farther interesting than as they illustrate the epistolary style of the age in which they were written, and serve to develope the characters of the correspondents.

"Having thus," says Dr. W. 'brought our account of the house of Clifford, in its connexion with Craven, to the present time, it remains that we take a survey of the *castle* of Skipton, their residence." In this account, the foundation of the original building is asserted, on the authority of Camden, to be the work of Robert de Romille about the end of the Conqueror's reign, or the beginning of the next. The seven round towers, the oldest part of the castle now remaining, are ascribed to Robert de Clifford, temp. Edward I. and the eastern part is known to have been built by the first Earl of Cumberland on his son's marriage, 27 Henry VIII. A long inventory is here (though rather abruptly) inserted of the apparel, household furniture, farming stock, artillery, and armour, belonging to Skipton Castle, in 1572, after the death of the second Earl. "This," our author says, "will afford, perhaps, the completest specimen of the habits and general œconomy of a great nobleman's family in the 16th century, which has yet been made public. It is transcribed from an original roll among the papers at Bolton Abbey."

The several sieges which the castle has undergone are briefly noticed, and the author dwells particularly on that in the civil war of Charles I. with its partial demolition by order of parliament, and then describes the repairs effected by Lady Pembroke.

An abstract of another inventory of the effects at Skipton Castle in 1643, after the death of the last Earl of Cumberland, here presents itself, "which," Dr. W. says, "may not only be compared with the former inventory, taken at the decease of his grandfather, but will throw some light upon the state and provisions of the garrison." In this document are enumerated, our author tells us, though no such enumeration appears in the account before us, fifty-seven apartments great and small, and forty-two bedsteads, sufficient for a train of sixty servants, to which, it appears from the account books, that Earl Francis

had enlarged his establishment in his latter days.

A few memorials of the ancient officers of the castle next occur, with a short account of the castle chapel from 1512 its first mention on record, to 1635. "This sacred edifice is now a stable, in whose time, or by whose order it was perverted to that indecent and disgraceful use, *I do not know*."

Having in a short digression traced the history of this noble family, and slightly noticed the architecture of the several castles on these extensive domains, Dr. Whitaker returns to the parish church of Skipton.

The original fabric of this he considers to be coeval with the castle, and founded by Robert de Romille, "as it is never heard of before, and appears immediately after." He gives us some particulars of the ancient endowments of the vicarage, and a list of the vicars from 1267 to the present time. The several parts of the present church are referred, from their different styles, to the earlier part of the thirteenth century, and the times of Rich. III. and Hen. VIII. "Beneath the altar," the author proceeds, "unusually elevated on that account, is the vault of the Cliffords, the place of their interment from the dissolution of Bolton Priory to the death of the last Earl of Cumberland; which, after having been closed many years, I obtained permission to examine, March 29, 1803."

From this inspection, he gives us the state of the bodies at that time, with a description of the tombs of the first and third Earls of Cumberland, and copies of the various epitaphs commemorative of the several branches of this illustrious family.

Respecting the town of Skipton, our author is very concise, recording only the markets and fairs, the endowments of a grammar-school, which was founded 2 Edw. VI. and a short notice of Winterwell Hall, the ancient residence of the Lamberts. The very short and imperfect accounts of the *present state* of towns, parishes, and other places, is certainly a great defect in this work: for the general reader is equally desirous of knowing something of the *modern* as well as of the *ancient* history of a district so remote from the metropolis as Craven.

The survey of the parish of Skipton is illustrated with an engraving of Skipton Castle, two of Barden Tower, the seals of the ancient lords of Skipton, portraits of George Earl of Cumberland and his family, three plates of autographs of eighty-three eminent persons, taken from the evidences of the Clifford family, and the tombs of the first and third Earls.

The whole volume is "*embellished*" with forty-two plates, but these are so badly executed, that we think them rather a disgrace than an ornament to the volume. By comparing the plates in this work, with those in the history of Whalley, we see a manifest difference, and feel surprized that the author, who employed the pencil of Turner to delineate the views for his first work, should be satisfied with such extremely inaccurate tasteless prints, as those which disfigure the pages of the history of Craven.

In this volume, as in the former, we find the want of an index: and the present is also very defective for want of a map. Should Dr. Whitaker have occasion to reprint his history of Craven, we recommend him to publish it in a uniform size and manner with the history of Whalley, and not disfigure it, and enhance its price, by *useless* engravings.

ART. III. *History of the City and Cathedral of Litchfield, chiefly compiled from ancient Authors, &c. By* JOHN JACKSON, *Jun.* 8vo. pp. 276.

HAVING, at a very early period of his life, dignified the former editions of this work (for it appears that two preceding editions have been published) with the name of a *history*; Mr. Jackson, in a short and modest introduction, says, "Experience has convinced me, that they are little worthy of that title; yet, as they have so long been in the unmolested enjoyment of it, they may e'en continue so. In presenting them to the public eye, I am aware that I presume much on their candour and liberality. But I hope the motive that first induced me to print my compilations will plead a sufficient apology." This motive, he informs us, was to gratify the curiosity of his fellow-citizens with a recital of past events in which the city was interested, "*to fall*" in with the taste of the present age for topographical descriptions, and to give a short account of the origin and most remarkable circumstances of the cathedral, which, "as lately restored to its ancient splendour, confessedly deserves a place in the foremost rank," among those which are "said to stand matchless in the rest of the world." Of this account, though avowedly a compilation, he hopes the materials will be found to have been selected with care, and recorded with accuracy.

Premising that the ancient name of this city was Lichenfield, i. e. the field of dead bodies; probably so called in commemoration of the dreadful battles fought near this place in the years 286 and 288: Mr. J. briefly traces its history, or rather the traditionary and legendary lore, improperly called history, from 669, when it was a small village, to the reign of James II.; In the progress of this narrative, he enumerates the several grants and immunities, its parliamentary representation, its incorporation by Edward VI. its eminent loyalty to Charles I. and the charter and additional privileges derived from the gratitude of Charles II. The situation, buildings, and scenery of Litchfield, are concisely noticed, and a *celebrated* willow-tree is particularly described: "the entire height of this tree," says our author, "is forty-nine feet, and the circumference of the branches, at their extremities, upwards of two hundred feet, overshadowing a plane not far short of four thousand feet." The next object of attention is the church of St. Chad, usually called Stowe-church, "the most ancient foundation of the city; supposed to have been originally erected by the Romans, who, about the end of the second century, built many churches in Britain"! Near this spot, St. Chad, or Ceadda, as Mr. Jackson relates, had his cell about the year 653, and by his piety and preaching converted the sons of Walfore, King of Mercia. This coming to the knowledge of their father, he, "in the maddening frenzy of misplaced zeal," sacrificed his children in the cell of the venerable saint. Remorse and repentance ensued; the king became a convert, abolished idolatry, and founded many places of religious worship. Having noticed the ancient endowment, present state, and monuments of this church, Mr. J. leads us to Green-hill, a place which is remarkable for a court annually held there on Whit-Monday, and anciently called "the Court of Array." He gives us the ceremonial of this solemnity, and the various opinions which have been published respecting its origin.

"On the summit of this hill," says our author, "stands the parish church of St. Michael, eminent for the largeness of its church-yard, which is hardly to be paralleled in England, containing within its limits six or seven acres of most excellent pasture land." The monuments in this church are minutely described: among which we find one to the memory of John and Isabel Newton, parents of the late Bishop Newton, who was born in this city; and one to the memory of Michael Johnson, father of Dr. Samuel Johnson, who was also a native of Litchfield. In this vicinity is Barrow-cop-hill, said to be the burial place of three British kings, who, with their little army, were slain by the Romans about the year 288: a representation of which event is part of the city arms. Pointing out the delightful prospects from this hill, Mr. J. continues his circuit, and gives a short description of the several buildings called Folly-hall, the hospital and chapel of St. John Baptist, the Free Grammar School, the English Free School, the Theatre, Guild-hall, and Gaol, the last of which was visited in 1788 by Mr. Howard, to whose memory some pathetic lines, from Dr. Darwin, are here inserted. The parish church of St. Mary (originally founded by King Ethelwolfe in 856) next presents itself: its ancient and present state is noticed, with a list of the monuments and tomb-stones. Near this church is the Market-house, and also a stuccoed house, ornamented with pillars, in which Dr. Johnson was born. In an adjoining street is a building called the Friary, formerly a conventual church, which was founded by Bishop Stavensty about the year 1229, but since the dissolution the seat of many gentlemen, of whom the most eminent are here recorded. Dr. Milley's hospital, and Dr. Darwin's house and botanic garden, close our author's perambulation.

He then commences his "Account of the cathedral of Litchfield," which he states to have been founded by Oswy, King of Mercia, anno 655, "No memorials," he observes, "of the original structure now remain; it was most probably of the Saxon architecture, distinguished by its circular arches and massy pillars; and we are told it was roofed with shingles. In the present building there is no remnant of the Saxon style." With a very short detail of the circumstances relative to this see, Mr. J. brings us to the reign of Offa, "who finding the cathedral extremely out of repair, restored and rendered it more splendid than before." This uncontroulable monarch required that his country should be governed by an archiepiscopal power, and prevailed on Pope Adrian, about the year 786, to create Bishop Adolphus archbishop of Lichfield, with an assignment of six suffragan bishops. But this dignity did not continue long after the death of Offa, for, at the request of the Archbishop of Canterbury, Pope Leo abrogated the metropolitan endowment of Litchfield, and restored it to Canterbury. Our author is silent respecting the affairs of the see and cathedral for nearly three hundred years: when, having noticed the removal of the see to Chester by Bishop Peter in 1067, and to Coventry by his successor Robert de Lymsey in 1095, he informs us that the church and city were highly indebted to the munificence of the next bishop, Roger de Clinton, who, in 1148, "rebuilt the cathedral upon its present magnificent scale; he roofed it with the noble stone vault, which is the admiration of architects, and then covered the whole with lead." After an interval in our history of 150 years, we are informed, that in 1295, Walter

de Langton was elected Bishop of Litchfield and Coventry. This prelate "laid the foundation for the Lady Choir, which, with its highly ornamented screen, was an edifice of great beauty and elegance. He expended two thousand pounds upon a shrine for the relics of St. Chad; and bestowed on the choir several rich vestments, a chalice, two patens of pure gold, and a cross of the same metal, set with precious stones." A chasm here again occurs in Mr. Jackson's narrative for upwards of three hundred years, during which period we are told that nothing remarkable happened to the cathedral or see, but the despoiling of the rich shrine of St. Chad, and of other objects of similar devotion, at the Reformation, with the separation of Coventry from this see. "The cathedral of Litchfield," Mr. J. proceeds, "continued in the neat state to which Bishop Langton had munificently restored it till the unhappy wars of the" [17th, not the] "*last* century, when it suffered considerably by three sieges." In 1643, it was besieged and taken by the parliamentary forces, when the damage done to it "was estimated at fourteen thousand pounds, an immense treasure in those days." Again in the same year by the royalists under Prince Rupert; and lastly, by the parliament's army in 1646. Of these sieges we have a brief detail, with "an old and authentic translation of the original articles of capitulation" at the last surrender. In 1651, the destruction of the cathedral was resolved upon, and workmen were employed to strip the remaining part of the roof. Immediately after the Restoration, Dr. John Hacket, the champion of the established church during the fanatical persecution, was advanced to the bishopric of Litchfield and Coventry. On his arrival at the former place, he commenced the great work of repairing the cathedral, and having in eight years restored it to its former splendour, he consecrated it with great pomp and solemnity. Brief memoirs of the ten prelates who have successively held this see from the death of Dr. Hacket to the present time, conclude that part of the volume called the cathedral history. Mr. Jackson then describes the statues which adorn this fabric, and minutely enumerates the monuments and tombstones, giving us copies of *all* the epitaphs and memorials, with translations of those which are in Latin. St. Mary's Chapel, (now part of the choir) with its ornaments, is particularly noticed: as also the forty-eight stalls for the members of the church, with the superscriptions in Latin and English. "A brief account of the diocese of Litchfield and Coventry, and government of the cathedral church," is the next general head: to which is appended, "the origin and endowments of the bishoprick, dean and chapter, deanery, precentorship, chancellorship, treasurership, archdeaconries, and prebends, of this cathedral; with the nature of the several dignities and offices." "The Close of the cathedral church" is separately considered; with a short account of its jurisdiction, immunities, college, museum, and other buildings.

Litchfield having afforded the first rudiments of education to David Garrick, and being the birth-place of Dr. Samuel Johnson, and of Dr. Thomas Newton, late Bishop of Bristol and Dean of St. Paul's, Mr. J. retails something like biographical memoirs of these distinguished characters, though nothing more is adduced than what the public has long been in possession of. To these succeeds a brief "account of villages, which, though in the parishes of St. Chad and St. Michael, Litchfield, are with-

out the boundaries of the city, and in the county of Stafford." Of these the most remarkable for its antiquity is "*Wall*, now a small village, but anciently," says Mr. J. "the *Etocetum*, which Antoninus in his Itinerary mentions as the next station to *Manweseddum*," (Mancunium) "or Manchester." The name of *Wall* is derived from the vestiges of certain walls yèt remaining, and encompassing about two acres of ground, which retain the name of Castle Croft, or the Field of the Castle;" adjacent to which formerly stood an old city, which was demolished before the Norman conquest.

The author concludes his work with a list of the benefactions, &c. to the city, churches, and poor inhabitants of Litchfield: He has also printed copies of several legal instruments which are connected therewith: and gives a description of the "boundaries of the county of the city of Litchfield."

ART. IV. *The History and Antiquities of the Church and City of Litchfield; containing its ancient and present State, Civil and Ecclesiastical; collected from various Public Records and other authentic Evidences. By the Rev.* THOMAS HARWOOD, *F. S. A.* 4to. pp. 574.

IT is rather a remarkable circumstance in the annals of topographical literature, to find two histories of one city published within the period of twelve months: this is the case now before us; and as we have given a concise account of Mr. Jackson's history of the city of Litchfield, it remains for us to furnish the reader with a similar view of Mr. Harwood's, that he may, in the case of not possessing either, be enabled to appreciate the characteristics of both. Mr. Jackson's is a small octavo volume, whilst Mr. Harwood has contrived to occupy a thick quarto with his materials, though we must confess that the chief substance of it might be *usefully* compressed into about half the space. In this, as in the generality of topographical works, we turn over page after page of useless and completely trivial accounts; but it seems to be a maxim with these writers to make their volumes as *large* as possible; instead of endeavouring to concentrate, condense, and *select* their materials, the topographical and antiquarian writer has long borne the stigma of dull insipidity and tastelessness; and it is much to be regretted that the practices of many moderns tend rather to confirm than remove the reproach. Perhaps there is no species of writing that requires more careful selection and compression than topographical; and as the writers of this seldom employ much of either, their works become inconveniently bulky, repulsively dull, and replete with frivolous and trivial materials.

Of Mr. Harwood's history we proceed to analyse the contents, and lay before the reader an account of its prominent features. In a very short preface, our author states, that he was induced to undertake his topographical work from a conviction of the public and private advantages that must result from the researches of "inquisitive and intelligent antiquaries." "The labours of these," says Mr. Harwood, "have abundantly supplied us with amusement and instruction, and the utility of their discoveries has been frequently experienced by public bodies and private families, and by the objects of charitable institutions."

"Under such impressions, the author of the following work presents to the public whatever infor-

mation he has been able to collect relating to the ancient and present state of the church and city of Litchfield."

That this ancient city, with its peculiarly elegant cathedral, and the antiquities directly connected with it, or collaterally belonging to the place, should afford much and abundant interesting matter for the investigation of the true antiquary, and for the discussion of the discriminating topographer, is evident to us, and must be so to all persons who have viewed them in a proper light. With these sentiments we must declare that both Mr. Jackson's and Mr. Harwood's histories have not afforded that ample information we sought for, and wished to obtain: still both are relatively of consequence, and with the imperfect history of the county by Dr. Shaw, may hereafter prove extremely useful to any gentleman who may have the courage, patience, and ability, to undertake either a complete topographical account of the county of Stafford, or of the city of Litchfield. The principal subjects either noticed or narrated by Mr. Harwood, are thus particularized in the preface to the volume before us:

"An account of the fine cathedral, of the ravages it sustained during the civil war in the seventeenth century, and of the restoration to its present state of elegance; a description of the institutions, churches, hospitals, schools, charitable donations, and population; and memoirs of remarkable persons, are the principal objects of this history. It is also intended to furnish such materials for reference as abound in similar and more copious works, that it may become an useful appendage to the topography of the country. By the obliging permission of the corporation, the author has been enabled to extract from the public records in their possession, which escaped the devastation of the civil war, much curious information concerning the guild; and from other authentic documents, which the kindness of his friends supplied, he has selected many interesting particulars relating to the price of provisions, the rent of land, and to various local customs and events. The original MS. of the indefatigable Elias Ashmole, which are deposited in his museum at Oxford, have afforded much important matter not to be found among other records; and to the liberal use of the papers collected from the episcopal registers by the late Rev. Theophilus Buckeridge, master of St. John's Hospital, he is indebted for an ample account of that institution. The plates are correct delineations of the subjects they are intended to represent."

In our analysis of Mr. Harwood's work we shall be under the necessity, in order to preserve connection, of noticing some events which we have already had occasion to refer to in our account of Mr. Jackson's history of the same city.

Mr. Harwood commences his work with concisely noticing the situation of Litchfield, and the several etymologies of its name, of which the most popular appears to be *the field of dead bodies*; this being identified as the scene of a massacre of the Christians by the Romans about the year 304. History being silent respecting Lichfield for the next three hundred and fifty years, the author deduces his detail from the year 656 when Oswy, King of Northumberland, having conquered Penda, King of Mercia, converted his kingdom to Christianity, then established a bishoprick here, and appointed Dwina the first prelate. In 669, St. Ceadda, or Chad, was advanced to this episcopal seat, having lived an eremitical life in a cell near the place where the church of his name now stands, and where he converted the

two sons of Wulfere, King of Mercia, who, in the fury of his zeal, sacrificed his children, but, struck with remorse, became a convert himself, and banished idolatry from his dominions. Under St. Chad, Lichfield acquired celebrity, and became a considerable town. About the year 790, King Offa obtained from Pope Adrian the dignity of archbishop for Adulph, Bishop of Litchfield, with an assignment of six suffragan bishops: but after the death of Offa, Athelard, Archbishop of Canterbury, recovered his jurisdiction, and obtained from Pope Leo a revocation of all that his predecessor had done.

"The early account of our cathedrals," says Mr. H. "is the history of superstition, in which is handed down to us more of legend than truth. It has been usually supposed that the foundation of the cathedral church of Litchfield was laid in the year 667, under the episcopacy of Jaruman; and that, about the year 700, Bishop Headda, or Hedda, dedicated this church to St. Chad, to which he removed the bones of this saint; it was afterwards dedicated to St. Chad and St. Mary."

The see being removed to Chester in 1067, the lands belonging to it are here enumerated from Domesday. In 1095, it was again removed to Coventry, and restored to Litchfield in the time of Roger de Clinton, who succeeded to it in 1128. Our author informs us, that "Litchfield was even at this time an inconsiderable village, famous only for the poverty and *abstinence* of its *members*," though he had previously asserted that it became a "considerable town" under the auspices of St. Chad above four hundred years before. Bishop Clinton was a munificent benefactor to this church: he took down the ancient Mercian cathedral, and rebuilt it. Of the old Saxon order of architecture there is no trace in the present edifice." Walter de Langton, who was advanced to this see in 1296, is considered as another founder of this church: he made great additions to the building; expended two thousand pounds on a monument for St. Chad; laid the foundation of St. Mary's Chapel, and bequeathed a sufficient sum for its completion. He also erected a spacious and splendid episcopal palace; presented to the church large quantities of plate and valuable vestments; and erected that noble gate at the west entrance into the Close, "which in April 1800 was, with a barbarous taste, pulled down, and the materials applied to lay the foundation of a pile of new buildings for the residence of necessitous widows of clergymen."

Noticing very briefly the few circumstances relative to the cathedral in the next three hundred years, and giving us lists of the chantries suppressed at the dissolution, of the pensions then assigned to the priests, and of the members of the manor of Longdon (temp. Q. Eliz.) the author brings us to the breaking out of the civil war in 1642, and gives a detail of the three sieges the Close sustained; in 1643, by the parliamentary forces; in the same year, by the king's troops under Prince Rupert; and again, in 1646, by the parliament army, with the several articles of capitulation, and various anecdotes connected with these events; to which is annexed, a long uninteresting account of monies received and paid in the three last months of 1645 by Jeffery Glasier, treasurer of the king's garrison. Having noticed the damage done to the cathedral in these turbulent times, and deduced from the style of architecture the probable date of its erection, he next describes the ornaments, painted win-

dows, and monuments, which were defaced or dilapidated in the civil commotions.

We now arrive at the period "when this beautiful structure was to reassume its ancient splendour; and, by the pious and unwearied exertions of Bishop Hacket, was restored to that magnificence which rendered it the admiration of the country. Dr. Hacket, we are informed, being appointed to this see in the end of the year 1661, immediately commenced his great undertaking, to which he contributed nearly £. 1700, and by his strenuous endeavours obtained large subscriptions from all ranks of people: a list of these donations is annexed. In eight years the work was completed; and the church was re-consecrated Dec. 24, 1669.

"Thus restored by Bishop Hacket," says Mr. H. "we may now take a survey of this beautiful structure as it was left by him, together with the alterations which were made in 1788." This survey comprehends the dimensions of the church, a description of its sculptures and other ornaments, of the library and its contents, and of the choir and its stalls, with a minute enumeration of the monuments, grave stones, and inscriptions; together with the sepulchral relics which have at different times been found in this cathedral; and a list of the subscriptions towards the repairs and alterations effected in 1788. The bishopric is next described, in its extent, privileges, palaces, revenues, and manors: with brief memoirs of the bishops who have filled this see. The dean, residentiaries, and other members of the cathedral, are considered in their offices and emoluments; with the estates of the dean and chapter, some particulars whereof, in Latin, and occupying nine pages, are extracted from the king's books. We have also lists of those persons who have successively held the offices of dean, chancellors, precentors, treasurers, archdeacons of Chester, Coventry, Stafford, Derby, and Salop. The list of prebends only, consisting of merely names and dates, fills *forty pages*; and, we should have thought, had we not the author's word to the contrary in his preface, "*unnecessarily increase the bulk of the volume.*" The college or company of vicars-choral, their privileges, and emoluments, are next considered, with a long extract from a MS. written in 1661, intituled, "A Note of Evidences belonging to the Vicars Coralls of the Cathedrall Church of Litchfield, as they were in certain Coffers and Boxes, over the Vestry and other Places." These evidences are lists of the various instruments and deeds, by which, lands, houses, and annuities, have been granted or confirmed to the vicars. Mr. H. next gives us a description of the ancient episcopal palace, and the other buildings in the Close, with a short account of the city, (extracted from Stowe's Chronicle), and a detail of the most remarkable events by which it has been distinguished.

The corporate government of Litchfield, on which we now enter, appears to be the most considerable part, as to quantity of matter, of the volume before us, and extends to 128 pages: it embraces copious extracts from the public records of the city; containing an account of the ancient corporation of the guild, which was established 10 Rich. II. and dissolved 2 Edw. VI. The admission oath of the members is given; also their ordinances, regulations, and estates; various instruments and grants relative thereto, and an account of the lands belonging to the guild: it also comprehends the charter of incorporation granted by Edward VI. with the several charters and grants from the succeeding sovereigns. The nature and origin of the "Court

of Array," annually holden on Whitmonday, are next given, also the establishment of the companies; the city arms and seals; and the boundaries of the city, with an enumeration of the names of the fields taken from an ancient rent-roll. To these particulars are annexed, a list of the representatives in parliament from 6 Edw. VI. to the present time; the return of the charities to parliament in 1786; the population at various periods; a return to parliament in 1803 of the state and maintenance of the poor; various "*curious*" and long extracts from the records and books of accompts of the corporation; also "a *complete* list of the masters of the guild of this city from its foundation, with the time of admission of many of the most remarkable members: also a list of the bailiffs, from the earliest date of the incorporation of Litchfield," including also the sheriffs from the establisment of that office.

"This city," says Mr. H. "claims no inconsiderable distinction, in giving birth to several men, illustrious in the biography of their country, for genius, learning, and virtue. As the history of their lives are to be found in various works, which have been long in the hands of the public, it may be sufficient merely to give a concise account of them."

The biographical part of the work is consequently short: the eminent natives of whom a brief account is given are, Richard Whitynton, grammarian; William de Litchfield, divine; Elias Ashmole, herald, (his memoir being an extract from his own diary); Edward Wetenhall, divine; Gregory King, herald; George Smalridge, Bishop of Bristol; Thomas Newton, who lately filled that see; and the celebrated Dr. Samuel Johnson.

The remainder of the volume is occupied by a particular description of the three parishes in Litchfield: St. Mary's, St. Chad's, and St. Michael's: with an historical account of the Friary, St. John's Hospital, &c. and very copious extracts from the parish books and registers.

ART. V. *The History and Antiquities of Stratford upon-Avon: comprising a Description of the Collegiate Church, the Life of Shakspeare, and Copies of several Documents relating to him and his Family, never before printed; with a Biographical Sketch of other eminent Characters, Natives of, or who have resided in Stratford. To which is added, a particular Account of the Jubilee, celebrated at Stratford in Honour of our immortal Bard. By* R. B. WHELER. Embellished with eight Engravings. Stratford-upon-Avon. 12mo. pp. 231.

THE author, who appears to be a native of Stratford, has very laudably and judiciously employed his "leisure hours" in collecting and arranging the materials, which compose the interesting little volume before us. It gives us much pleasure to see such a mass of *useful* information, compressed into the small compass of a duodecimo book; and it reflects no small degree of credit on the honesty and taste of the writer, that he has furnished his readers with as much topographical information in 231 small pages as many of his contemporaries have done in double that quantity of quarto pages.

In a short preface we are informed "that the want of a work in some degree similar to the present undertaking encouraged the publication of the following sheets, the offspring of a few leisure hours, for the imperfections of which, the author hopes allowances will be made" by reflecting as well upon the inexperience of the *juvenile* author, as that

they were originally collected for his own private information.

Mr. Wheler observes, that "Sir William Dugdale's voluminous antiquities of Warwickshire, a work that contains the only historical account of this town before printed, is scarce; and contains very little of the modern, and nothing relative to the biographical history of the town, though Stratford boasts of producing not only the greatest dramatic poet that ever appeared in this or any other country, but several other characters, highly eminent for their great learning, piety, and exalted situation.

The author having been much in the habit of contemplating every thing worthy of notice in his native place, and particularly the venerable church, which is its greatest ornament, "flatters himself that a description and history of that collegiate structure, and other public buildings, will afford amusement, and probably information, not only to the inhabitants, but to the numerous travellers who pay a tribute of respect to that spot

'Where his first infant lays sweet Shakspeare sung,
'Where the last accents faulter'd on his tongue."

Under the "History and Antiquities of Stratford-upon-Avon," (the first general head of this small volume), the author, having slightly noticed the situation of the town, and the etymology of its name, traces its history from a period 300 years prior to the Norman conquest, and deduces, from several ancient records and charters granted by the kings of Mercia, and other concurrent circumstances, that the monastery of Stratford was founded soon after the conversion of the Saxons to Christianity, which took place about the middle of the seventh century. When, or by whom it was dissolved, Mr. W. considers as uncertain, but conjectures it was about the time of King Edgar, or Edward the Martyr, at which perid the town (originally a few houses dependent on the monastery) had assumed a more flourishing aspect. Its later history is concisely detailed, with the successive grants of markets, fairs, and mannors, and the destructive ravages of several fires. The present state of the town merely comprises the names of the twelve principal streets, with lanes, inns, &c. The population, corporate government, with the list of mayors from A. D. 1664, parochial boundaries, fairs, and the navigation of the Avon, conclude this chapter.

In treating of the "church and college," (which form the next head), our author traces the ancient endowments, and gives us a list of the patrons and incumbents from the year 1200 to the present time. The architecture of this ancient fabric is described in its several parts: the nave, aisles, transept, chancel, crypt, and tower. The monumental inscriptions on the tombs, walls, and floor, are recorded with a scrupulous minuteness; for, (if we may judge from the insignificance of many which are copied, being merely names and dates), Mr. W. appears not to have omitted any. The monument of Shakspear (of which a plate is given) is particularly described, with observations and notes.

"The Guild and Chapel of the Holy Cross," with its ancient endowments, dissolution, and rebuilding, next occupies our author's attention. "The walls," he informs us, "were formerly ornamented with curious paintings, which were discovered during the reparation of the chapel in 1804; and, upon carefully scraping off the whitewash and paint with which they were covered, many parts were found to be nearly in a perfect state." Of these paintings Mr. W. gives us a particular description.

The other buildings in the town are briefly noticed, viz. the Guild-hall, Grammar-school, Alms Houses, Town Hall, Market-house, Stone Bridge, and Causeway.

The "biographical account of eminent persons, born at, or who have resided at Stratford-upon-Avon," is chronologically arranged, and includes memoirs of John de Stratford, Archbishop of Canterbury; his brother Robert de Stratford, Bishop of Chichester; their nephew Ralph de Stratford, Bishop of London; John Bell, Bishop of Worcester; William Shakspeare; George Carew, Earl of Totness; Dr. Nicholas Brady; and Francis Ainge, famous only for his longevity, having attained the age of 137 years and 8 months. The life of Shakspeare is embellished with engravings of his residence (New Place), and of the house in which he was born; and is accompanied with an appendix, containing (says Mr. W.) "copies of several documents relating to Shakspeare and his family, *never before printed*; which, with the probate of Lady Barnard's will, are now in my possession. The first (unfortunately not executed, though a seal is appended to it) I have thought proper, it being an authentic deed of the time, to preserve; as, with the subsequent, is shews the extent and value of some parts of Shakspeare's property." These documents occupy eighteen pages, but are no further interesting than as connected with the immortal bard. This connection also gives a degree of importance to a short account of his famous mulberry-tree, and to an affidavit identifying the wood of it, of which "small boxes, goblets, toothpick cases, tobacco-stoppers, and numerous other articles," were made.

The work concludes with a description of the Jubilee celebrated in honour of Shakspeare in September 1769, accompanied with Garrick's ode and oration, and the several ballads, catches, glees, &c. performed on the occasion, and an engraving of the jubilee amphitheatre. These jubilee records are little more than what the public were at that time liberally furnished with in the newspapers, magazines, and pamphlets: yet, as the lapse of nearly forty years may have consigned most of the fugitive pieces to oblivion, these memorials may be considered as an acceptable appendage to the history of Stratford. On the whole, we can confidently recommend this little volume to the attention of all lovers of topography, and feel convinced that they will derive from its pages much amusement and interest.

ART. VI. *The Hereford Guide: containing a concise History of the City of Hereford, a Description of its Public Buildings, Episcopal See, Cathedral, Parochial Churches, and other interesting Particulars relating to the Place. Also, an Account of the principal Seats and remarkable Places in the Neighbourhood. Together with an Appendix, containing the Names of the Members of the Corporation and Cathedral, Civil and Ecclesiastical Officers, and a particular Account of the Schools, Post, Stage-Coaches, Waggons, and Roads.* Hereford. 12mo. pp. 163.

THE editor of this "*Guide*" professes to supply the future visitors of Hereford with that information of which the past have been deprived for want of a companion of this description. It may, however, admit of a doubt whether any local inducements (exclusive of the cathedral) exist, to render such a guide necessary; if, indeed, the whole of England requires these directories, there is certainly no reason why Hereford should be excepted, but if we are not mistaken, an

tavo book on this subject was written by Mr. Price, and published not many years since. The author begins with the "etymology and history of the city," and as he cannot easily ascertain the former, he gives the various opinions of other writers on the subject. The latter is detailed with spirit, and with sufficient minuteness for a work of this kind.

"The city of Hereford is delightfully situated near the centre of the county, surrounded with orchards, and very rich pasture and arable lands. Its situation is remarkably dry and healthy, being altogether upon a gentle eminence arising from the river Wye, except a small part of the suburbs on the south side of the river, which is sometimes affected by high floods. Its geographical situation is 2° 50′ 40″ west longitude, and 52° 7′ 30″ north latitude, distant from London about 134 miles W. N. W." The wall, though deprived of the gates, still possesses sufficient attraction to induce the antiquary to pace round the circuit; but the site of the castle will leave his mind filled with regret that not a trace is left, except an inconsiderable hill on which a monument is now erecting by subscription to the memory of Lord Nelson.

The population of Hereford is estimated by the author at 7000, though the returns under the act of 1800 specify only 6828. This he accounts for, by asserting, that many ignorant persons were afraid to give the real number of their families, under a mistaken idea of future disadvantages to themselves. The third chapter describes the government of the city, the bishop's jurisdiction, &c. and these accounts are traced from the most remote ages in a concise and satisfactory manner. The public buildings are then noticed, amongst which the town-hall is not the least curious, but the account of the county gaol will greatly interest the reader and visitor. Indeed, the particulars detailed of this noble structure must make every real friend of humanity revere the memory of Mr. Howard, who auggested the plan of solitary confinement. The plan of this eminent philanthropist is acted upon in this prison, where each apartment is clean, wholesome, and even commodious. The Infirmary deserves equal attention and approbation. The tenth chapter contains a sketch of the history of the see of Hereford, which is well drawn, but the description of the cathedral does not sufficiently explain the varieties in the architecture. The late Mr. Wyatt had an opportunity of displaying his knowledge in the pointed style which has seldom been afforded, by the fall of the west end of the church in 1786; how miserably he has supplied the parts destroyed will occur to every antiquary upon the slightest inspection. However, enough is yet left of the original structure to excite the admiration of the inspector, who will be surprised at some of the eccentricities of our ancient architects.

The above are the most important heads of the Hereford Guide; but there are a great variety of notices of inferior moment that may interest the feelings of individuals, as the author does not appear to have omitted any material circumstance relating to the city. The thirteenth chapter contains an account of "principal seats and remarkable places" near Hereford, amongst which Kenchester may be justly included. "The place worthy of notice here is *Kenchester walls*, the supposed site of *Magna*, the ancient capital of the district. It is about a mile and a half south-west from Credenhill, five miles west from Hereford, and half a mile north from the river Wye. The form of this station is an irregular hexagon, inclining to a parallelogram: the area is raised about

four or five feet above the level of the adjacent country, and was formerly surrounded by a wall, the foundations of which may yet be traced, though overgrown with hedges and trees: the south-west and south sides are the highest. The road that is by the side of the former seems to occupy the site of a ditch, but no such appearance is visible on the other sides. The area is now divided into two inclosures; that westward is converted into arable land, and is remarkable for the blackness of its soil: in the eastern inclosure are numerous inequalities, arising from the foundations, vaults, and ruins of buildings, which are overgrown with brambles. Towards the north east part are two fragments of wall work remaining, situated near each other; one of them is low, and of an uninteresting appearance; the other is between five and six feet high, and about twenty in circumference in the thickest part; it consists of cement of an almost indissoluble nature, in which are *embedded* rough stones, irregularly mixed with others that have been worked, and is supposed to be the remains of a Roman temple: this fragment is called the *Chair*, because, on the south side, is a niche yet perfect, to which it has some resemblance. This niche is about five feet high, and somewhat more than three feet broad, and is nearly a semicircle: it is principally constructed with Roman bricks, and has a large stone at the bottom. Great numbers of Roman coins, bricks, leaden pipes, burnt wheat, and large bones, have been dug up at this place. Two tesselated pavements, a mosaic floor, and stone drains, were discoved here some years ago, in a state of perfection, and but at a small distance from the surface, pieces of Roman pottery may now be picked up upon the spot. The entrances appear to have been on the east, west, north, and south sides; the whole site comprehends about twenty-one acres of land." Page 129.

Upon comparing this "Hereford Guide" with the sixth volume of the Beauties of England and Wales, which we reviewed in the preceding volume of our work, we perceive many passages and whole pages exactly the same: whence we must infer, that the editor of the first-mentioned work has made up his "Guide" principally from the pages of that popular publication. Though this practice may partly be justified under the plea that a topographical writer is warranted by precedent to lay every former work under contribution, yet he should acknowldge all quotations, and make explicit reference to every authority. The conduct of those compilers, who, as Goldsmith says, merely pour out of one vessel into another, is highly reprehensible, and it is be wished that such sort of book-making was interdicted by law. By such practices, books become multiplied without utility, and the purchaser is often tempted to increase his stock of volumes, without adding to the intrinsic value of his collection.

ART. VII. *The History of the Town of Malmesbury, and of its ancient Abbey, the Remains of which magnificent Edifice are still used as a Parish Church; together with Memoirs of Eminent Natives, and other distinguished Characters who were connected with the Abbey or Town. To which is added, an Appendix. Embellished with Engravings. By the late Rev.* J. M. MOFFATT, *of Malmesbury.* Tetbury. 8vo. pp. 250.

THIS work (which is divided into nine sections) commences with a concise general history of the town; and a few passages from different authors are cited to prove its remote antiquity. The etymology of it

names, and the most material military events connected with it, are next detailed. "Records are wanting," says Mr. Moffat, "in regard to the secular affairs of Malmesbury during the existence of the Saxon heptarchy." The first events of moment, therefore, that occur in its history, are its destruction by the Danes in the reign of Alfred, A. D. 878, and the effectual assistance the inhabitants afforded to Athelstan in his conflict with those invaders in 939. The next era of importance in the annals of Malmesbury, which our author notices, is the reign of Stephen, when this town "became the theatre of contests between that monarch and his turbulent barons (in 1139), and between him and his competitor Henry of Anjou, grandson of our Henry I," in 1152, when the town was besieged by young Henry. The connection of Malmesbury with the civil commotions (temp. Charles I.), and its capture and recapture by the contending parties, are the last military transactions which Mr. M. records; premising that—"The information we have been able to procure relating to that event, is chiefly from the parish register and tradition.

The "History of Malmesbury Abbey," prefaced by a brief review of the origin of monachism, is the subject of the second section. The substance of this history is, that about the close of the sixth century there was at Malmesbury a convent of British nuns, which was soon afterwards suppressed on a charge of irregular behaviour, by Augustine, the first Archbishop of Canterbury. About this time (A. D. 630) Meylduph, a Scot, of singular piety, being persecuted in his own country, and travelling from place to place, arrived here; and, having obtained a piece of ground at the foot of the castle hill, raised an hermitage, where he established a school for his support. Having collected a number of persons inclined to religious discipline, he built a small monastery; but the members were so indigent, as to be scarcely able to procure daily subsistence: when Meylduph, with the assistance of Aldhelm, who was successively his pupil, assistant, and successor, determined to put this establishment under episcopal jurisdiction. They accordingly applied to Lutherius, Bishop of Winchester, and primate of the West Saxons, under whose auspices the abbey was raised from a low to a magnificent state, to which it is probable Kenewalsh, King of Wessex, and Ethelred, King of Mercia, contributed. Malmesbury was situated on the confines of those kingdoms. The town, being the property of Lutherius, was by him given to the abbey. After the death of Meylduph in 676, through the efforts of Aldhelm, and the favour of Lutherius, the monastery became very prosperous in its revenues, in the number of its inhabitants, and in the cultivation of religion and literature. Ina, King of Wessex, afforded it protection and endowments; and, after the reduction of the heptarchy, his example was followed by Athelstan, who was buried here, and to whose memory an annual festival is still celebrated. Additional grants were also conferred on it by Edgar, who, according to Mr. Moffatt's opinion and inferences, rebuilt the conventual church, by Edward the Confessor, William the Conqueror, and his queen Matilda, whose virtues have been the theme of many historians, ancient and modern. So large were the grants to this monastery, that even before the conquest the manors belonging to the abbot are estimated to have consisted of nearly forty thousand acres.

Mr. M. here gives us the dimensions of the abbey, the apartments and appendages, and the discipline and rules of the order of St. Bene-

dict, by which it was governed. He then briefly traces the decline of monachism from its first attack by Wickliffe, till at length all the monastic institutions. whose pomp and splendour had for a long season dazzled the eyes of the populace, were overthrown by the potent hand of the resolute Henry VIII." This monarch, having abolished the Pope's supremacy, and being in some degree justified by the licentiousness of the monks and nuns, and by the delusive frauds practised in these establishments, "suppressed six hundred and forty-three monasteries, ninety colleges, two thousand three hundred and seventy-four chantries or chapels, and one hundred and ten hospitals," and confiscated their revenues, plate, furniture, &c. To gloss over, in some measure, this arbitrary undertaking, new bishopricks were erected, colleges and professorships founded in the universities, pensions were allowed to some of the abbots and monks, the people were quieted with the assurance that the great supplies resulting from this seisure would preclude the necessity of future subsidies or imposts, and to content the nobility and gentry, the abbey lands were sold to them at an easy rate. The friends of the Reformation approved the overthrow of the monasteries, by which Henry, though averse to the doctrine of the Reformers, greatly promoted their cause. Yet learning suffered a great loss by the wilful and base destruction of the libraries, and the sale of ancient manuscrips to shopkeepers for the vilest purposes. A curious account of the dispersion and appropriations of ancient MS. is inserted in p. 53, "The antiquaries also," Mr. M. observes, "may be ready to reget the demolition of so many beautiful specimens of ancient architecture. Amidst the general devastation, Malmesbury conventual church was spared by means of Mr. Stumpe, a very rich clothier: Leland informs us, that 'This Stumpe was the chef causer and contributer to have the abbey chirch made a paroche chirch.'"

The next section is occupied by a description of the remains of this noble fabric; what now exists being considered as about one fourth of the building in its perfect state. Having pointed out the beauties of its arches, celebrated porch, and other distinguishing features, our author endeavours to ascertain, from the different styles of architecture, and other concurrent circumstances, "the degree of antiquity to be ascribed to the respective parts of these majestic remains."

Sect. IV. contains "some account of the different modes of architecture used in religious edifices, from the time that the Saxons embraced Christianity—designed further to elucidate what respects Malmesbury abbey church." In this essay, Mr. M. having briefly noticed the state of architecture among the Britons previous to, and on, the arrival of the Saxons, points out the distinguishing features of the Saxon style, of the Norman, and of the style which followed, and had for its peculiar characteristic the pointed arch. "In regard to the origin of this style," he proceeds, "antiquaries have entertained different sentiments." Three of these opinions he quotes—Sir Christopher Wren asserts, that the pointed arch was of Arabian extraction, and introduced into Europe by some persons returning from the crusades. Bishop Warburton accounts for its rise thus; that when the Goths had conquered Spain, and the genial warmth of the climate, and the religion of the old inhabitants had ripened their wits, and inflamed their mistaken piety, they invented what is called the Gothic or Saracenic architecture," and an ingenious artist, [Mr. Car-

ter] thus expresses himself, "Our pointed arch style of architecture, *nicknamed* Gothic appears to have emerged by accident, and incidental changes in construction and method, and to have arisen from the embers of the architecture in use among us, during the æra of the Saxons." The first appearance of this style, Mr. M. fixes towards the close of the reign of Henry II. whence it maintained its ground till the end of Henry VIIth.'s, "when a new kind of low pointed arch grew much in use." "From this time, Gothic architecture began to decline, and a strange mixture of the orders ensued, in the age of Elizabeth and James I." The whimsical Chinese style produced by the ill-judged combination of the classic orders of antiquity, with the Gothic, paved the way for the revival of the Grecian style in its purity, by the celebrated Inigo Jones, in the reign of Charles I. since which period, the pointed-arch style has never had its excellencies so fairly appreciated, or its properties so well investigated, as at the present time." He then gives us (from the Monthly Review enlarged, vol. xx. p. 274.) the remarks of an ingenious writer on the pointed-arch, and concludes the section with a comparison between the Gothic and Grecian styles. Though Mr. Moffat does not evince much knowledge of this subject, and has not adduced any novel evidence or opinion, yet he appears to have carefully examined the statements of other writers, and briefly details some of them.

As "besides the ruins of the abbey church, Malmesbury contains some smaller and less important remnants of its former greatness," the author in the next section gives a concise description of these. They consist of the Abbot's House, St. Paul's Church, the Chapel House, the White Lion Inn, the Almi's House, Burton Hill Chapel, the Work House, the Town Wall, St. Mary's Church, Westport, Cam's Hill, Castle Ground, and the Market Cross; of the latter a very badly engraved view is given.

The History of the *Borough* of Malmesbury from its incorporation by Edward the Elder, about the year 916 to the present time, is comprised in the sixth section, which also includes observations on the origin of boroughs. To these particulars are added, some account of the several charters, confirmations, and endowments granted to this corporation, its civil government, and its principal parliamentary returns and contests: in addition to which the author has detailed such information as he could collect respecting the manor from the time of its grant to Aldhelm, its description in Domesday Book, with explanatory observations, and some particulars relative to persons who were at different periods possessed of it.

The subjects of the next section are the situation of the town, its adjacent scenery, present state, public buildings, religious, and commercial trade and manufactures, markets and fairs, charitable institutions and donations.

Section VIII. contains a short chronological account of the abbots of Malmesbury from Meyldulph to the dissolution, with the pensions granted in 1540 to the then abbot and monks: we have also (extracted from Domesday) the abbots landed property in 1031, with its value at that time, and an estimate of what would be its probable value at the present: This estimate is founded on the depreciation in the value of money, and the enormous increase in that of landed property, in proof of which, Mr. M. gives us (from "an historical account of the marsh lands of the county of Somerset" by Mr. Locke of Highbridge) a table of the annual value per acre of those lands at different periods, from the year

1086 when it was one farthing, to 1726 when in was advanced to 2l. 5s. "For the first four hundred years of this period," says Mr. Locke, "lands doubled their value every century; and from the reformation to the present time, the value of land has been doubled every 50 years. This enormous increase of landed property within the interval of 700 years may be estimated as two thousand is to unity, supposing we reckon a little more than forty shillings per acre for the present annual average value."

"Biographical notices of eminent natives, and other remarkable persons who were connected with the abbey or town," occupy the concluding section. The memoirs recorded are those of Aldhelm, successor to Meylduph in the abbacy, and afterwards Bishop of Sherborne; Athelard, fifth abbot; Johannes Scotus, a learned monk; Aelfric, superior of this abbey, and Bishop of Crediton; Oliver of Malmesbury, mathematician, Roger le Poer, Bishop of Sarum; William Somerset, historian, more commonly known by the name of William of Malmesbury; William Stumpe, clothier; Thomas Hobbes, philosopher; Thomas, Marquis of Wharton, and Mary Chandler, poetess.

As the county of Wilts has never yet had its local historian, this little volume will be found to be a useful auxiliary towards accomplishing such a work. The author appears to have taken considerable pains in accumulating his materials, and has printed most of these without much discrimination or selection. From the preface, it appears, that during the period of printing this volume, the author was attacked by illness, and died. His son, therefore, compleated this portion of the work, and intimates an intention of publishing a supplemental volume, containing "several copies and abstracts of monastic and municipal charters, and other records." This volume is announced conditionally: provided 250 persons engage to take it.

ART. VIII. *The Manchester Guide. A brief historical Description of the Towns of Manchester and Salford, the Public Buildings, and the Charitable and Literary Institutions, illustrated by a Map, exhibiting the Improvements and Additions, made since the Year* 1770. Manchester, 8vo. pp. 290.

THIS anonymous and "local trifle" as it is called by the author, bears strong marks of haste, which is thus apologized for, in the preface. "The author of the following attempt to supply the acknowledged deficiency (a Manchester guide) pretends to no refinement of language, or elegance of diction; he does not presume to rank himself as a writer of history; he simply offers himself as a guide. The moment on which the design presented itself to his view, he sat down, and produced the first sheet, which was committed to the press almost as promptly as it was written. The work proceeded in this manner, sheet by sheet, as information was collected; the M. S. copy being seldom more than a sheet in advance of the press. This impatience for publication, which originated *in some strong private reasons*, has prevented that correctness of expression which the author wished, and has occasioned more typographical errors, than he would willingly acknowledge under the head of "*Errata*." The public will perceive from this very candid conclusion that *they* are to be the sufferers for the writers "*private reasons*" and remember that should they be deceived by erroneous statements, and disgusted by bad writing, "private reasons" must be accepted as an apology.

It must however, be admitted,

hat the author appears to have de-preciated his labours, through ither a real or affected modesty, is the "historical sketch" is well vritten, and compiled from good uthorities, besides, the progress f the town in improvements and pulence is traced with judgement, nd proved to have originated from laudable spirit of industry in the habitants, which has attracted vast ealth to them from almost every uarter of the world. The conse-uent increase of population may e observed from the register of ie collegiate church. In 1580, iere were 206 baptisms and 158 eaths, in 1803, 3546 of the former, id 1162 of the latter; the author clines to think the late enu-eration, made by order of go-rnment gives the number of habitants erroneously, and men-ons the various accounts previ-sly taken in support of his pposition, but one curious fact established by the act of 1801, ich is that 44,719 persons of 84,053 e total number of males and fe-ales in Manchester and Salford obtain their living by actual labour, in trades and manufactures. The variety of subjects contained in this book, renders it impossible to give a minute analysis of them, but we may venture to recommend the description of the collegiate church, which, though not described in the methodical and technical manner of a skilful antiquary, possesses much interest. The subsequent pages contain concise sketches of every institution, and particular place that is worthy of the stranger's notice; and those are very numerous and creditable to the inhabitants, who appear to have applied a large portion of their wealth in the way most pleasing to the author of nature, by relieving the distresses and ameliorating the condition of the poor. The "Manchester Literary and Philosophical Society," and several similar institutions, are mentioned with due praise. Indeed the former has obtained as much celebrity, as a literary society in a provincial town can be expected to procure.

ART. IX. *The Picture of Liverpool, or Stranger's Guide, with a Plan of the Town,* 12mo. pp. 156.

LIVERPOOL has attained a high ree of splendour and opulence, consequently attracts numerous tors. This circumstance induced editor to compile the little work under consideration, and indeed place better deserves, or more uires a correct local guide. Whe-the anonymous author of "the ture of Liverpool" (a title we no means approve of) be cor-in all his information, cannot ily be decided, but as far as own knowledge extends, he ap-s to be generally so. The his-of the town is first introduced, the compiler appears at a loss naterials, declaring "the an-ties of Liverpool are so much ed with uncertainty, that it is not even known" when a tower near the lower end of Water Street "was erected." The first notice we find of it, is in Seacomb's Memoirs of the House of Stanley, in which the author states, "that in the reign of Edward III. about the year 1360, the tower in question, was the property of Sir Thomas Latham of Latham, who presented it along with several other houses, and certain lands in the town, to Sir John Stanley, Knt. who had married Isabel, his only daughter and heiress of Latham." According to the statements in the work before us, Liverpool began to emerge from obscurity, in the reign of Henry III. who, in the year 1227, made it a corporation and free borough

for ever, but the corporate body do not possess any records which elucidate its history, previous to the time of Queen Elizabeth, when they prayed for relief from one of her subsidies, and call themselves "her Majesty's poor decayed town of Liverpool." At that period, it was merely a small fishing hamlet, containing only 138 householders and cottagers, with twelve barks or vessels manned by 75 men. The first bill of mortality published in 1662, mentions the marriages of that year, to have been 7, the christenings, 30, and the burials, 31. In 1700, the numbers were, marriages 35, christenings 132, and burials 124. From 1790 to 1793, the annual average of burials was 1695, when the town was calculated to contain 56,782 inhabitants. The author next proceeds to a "Survey of the Town" which he accomplishes with minuteness and apparent accuracy, leading the spectator or stranger through the various streets, and pointing out the principal objects in each. Among these are the superb Exchange, the vast Prison, the churches, and the "magnificent docks," thronged with shipping. The details on this part of the subject are extremely interesting, nor can the reader do otherwise than admire the ingenuity displayed in the various methods adapted to facilitate the entrance and departure of the ships, and the loading and unloading of them. In the account of St. George's dock, there is a curious incident related, which illustrates the extreme docility of the Liverpool draft horses. "A parrot of no mean parts, as it appears, by frequently hanging out from one of the houses facing the dock, had acquired a variety of human language; and more especially, that particular part which so frequently requires the horse to back his load, to discharge it into the ship in the dock. A carter having unfortunately left his cart, with the tail to the dock, *Poll*, in a garrulous mood, unluckily happened to cry, *back, back, back*, several times, so distinctly and loudly, that the well-tutored animal, obeying the word of command, actually backed the cart, so as to precipitate it and himself into the dock. The horse was preserved." p. 51. The sketches of the numerous charitable institutions in Liverpool, form a very pleasing portion of this little work nor are the notices of the *Athenæum*, the *Union news-room*, and the *Lyceum*, less worthy of attention, as they serve to illustrate the present state of the public mind, in this respectable place. For the remaining minute, yet interesting information contained in the "Picture of Liverpool," we must refer to the work itself, which we do not hesitate to recommend to all strangers who purpose to visit the town. Should the editor be called on for a second edition, or another one of his "*Picture* of Liverpool," we trust, that he will bestow a little more care and attention on the arrangement and display of his materials.

ART X. *Lambeth Palace, illustrated by a Series of Views, representing its most interesting Antiquities, in Buildings, Portraits, Stained Glass, &c. with a concise Account Historical and Descriptive*, 4to. pp. 87.

THE town palace, or domestic mansion belonging to the Archbishop of Canterbury, has by some accidental circumstance, obtained more literary celebrity than any other single building, we believe, in this kingdom. For besides being noticed in nearly all the topographical accounts of London, it has been copiously described and investigated by Mr. D. Lysons, and more particularly in a quarto volume, by Dr. Ducarel, entitled "*The History and Antiquities*

Lambeth Palace" &c.; in a work called "*Select Views of London and its Environs*;" and in the present performance, the literary part of which appears to be principally made up from the last mentioned work. The engravings are however all different, and these constitute the chief feature of the work now under consideration. According to a prefixed advertisement, "letter-press was not intended to be given by the publishers, as existing accounts seemed to render it unnecessary: the propriety of such an addition was however afterwards made evident. In thus making the letter-press a secondary consideration, it will be seen that the publishers do not conceive it entitled to the honour of an original production." After this acknowledgement from the "*publishers*," it would be waste of labour to criticise its literary execution; of the plates however we shall briefly remark, that they are much superior to any former production of a similar kind: and the *coloured* portraits are executed with great care, effect, and appearance of fidelity.

ART. XI. *An Illustration of the Monastic History and Antiquities of the Town and Abbey of St. Edmund's Bury. By the Rev.* RICHARD YATES, *F. S. A. of Jesus College, Cambridge; Chaplain to his Majesty's Royal Hospital, Chelsea; and Rector of Essa, alias Ashen. With Views of the most considerable Monasterial Remains: By the Rev.* WILLIAM YATES, *of Sidney Sussex College, Cambridge.* 4to. pp. 309.

IN our former volume we gave some account of Mr. Gillingwater's History of St Edmund's Bury, and closed our notice of that work by promising a fuller account of the town, and its topography, in reviewing the volume now under consideration. In fulfilling this promise, we shall lay before the reader a concise analysis of Mr. Yates's book, and then enquire how far the author has effected the history of that ancient town.

"The Monastery of St. Edmund's Bury," he observes in his preface, "acquired and maintained, during a long succession of ages, a very distinguished and extended celebrity. In magnificent buildings, splendid decorations, and extensive possessions, it was equalled by few; and its immunities and privileges, both civil and ecclesiastical, rendered it superior to most of the Conventual establishments in England"—"It has been matter of surprise," he continues, "that no antiquary has hitherto supplied any regular and comprehensive History of this abbey. The unfinished work of Dr. Batteley, and a small anonymous publication, are the only attempts to gratify the public curiosity, that preceded the proposals for the present work. In some measure to supply this deficiency, and to offer an historic illustration of the rise, progress, meridian grandeur, and present state of these memorials of the piety and liberality of our ancestors, is the purpose of the following sheets."—Mr. Yates having noticed the magnitude and importance of the subject, and the ample literary remains for illustrating its history, then proceeds to point out the objects of his arrangement, and what the reader may and may not expect from it; acknowledges the great assistance with which he has been favoured; solicits indulgence for this "first essay of an inexperienced author;" and concludes his preface with a "deserved tribute of affection" to the memory of his father, whose residence for thirty-seven years within the walls of the abbey, had rendered these awful ruins peculiarly interesting to him,

whose wishes first gave rise to the present undertaking, but who did not live to see its completion; for "when it was far advanced in preparation for the press, the Omnipotent Disposer of all events was pleased to summon him to the reward of his piety and virtues, and his children to the solemn duty of following his mortal remains to the grave."

The volume before us, which, though not particularly specified in the title, is but *half* of the work, contains seven chapters of Part I. the first chapter of Part II. with part of the appendix; and is "embellished" with fifteen plates of antiquities, "Gothic ornaments," the Grey Friars, and several views of the Abbey Gate, St. Edmund's Church, and St. Petronilla's Hospital. The unpublished part is intended to comprise the six remaining chapters of Part. I. and thirty-three chapters to complete Part II. with the conclusion of the appendix; and is to be illustrated with fourteen engravings of views of St. Edmund's church, and shrine, the Abbot's palace and bridge; window of the Abbey-gate; St. Saviour's Hospital, Jews' Synagogue, St. Botolph's Hospital, the four town-gates; Benedictine Monks, ancient sculpture, and a plan of the Monastery. Should public encouragement prompt the author to complete this heterogeneous work, we would recommend him either to omit engravings, or have them executed *much better*.

The work commences in the usually common-place style of an attempt to trace through the obscurity, with which local history at *remote periods* is enveloped, the names and original state of Bury. The *probability* of its being a British Establishment is noticed: authorities are cited for and against its being the Roman Station Villa Faustini: and the author then endeavours to identify it as the Villa Regia of the Saxons, who named it Bedericsgueord, or Bedericksworth. The derivation of that name, and of Bury, is collected from the opinions of some ancient and modern antiquaries; and the appellation of St. Edmund's Bury, established to be adopted about the year 925. The probability that this town was of note previous to the establishment of Christianity in Great Britain, is deduced from some specimens of ancient sculpture, which were discovered in the year 1782: these relics were "four antique heads, cut out of single blocks of Free-stone, something larger than the natural proportion." They were dug up in breaking some foundations, in the north wall of St. Edmund's Church, and from their peculiarity of execution and situation, supposed to be Heathen remains. These heads are still preserved in the Abbey-garden; and a drawing of them forms part of the subject of the first plate of this work. The various opinions of antiquaries respecting them are noticed; and the author infers that whatever supposition may appear most probable, "the discovery of them tends to augment and strengthen the pretensions of Bury to some considerable repute and distinction in the remote ages of British history, although no particular account of it has been transmitted to us."—"But whatever," he proceeds, "may have been its original state, it very early acquired a considerable celebrity, from the fame of its sainted patron, and the grandeur and riches of its monastic establishment, an illustration of which is the more particular object of this work." The remarks of Mr. Yates as well as of those antiquaries who are quoted, tend to demonstrate the superficiality of their knowledge on ancient sculpture. For the subjects represented in the print, are nei-

ther extraordinary, nor characteristic of Paganism. Various similar "*ornaments*" may be seen on many antient fonts and churches.

In tracing the foundation of the monastery at Bury, the subject of the second chapter, Mr. Yates treats of the situation, extent, and boundaries of the East Anglian Monarchy, which he says was established A. D. 530, under Uffa, who, having enjoyed his newly acquired dominions nearly fifty years, died in 578, and was succeeded by Titil, whose reign is "merged in the thickest obscurity." He is supposed to have died in 592, leaving his kingdom to his son Redwald, a prince of great endowments, and celebrity, "who was the first East Anglian sovereign, that embraced the Christian Faith." For though Christianity was early planted in Britain, and for three centuries extended its benign influence over most part of the nation; yet the devastations of the Pagan Saxons, re-plunged the country into barbarism and idolatry; which continued about 140 years, till the arrival of St. Austin in 598. "The zealous exertions of this exemplary missionary and his associates were crowned with very considerable success. Kings, nobles, magistrates, renounced the religion of their ancestors; the people in great numbers followed their example, the altars of Woden were deserted; and the Christian faith, by degrees, extended itself into all the Saxon kingdoms." Redwald, though among the Royal converts, relapsed into his former errors: he died in 624, and was succeeded by his son Eorpwald, who was murdered in 630, having in the latter part of his reign professed the Christian religion; but the greater part of his subjects continued in idolatry; so that the renown of giving Christianity a permanent establishment in East Anglia was reserved for Sigbercht, the son of Redwald's queen by a former marriage, who, having "by his engaging manners and increasing popularity," excited the jealousy of his father-in-law, retired to France, where he cultivated the literature of the age, and became a zealous Christian. Recalled from his exile on the death of Eorpwald, and placed on the throne, his first care was to effect the conversion of his subjects. This office he entrusted to Felix, a learned and pious priest of Burgundy, whom he brought from France, and constituted Bishop of East Anglia, by whose indefatigable labours this arduous and important undertaking was happily accomplished.

Christianity being now a second time acknowledged in almost every part of Britain, "the zealous monarch of East Anglia entered with ardour into the spirit of the age. Churches were built, schools established, and monasteries endowed. To his liberality Bury is indebted for the *germ* of its ecclesiastical eminence and distinction. Sigbercht founded a monastery, and built a church, in the town of Bedericksworth, which he dedicated to the honour of the Holy Virgin St. Mary. After reigning about seven years, the mistaken piety of the times induced Sigbercht to retire from the avocations of public life, into the seclusion of a convent. Consigning the cares of a crown, and the reins of government, to his kinsman Eric, he received the tonsure, and became a monk in his own monastery at Bedericksworth."

"The honour of receiving the royal recluse" having been denied to this monastery by some late writers, in favour of Cnobersburgh abbey, our author examines the evidence; from which he infers—"The obscurities and contradictions of the historians who narrate the events of these remote and turbulent ages, render it impossible to

speak of them with absolute precision, but, from an attentive comparison, it seems probable to conclude that the monastery of Bury, which, in after-ages, obtained so much distinction, received its first establishment from King Sigbercht, and, that about A. D. 637, he resigned the ensigns of royalty, and, taking the sacred habit in his own convent, devoted himself to a life of seclusion and religious exercises."

Sigbercht did not long enjoy his retirement; for Penda, King of Mercia, who had long been the terror of the Anglo-Saxon Princes, now turning his arms against East Anglia, the inhabitants compelled their former leader to join them in opposing the formidable torrent. The attempt was unsuccessful, and both Sigbercht and Edric were slain, A. D. 644. Their successor *Anna*, nephew of Redwald, after supporting a contest with Penda ten years, fell in battle in 656 at Bull Champ near Dunwich. Etheldred, brother of Anna, having assisted Penda, was by him placed on the throne of East Anglia which continued to be governed by a succession of its own princes, till Offa, King of Mercia in "792 or 739" assassinated Ethelbert and seised upon his kingdom, which, invaded by Mercia, was ravaged by contending armies, till both realms were subjugated to the West Saxon Monarchy, in 828. "Egbert did not incorporate East Anglia with his own dominions, but permitted it to remain as a distinct and tributary State, under its own sovereigns, the last of whom was Edmund, who after his death, was dignified with the titles of Royal Saint and Holy Martyr; and whose name makes so conspicuous a figure in the annals of Bury."

In delineating the "Life of St. Edmund" to which the third chapter is devoted, our author, noticing the "almost impenetrable obscurity" which involved the transactions of this period, and "the grotesque disguise of marvellous and miraculous incident," which the pen of history, when it resumed its office, threw over those few of the most prominent facts it has rescued from oblivion; assigns his reasons for not divesting the narrative of its "miraculous appendages."

The substance of what Mr. Y. collects from the slender records of St. Edmund's biographers, is, that he was the son of Alkmund, a Saxon king and his queen Siware, and was born, in completion of a prophecy, at Nozenberghes or Norenburgh, his father's metropolis. Offa, King of East Anglia, being on a pilgrimage to Jerusalem, visited Alkmund, and captivated by the estimable qualities of Edmund, adopted him as his heir. On the death of Offa, Edmund, instead of entering on the duties of his station, spent a year in religious retirement, and employed that period in committing the psalter to memory: During his seclusion, some opposition to his pretensions appeared, but was over-ruled by the eloquence of Bishop Humbert. The place of Edmund's coronation cannot be ascertained with precision; but the time is more distinctly stated, for it is recorded. "The most glorious King Edmund, began his reign the 25th of December, A. D. 855, and was crowned and anointed King of East Anglia, by Humbert, Bishop of Hulm, on the following Christmas-day, A. D. 856; having then completed the 15th year of his age."

Noticing the high strain of panegyric which historians have bestowed on Edmund, our author observes--"This profusion of encomium however is not substantiated by evidence; no fact is stated to illustrate and establish it. We do not find recorded any instance of exertion to promote the safety, and confirm the happiness

of the people; to protect and support the liberties of the kingdom; to encourage arts; extend commerce; and animate industry; to enrich his dominions by internal improvements, and afford them protection, by a wise and energetic attention to their exterior relations. The disastrous times in which Edmund lived, required the judicious precaution of a provident intellect, and the bold and vigorous efforts of an active courage. The feeble virtues of the young king were unequal to the contest, and the torrent of sanguinary aggression overwhelmed him in the earliest stage of its progress."

"The origin and commencement of his misfortunes are compleatly obscured by legendary fable. They appear to be connected with the history of the celebrated northern warrior, Ragnar Lodbrog. This history has lately been examined with laborious and judicious attention, by a learned writer*; and the result of his researches consigns to the class of fiction, the narrative of the monkish historians of Bury, respecting the cause of the Danish invasion."

Mr. Y. however, gives the substance of these legends, as whatever credit they may obtain, the invasion, and its sanguinary consequences, cannot be doubted. "The destructive torrent, overwhelming in its progress, every vestige of civilization," appears to have reached East Anglia, in 870, and Edmund, after an ineffectual opposition, was put to death at Eglesdene, Nov. 20. with circumstances of wanton barbarity, and his severed head and body thrown into the thickest part of the wood. His subjects, after the departure of the Danes searched for, and found the body, which they buried at Hoxne, a neighbouring village: afterwards, supernaturally directed, they found the head in a thicket of thorns guarded by a wolf.

Several ancient sculptures, commemorative of this event, are represented in the 1st. 2d. and 16th plates of this work.

The fourth chapter, which contains the "History of the Monastery" is divided into seven sections. The first treats of its rise in 903, when, 33 years after the death of Edmund, a wooden church having been erected at Betericksworth, for the reception of his body, which was removed from Hoxne, a monastic establishment was instituted, which rapidly extended its fame and influence: and the town assumed the name of St. Edmund's Bury. Patronage and endowments were successively granted by the kings, Athelstan, Edmund, Edwy, Canute, Hardicanute, Edward Confessor, and William Conqueror, under whose auspices, a church was built, which being completed in 1095, the body of the saint was removed thither, being its last removal, as this church continued to exist till the dissolution. The rule of the benedictine order (from Mr. Fosbrook's monachism) is here inserted: and a benedictine monk habited according to the order, is represented in plates 3 and 4.

The second section is occupied by a "Summary of Abbots' Prerogatives;" their exemptions and privileges, eccesiastical and civil. The third by a detail of the various contests between abbots and bishops for nearly four hundred years. The fourth is, a short history of the "Fratres Minores, or Grey Friars;" their rise, rules, habits, (represented in plates 5 and 6), intrusion into Bury, expulsion, restoration, and final ejection. The fifth contains the "Contests with the townsmen" from 1182 to 1382, with the

* Turner's Anglo Saxons, Vol. II. chap. VIII. p. 107.

several consequent outrages sustained by the abbey; including its plunder by the rioters under Jack Straw. "To assist us in forming an adequate idea of the fame and rank of the abbey, and of the consideration it obtained," the sixth section recites some of its royal and noble visitors. Among these, we find King Henry I. Richard I. John, (who was here compelled to promise the abrogation of the arbitrary Norman laws), Henry III. Edward I. and his queen (in this reign, the parliament was held here, 1296), Edward II. Edward III. Richard II. Henry VI. (whose entertainment is particularly detailed, and in whose reign the parliament was twice held here), Henry VII. his daughter, Mary, Queen of France, and Queen Elizabeth. The "Grandeur and Magnificence of the Establishment," which has been generally supposed to have exceeded all others of a similar nature except Glastenbury, is the subject of the seventh section. Referring the reader to a future part of the work, for a description of the buildings and decorations, the author forms an estimate of the wealth of the abbey, from the aids and assessments paid by it at different periods, from the mode in which the farms were let, and from other sources of income, of which no distinct account can be obtained; and infers "in taking a view of the whole, an intelligent writer says, that the "*abbey of St. Edmund's Bury, would be worth at this present (about* 1725*) two hundred thousand yearly,*" and from the unprecedented increase in the value of landed property, and every article of agricultural produce, during the last century, it may reasonably be estimated, that the possession and privileges of the monastery would, at this time, (1804) produce an annual income of, at least, five hundred thousand pounds." The chapter concludes with a description in Latin verse, (transcribed from the Collectanea Buriensis, and said to be among Sir Henry Spelman's MSS.) of a splendid window of painted glass in the cellerer's office in this monastery.

The fifth chapter treats of "Monastic officers" of whom the higher orders are particularly described; the abbot in his dress, state, privileges, and duties; the prior, subprior; cellarer; sacrist; master of the works; treasurer; chamberlain; sub-chamberlain; refectioner; almoner; pietancer; hospitaller; infirmerer; precentor; shrine-keeper; vestry keeper; kitchener; porter; and swineherd; in their several duties and privileges. Of the inferior officers (above 170) only a list of their appellations and occupations is given.

Chapter the sixth is an historical account of the thirty-three "Lords Abbots" who presided in this monastery, during the 519 years it was in the possession of the Benedictine monks: The "list has been collected from the registers, and from Dugdale, Leland, Bishop Tanner, Willis, Bishop Hutton, Batteley, the Collectanea Buriensis, and some other documents."

In tracing the history of the Dissolution, which occupies the seventh chapter, Mr. Y. observes, "The long reign of popularity, which the monks through many ages enjoyed, and the favour, protection, and very liberal endowments they had received from the nobility, and various kings of England, render it a subject of curious enquiry, to investigate the causes that operated to produce the decline in enthusiastic admiration, which preceded and accelerated the dissolution of the monasteries.

The remote causes which had operated gradually for many years, our author considers to be, the invariable adherence of the Monks to

the interests of the Popes in their contests with the Kings of England, which rendered them by degrees obnoxious to the crown; the jealousies and suspicions entertained by government of their vast wealth and immense privileges; the disapprobation and envy of the nobility; and the dissatisfaction of the parochial clergy and bishops. The auxiliary circumstances which concurred more immediately in producing this great event, are supposed to be, the revival of letters, and the consequent desire of founding institutions for education with the monasterial possessions; the abuse of the privilege of sanctuary; the prevalent opinion of the perversion of the revenues; the increase of learning, and consequent exposure of monastic superstitions and impostures; and the casting off the Pope's supremacy. But to the urgent pecuniary wants of the king, Mr. Yates principally attributes the dissolution of the monasteries. A large supply was necessary: the monastic possessions were resorted to; and to silence the clamour naturally consequent, a declaration was made, that the king would never henceforth have occasion to levy taxes, but the abbey lands alone would be sufficient, in war as well as peace, to defray the whole charge of Government. Our author considers the justice and policy of the dissolution; and especially laments the important and irretrievable misfortune which literature sustained in the loss of the innumerable books preserved in the convents*. "Respectable writers affirm," he says, "that immense quantities were carelessly and wantonly destroyed; that ignorant and petty tradesmen, for a great length of time, employed the elegant productions of Grecian and Roman taste in wrapping up their merchandize and lighting their fires; and that an incredible number of valuable manuscripts were procured by foreign agents, and sent out of the kingdom to enrich the libraries of the Continent†." He then points out the beneficial effects which moderation and equity in the correction of monastic abuses might have produced; and extenuates the indiscriminating censure to which the Monks have been subjected. Two letters from the visitors of Bury Abbey to Lord Cromwell are here inserted; and a list of the trifling pensions granted to the expelled abbot and monks. The chapter concludes with observations on fee-farm rents, and tythes: and abstracts of grants and title deeds to the site of the monastery.

Here, as we before observed, the work breaks off; the six remaining chapters of Part I. being postponed to the future publication. The heads of those chapters, a prospectus informs us, are to be—Relics, &c. Taurilia, Franchise, Mint, Fairs, Grants, Tolls, Possessions, &c.

The author now commences his second part, the first chapter of which is descriptive of "The Abbey Gate, or Grand Western Entrance:" but the whole of this second portion is confined to 10 loosely printed pages.

Such are the principal contents and features of the volume before us; and though we cannot rank Mr. Yates very high either for taste, judgment, or antiquarian knowledge, yet we hope that he will speedily complete his "History." In its present disjointed, and unconnected state, it is quite useless: and this

* "A complete catalogue of a considerable library, belonging to Leicester Abby, may be seen in Mr. Nichol's History of that county, vol. I. pp. 101—103."

† "Stevens's Preface to Monasticon. John Bale on Leland; and notes to Grose's Preface.

division indeed consists almost wholly of extracts, and abridgements from Turner's interesting "History of the Anglo Saxons," Fosbrooke's "British Monachism," and two or three other well-known publications. It is also printed very wide and loose; whereby it appears, that the author or printer, wished to make a *large* work with small materials.

ART. XII. *Magna Britannia; being a concise topographical Account of the several Counties of Great Britain. By the Rev.* DANIEL LYSONS, A.M. F.R.S. F.A. *and* L.S *Rector of Rodmarton, in Gloucestershire, and* SAMUEL LYSONS, *Esq.* F.R.S. *and* F.A.S *Keeper of his Majesty's Records in the Tower of London. Vol. I. containing Bedfordshire, Berkshire, and Buckinghamshire.* 4to. pp. 742.

THE compilation of county histories, parochial topography, and even superficial observations made during casual tours through every part of the country, has been a favourite pursuit for some years past, and the encouragement granted by the public, has multiplied works of this description, beyond all former example. That this species of literature should receive general patronage, is by no means surprising, when we reflect, that topographers combine the history of the nation, with that of the individual, in a manner, interesting to the feelings of almost every description of readers. To support the reputation at present acquired, it is necessary that authors of established veracity and accuracy should exert their abilities, and when such take the field, the result must be equally useful and pleasing. It gives us real satisfaction in announcing, that such have taken the field in the work now under consideration.

Camden had the honour of preparing the way for a multitude of successors, and his diminutive Latin octavo, bore so many marks of originality, as to induce men of real knowledge and importance, to make numerous additions to the English translation, and thus in a period of something more than two centuries, it has expanded into three large folios. This circumstance might have been supposed to operate against the present undertaking, but there are considerations which lead to a different conclusion; the necessity for instance of preserving the original words of an obsolete writer, renders the *incorporation* of fresh information, impracticable. Hence there is something unavoidably incongruous and unconnected in the subjects which induces the reader to turn with pleasure to a *new* work. The only consideration likely to militate against the plan of Messrs. Lysons, is the probable extent of their work; when it is remembered, that but three counties compose a large quarto, and that forty-nine yet remain to be noticed. We recoil at the thought of the possible termination of it, through want of encouragement, or the death of one or both of the gentlemen concerned. Under this impression, we should have been better pleased, had they united in giving the history of a single district, not previously, or but partially described.

Camden evinced great judgment in his method of arrangement of the materials of his work, by tracing the history of the different descriptions of inhabitants, as he found them situated, and by giving his information, according to the rules of geography. In this way, he traced our coasts, and each border of our rivers, which frequently formed the provincial boundaries.

We shall now proceed to shew the arrangement of the modern Britannia; the work is dedicated by permission to the king, and we are

informed by an advertisement, that though the authors were aware, that many "copious and well executed histories of several counties, have been published, and although the *Britannia* of the learned Camden, has been universally and justly regarded as an excellent work, relating to the kingdom at large: yet as the former, besides being for the most part very scarce, are moreover so bulky, as to form of themselves a library of no inconsiderable extent; and as the *Britannia*, gives only a general view of each county; it appeared to us that there was still room for a work, which should contain an account of each parish, in a compressed form, and arranged in an order convenient for reference."

"These considerations have given rise to the following work, in which all matters that would readily admit of such an arrangement, are reduced under distinct heads; and the brief account of the descent of property, and other local particulars in each parish, are classed alphabetically."

From the above assertion, it will be perceived, that the original chain of connection furnished by natural or political events, has been rejected by the authors, and that the most remote districts are to be arranged diametrically opposite to geographical truth; merely because *Bed.* is followed *alphabetically* by *Berk.* and *Buck.* in the names of the three counties of Bedfordshire, Berkshire, and Buckinghamshire, noticed in this first volume. This objection must, however, be urged *generally*, and not as exclusively applicable to the "Magna Britannia."

We would recommend as the alphabet is to be pursued, that the work should henceforth be published in as many portions, as there are counties, by this method, persons already in possession of county histories, might complete their collections at an easy price, but if the whole kingdom must be connected, we cannot help predicting, that many owners of extensive libraries will pause, ere they purchase, and that the sale will be confined nearly to those who are *forming* libraries, and are at the very threshold of their intention.

The "General Introduction" contains but little new information, and the authors leave the word *Britain*, and the "early history of Britain," involved in the same obscurity in which they found each. After giving the names of the tribes, and the districts they inhabited, the authors add "The first division of Britain, or more properly of England and Wales, made by the Romans, was into *Britannia inferior*, and *Britannia superior*." They then mention still further divisions, the great officers of the kingdom, the grant of the title of duke, and the origin of barons. The division of districts into parishes was an ecclesiastical institution, which arose from the pope's assigning particular churches to each priest; and first took place in England, about the year 639, by order of Honorius, Archbishop of Canterbury." The names of the various sees follow, and the "Introduction" concludes with these words, "The extent of South Britain has been so differently stated, that some writers on that subject have supposed its area to contain no more than twenty-eight millions of acres, whilst others have estimated it at forty seven millions, no one appears to have written so satisfactorily on this head, as the present professor of modern history at Oxford,* who says, that the true number is be-

* Dr. Beke.

tween thirty-eight and thirty-nine millions." p. 21.

A map of each county is prefixed to the several introductions; but these are not executed in the best style. In analysing one county we present the reader with the arrangement of the whole; as a specimen of the style we insert the introduction to Bedfordshire.

"This county, when the Romans invaded Britain, was inhabited by a people called the *Cassii* or *Caticuchlani*. During the government of the Romans, it formed part of *Britannia Inferior*, afterwards of *Britannia Prima*; and upon the last Roman division of the island, it was included in the district of *Flavia*. After the establishment of the Saxon Heptarchy, it became part of the kingdom of Mercia. When two Kingdoms of the Heptarchy were abolished, as related by Bromton, the Kings of Mercia retained one moiety of Bedfordshire; the Kings of Essex became possessed of the other. After the whole of England was united into one monarchy, this county was comprised within the district which was called *Denelege*, or the Danish jurisdiction."

The simple and unaffected manner of this extract pervades every page of the work, and proves the authors' to have proceeded in their intention thus declared at the outset, "We have endeavoured rather to make ourselves clearly understood, than to display a more ornamented style, which we conceived less adapted to a work of this kind."

The titles of the divisions or heads of the subjects noticed under Bedfordshire are historical events; Antient and Modern Divisions of Bedfordshire; Ecclesiastical Division of Bedfordshire; Monasteries and Hospitals, Market and Borough Towns; Population; Principal Landholders at various Periods, and principal extinct families; Nobility of the County, and places which have given Titles to any Ranks or Branches of the Peerage; Noblemen's Seats; Baronets extinct and existing; Principal Gentry and their Seats; Non-resident families; Geographical and Geological Description of the County; Produce; Natural History; Rare Plants; Mineral Waters, Rivers, Roads, Manufactures, Antiquities, Roman Remains; Roman Roads and Stations; Church Architecture; Monastic Remains; Sites of Castles and castellated Mansions; Camps and Earth works; and Parochial Topography.

It would be very easy to prove that the above articles by no means follow each other in a natural procession, but we do not mean to dwell on defects, where there is so much to commend; under the head of "Parochial Topography," the parishes are noticed in alphabetical arrangement.

Messrs. Lysons say "the principal manufacture of this county is thread lace, formerly known by the name of bone lace; a term now grown obsolete, but still retained as synonymous in the statute books. Lace is made in every part of the county, excepting in a few villages where it has been superseded by the straw manufacture. The texture is not so fine as that of the lace made in some parts of Buckinghamshire, nor are the earnings of the persons employed in it so large; the average day's work of an adult producing about a shilling only; and children earning from two-pence to five-pence." p. 24.

A note in p. 25 informs the reader that the authors "have been favoured with an account of the Roman roads and stations in Bedfordshire, and other counties, by the lord bishop of Cloyne; who has taken great pains in the investigation of this branch of antiquarian science; and has visited every part of the island for the purpose of local observation. He has been s

obliging as to arrange his materials, and draw up a brief statement of the result of his enquiries in each county for the use of this work." This information cannot but be grateful to the purchasers of Magna Britannia, as the ascertaining of stations, and the study of Roman antiquities has long been, and is still, a favourite pursuit: but the right reverend gentleman alluded to, is not the only contributor to this work, as the advertisement records the names of many other persons, whose knowledge in the history of their country, added to their official situations, enabled them to render essential service: besides the usual sources of information, Mr. Samuel Lysons possesses by his office the uncontrouled inspection of all the records in the tower.

The principal object of the county of Berkshire is well known to be Windsor, of which our authors have said much, commencing their account of this important place at p. 415, and concluding it at p. 436.

"Old Windsor," they say, "in the hundred of Ripplesmere, lies about two miles south-east of New Windsor. It appears to have been an antient town, which at the time of the Norman survey, had 95 houses, paying *gabel* tax to the crown. The manor belonged to the Saxon kings, who are supposed to have had a palace at Old Windsor, from a very early period. It is certain, that King Edward the Confessor sometimes kept his court here: he afterwards gave the manor to the abbot and convent of Westminster. King William the Conqueror procured it again from that monastery, by exchange, and it appears that, even after the building of Windsor Castle, the palace of Old Windsor was occasionally inhabited by the kings of England, till the year 1110, when King Henry I. having completed some additional buildings at the castle, which it is probable was at first intended merely as a military post, kept his court there, for the first time at Whitsuntide; after this, it is supposed, that Old Windsor soon lost its consequence." p. 414.

Our limits forbid further extracts from this interesting publication, but we cannot dismiss it, without observing, that the spirit with which Bedfordshire is delineated, is equally conspicuous throughout every article of Berkshire and Buckinghamshire, and we ardently hope, that the public may contribute commensurate support, to the evident labour and knowledge displayed by the authors. The 41 plates annexed, are generally composed of interesting subjects, but we must be allowed to say, that the execution of them is by no means such as we could wish, though the drawings are, we doubt not, faithful; why were they not all engraved in the manner of the Wenlock chapel, and chancel of Luton church?

ART. XIII. *Britannia Depicta, a Series of Views (with brief Descriptions of the most interesting and picturesque Objects in Great Britain, engraved from Drawings, by Messrs. Hearne, Farington, Smith, Turner, Alexander, &c. By* WILLIAM BYRNE, F.A.S. *The Counties alphabetically arranged. Part I. containing 24 Views in Bedfordshire, Berkshire, and Buckinghamshire.* Cadell and Davies.

THIS is a splendid accompaniment to the "Magna Britannia" (commenced, we presume, under the auspices of the authors) by Mr. Byrne, whose decease is to be regretted, both as a valuable artist, and as he may, probably, not be equalled by his successor, in the work before us. This however, may be mere futile apprehension, as we believe Mr. Byrne excelled principally in *finishing* a print. As the advertisement prefixed announces that the views are expressly in-

tended for Messrs. L.'s book, and references to their pages are given, why are the purchasers to be compelled to pay for 24 pages of description of places? Surely this is an error that should be rectified in the succeeding parts, which are to "be published regularly at the same periods, as the continuation of the 'Magna Britannia;' arranged in the same manner, and printed on papers of corresponding size and quality."

The frontispiece is a classical design, beautifully executed by Neagle, from a drawing, by Smirke. It is, however, rather misapplied, as a sketch from *nature* would have been more appropriate for a topographical work, than the best allegorical composition. Some of the views are well chosen, and neatly engraved, but many are very deficient, particularly Dunstaple priory, which is *incorrect* and tame; besides, the *distant* views are by no means suited to this description of works. Indeed, that of the vale of Aylesbury might serve for any other valley, nor is the view of Abingdon better.

ART. XIV. *Collections for the History of the Town and Soke of Grantham. Containing authentic Memoirs of Sir Isaac Newton, now first published from the original MSS. in the Possession of the Earl of Portsmouth.* By EDMUND TURNOR, *F.R.S. F.S.A.* pp. 200.

A NEAT coloured map of "the part of Lincolnshire, comprehending the Soke of Grantham," faces the title page of this volume, which is dedicated to "John Henry Duke of Rutland, K. G. Recorder of Grantham," &c. &c.

Mr. Turnor observes in his advertisement that he was induced to make these collections by a knowledge of the loss of Mr. Peck's MSS. and adds, "Mr. Jervase Holles very fortunately made his notes (now in the British Museum) before the year 1640, about which time, as Lord Orford remarks, 'the Puritans began to glean after the Reformers,' and to finish the devastation made on church ornaments. A curiosity to see what was suffered to remain, induced the editor, several years ago, to visit the churches, and to make, what may be called, the most laborious part of these collections." Sir Joseph Banks granted Mr. Turnor free access to his Lincolnshire MS. and several gentlemen furnished their assistance, in addition to the permission given by the Corporation of Grantham, to inspect their court books, but the author was most indebted to the Earl of Portsmouth, who contributed the curious and valuable papers relating to Sir Isaac Newton which came into the possession of that nobleman "from his lordship's grandmother, Catharine Viscountess Lymington, daughter and sole heir of John Conduitt, Esq. by Catharine Barton, niece of Sir Isaac Newton. This lady, educated at Sir Isaac's expence, and who lived with him nearly twenty years, before and after her marriage with Mr. Conduitt, was celebrated for her wit and beauty; and was much noticed for her engaging manners by the Earl of Halifax, who made her a considerable bequest at his death.

The MSS. at Hurstbourn Park, Hampshire, are various; the biographical part of them consists chiefly of pocket-books and memorandums in Sir Isaac's hand writing; and the information obtained by Mr. Conduitt for the purpose of writing his life. For the judgment in selecting, and perseverance in transcribing the papers respecting this great man, the editor is obliged to the Rev. John Garnett, prebendary of Winchester, &c. &c. The pedigree entered by Sir Isaac Newton,

accompanied by his affidavit, is copied verbatim from the original in the College of Arms.

Mr. T. commences his labours by a definition of the word *Soke*, and asserts that the jurisdiction of the Soke of Grantham belongs exclusively by charter to the Aldermen and Justices of Grantham. The Roman Antiquities of this neighbourhood are next described, and particularly the Roman road which is shewn across the map prefixed. This article though very short is interesting.

"The Grantham Canal navigation," from Grantham to the Trent at Nottingham bridge, is then noticed and proved to be very useful to the town, but the proprietors have sunk several thousands of pounds, hitherto fruitlessly, in endeavouring to prevent the absorption of the water at Cropwell field, Nots. where the canal "enters upon some beds of *plaster* or gypsum."

The Volunteers of the Soke and adjoining hundreds in 1794 consisted of 60 men and 3 officers, in 1803 the effective strength of the cavalry was 52, the population in 1801 was 7,014.

The author pays some compliments to the piety and liberality of the founders of the churches within the district he illustrates, and enters upon his principal subject of Grantham, originally called Graham, which he conjectured may have been derived "from *grave*, a ditch, and *ham*, a house, signifying a fortified place." The church, although a fine structure, and ornamented with a beautiful spire 273 feet high, is so slightly and imperfectly described by Mr. T. that we cannot avoid expressing our regret and surprise, that he should waste so many pages in lists of subscribers to bells, &c. &c. when he had an opportunity of using them to a much better purpose. The ichnography of this and several other churches is given in impressions from wood-cuts, and makes but a poor figure, contrasted with the rich paper and types. The monumental inscriptions are numerous, and the accounts of the various ecclesiastical and other structures are clear and concise. The Angel-Inn at Grantham is said to have taken "its name from some representations of Angels cut in stone with several other religious devices about the building, and was a commandery of the Knights Templars." This inn is subjected to a rent charge of 40s., given by a Mr. Solomon for a sermon against *drunkenness*, who looked "upon that sin to be the inlet of almost all others."

The remaining topographical subjects of this work are too miscellaneous for detail. We shall therefore dismiss them with observing, that many are extremely well worth preserving, but in truth *many* others are too trivial even for the perusal of the most *ardent* and *inveterate* antiquary.

The account of Woolsthorpe the birth-place of Sir Isaac Newton is accompanied by an engraving, and from the 157th page to the 186th is occupied with the papers relating to our eminent philosopher, whose life, sent by Mr. Conduitt to Fontenelle, is printed at length and followed by the pedigree before mentioned. To this succeeds "a remarkable and curious conversation between Sir Isaac Newton and Mr. Conduitt," which took place March 7, 1724,5 when Sir Isaac had attained his 83d year, and proves the activity of his faculties even at that advanced period of his life. This great man modestly observed just before his death, "I do not know what I may appear to the world, but to myself I seem to have been only like a boy, playing on the sea shore, and diverting myself, in now and then finding a smoother pebble,

or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."

A letter from Dr. Stukely to Dr. Mead gives further particulars relating to the life of Sir Isaac, and the article concludes with "Extracts from the Journal Books of the Royal Society relating to Sir Isaac Newton." We strongly recommend these interesting documents to the attention of the reader, and candidly confess they appear to us the most attractive part of the "collection," which ends with an appendix of deeds, &c. &c. and a general outline of the natural history of the district by the Rev. William Mounsey, Rector of Sproxton. The work is embellished with ten engravings exclusive of the map, some of which are neatly executed.

ART. XV. *The Itinerary of Archbishop Baldwin through Wales, A. D.* 1588, *by* GIRALDUS DE BARRI; *translated into English, and illustrated with Views, Annotations, and a Life of Giraldus. By Sir* RICHARD COLT HOARE, *Bart. F. R. S. F. A. S.* 2 vols. 4to.

GIRALDUS de Barri, surnamed Cambrensis, was born in Pembrokeshire about the year 1146. His parents were William de Barri, a man of rank, and Angharad, granddaughter of Rhys ap Theodore, Prince of South Wales. He early displayed a predilection for an ecclesiastical life, and was accordingly initiated into the learning of the age, under the superintendance of his uncle David Fitzgerald, bishop of St. David's. In order to compleat his education, he past three years at the university of Paris, where he obtained high applause, and himself gave lectures in rhetoric and belles lettres. In 1172 he returned to his native country, entered into orders, and obtained ecclesiastical preferment both in England and Wales. Observing that the diocese of St. David's, through the supineness of its prelates, was defrauded of its dues; and particularly that the Welch refused to pay tythes of wool and cheese, he repaired to Canterbury, and was appointed by the Archbishop his Legate in Wales, for the purpose of rectifying these and other abuses. He exercised his office with great vigour and success, repressing the external enemies of the church by the terrors of excommunication, and obliging the clergy to put away their wives. An aged archdeacon of the See, who resided at Brecknock, being unwilling to turn his wife out of doors and thus degrade her to a concubine, was suspended by the young reformer from his benefices, which at the instance of the archbishop, were conferred on Giraldus himself. Being thus attached to the see of St. David's, he defended it against the encroachments of the Bishop of St. Asaph and others, with the same spirit and good fortune with which he had exercised his legantine authority, of which the following is a curious instance.

"HAVING been settled only a few days in his residence at Landeu, near Brecknock, after a very laborious journey he had taken to correct the abuses that prevailed in the provinces of Melyenith and Elven, he was surprised by the appearance of two clergymen, sent in a great hurry by the dean and chapter of that district, to inform him that Adam, Bishop of St. Asaph, was coming to dedicate the church of Keri, (which was situated on the confines of the two bishopricks, but of old had appertained to that of St. David's), and that unless the archdeacon appeared there in person, nothing would prevent his taking possession of that church, or even the entire province; and they intimated likewise, that if no obstacles intervened, he intended to seize the whole territory between the rivers Wye and Severn, comprehending the districts of

Melyenith and Elven. However harassed by his late expeditions, and dissuaded by his former companions and followers, who, more through fear of danger than fatigue, refused to accompany him; he, nevertheless, immediately proceeded on his journey towards the church of Keri. On the Saturday he dispatched messengers to two princes of that country, Eineon Clyd and Cadwallion, requesting them to send some trusty men of their families, provided with horses and arms, to assist him (if necessity required,) in asserting the rights of the church of St. David, as the bishop of St. Asaph was reported to be attended by a strong body of men from Powys: he slept that night at Llanbist, and on coming to Keri early on Sunday morning, found that two of the clergy and partizans of the bishop, had concealed the keys of the church: these being at length found, the archdeacon entered the church, and having ordered the bells to be rung, as a token of possession, he celebrated mass with great solemnity. In the mean time messengers arrived from the bishop, ordering preparations to be made for the dedication of the church. Mass being concluded, the archdeacon sent some of his clergy, attended by the dean of the province, to inform the bishop, "that if he came to Keri as a neighbour and a friend, he would receive him with every mark of hospitality; but if otherwise, he desired him not to proceed." The bishop returned for answer, "that he was coming in his professional capacity as bishop of the diocese, to perform his duty in the dedication of the church." The archdeacon and his clergy met the bishop at the entrance to the churchyard, where a long dispute arose about the matter in question, and each asserted their respective rights to the church of Keri. To enforce his claims the more, the bishop dismounted from his horse, placed his mitre on his head, and taking up his pastoral staff, walked with his attendants towards the church. The archdeacon proceeded to meet him, accompanied by his clergy, dressed in their surplices and sacerdotal robes, who, with lighted tapers and up-raised crucifix, came forth from the church in processional form: at length each began to excommunicate the other; but the archdeacon having ordered the bells to be rung three times, as the usual confirmation of the sentence, the bishop and his train mounted their horses, and made a precipitate retreat, followed by a great mob, and pelted with clods of earth and stones. This resolute conduct of the archdeacon gained him the approbation of all present, and even of the bishop himself, who was a fellow-student with him at Paris."

In 1176, his uncle, the Bishop of St. David's died, and the chapter of the diocese elected Giraldus to be his successor; this choice was further supported by the unanimous approbation of the Archbishop of Canterbury and his Suffragans; but the King, Henry I. refused his consent, being unwilling to commit so important an office to one whose firmness and activity he was well aware of, and who by his near relationship to the princes of South Wales, would naturally be induced rather to weaken than promote the English interest and authority in that country.

Giraldus being thus disappointed, again visited Paris, where he spent the four following years in literary and professional studies, and in 1180 returned to England. On his arrival at St. David's, he found the whole diocese in confusion, and the new bishop obliged to retire into England on account of disputes between him and the Welsh. Giraldus had the address to obtain from the archbishop of Canterbury a commission appointing himself administrator of the temporal and spiritual concerns of the see: this however involved him in an angry dispute with the bishop, who had returned, and which was at length terminated by the archdeacon's resigning his extraordinary commission.

In 1185 he was appointed by King Henry to be preceptor to his son John, whom he accompanied

to Ireland as secretary. While in this situation he collected the materials for his "Topographia" and "Expugnatio Hiberniæ," which he composed at St. David's on his return from Ireland two years after.

In 1188 he accompanied his friend Baldwin, archbishop of Canterbury, in a journey through Wales, for the purpose of raising volunteers for the crusade against the Saracens, which King Henry and most of his nobles had just undertaken. Of this peregrination he afterwards wrote an account in Latin, a translation of which forms the principal part of the work before us.

In the subsequent year King Henry died, and was succeeded by his son Richard, who, when departing for the Holy Land, appointed Giraldus co-regent of the kingdom, with the Bishop of Ely. Soon after on the death of the bishops first of Bangor, and then of Landaff, he was offered the vacant episcopal throne in either of these sees, which however he declined, expecting a similar invitation to St. David's on the first vacancy. During this very same year the bishop of St. David's died, and four persons (among whom was Giraldus) were recommended by the chapter to Hubert, archbishop of Canterbury, out of whom, in the absence of the King, he might elect a successor. The archbishop rejected all the four candidates, and thus gave occasion to a controversy which by appeals first to King Richard, then to his successor John, and afterwards to the Pope, was carried on till the year 1203, when the hopes of the archdeacon were finally crushed by the appointment of Geoffrey de Henelawe, to the bishoprick of St. David's. Shortly after he resigned his archdeaconry to his nephew, and spent the remainder of his life in literary retirement. He died at St. David's in the year 1220, in the 74th of his age.

The life of Giraldus de Barri, from which we have extracted the preceding sketch, is the first article of the interesting and curious work now before us. The second treatise relates to the history of the Romans in Britain, from their first invasion of the island, to their final conquest of Cambria under Julius Agricola. In this part are some excellent rules and cautions to be observed by the antiquary in his endeavours to ascertain the military posts occupied by the Roman armies, which we shall transcribe.

"But in these his antiquarian pursuits, let him cautiously avoid the error into which the generality of writers have fallen, by confounding the *Roman* with the *British* fortress. Their respective situations are so totally different, that they *ought* never to be mistaken. The hills and mountains throughout North and South Wales abound in *British* fortresses, which are almost always placed on lofty eminences; whilst the Romans as universally selected a *gently elevated* situation near some river, and sufficiently open on all sides to prevent any sudden surprise by the enemy. On tracing (as I have done) the numerous Roman stations in Wales, the antiquarian will find these the distinguishing and invariable marks of the *British* and *Roman* fortress; and in many places he will have an opportunity of comparing them together; as at Kenchester *(Roman)*, and Credon hill *(British)*, at Cwm Dû in Brecknockshire *(Roman)*, and the camps on the Bwlch hill, &c. *(British)*. Another certain mark of the Roman camp is its form, which is almost invariably either *square* or *oblong*, with the angles *rounded*, whereas the stronghold of the Britons was very irregular, and adapted to the shape of the hill on which it was formed; these had many and deep ditches to defend it, whilst the Romans, depending more on the strength of their legions than of their fortifications, made only a slight rampart to their camps. Another constant attendant on the Roman works is *brick*, superior both in colour and texture to those of our own country; with which a great variety of pottery, as well as coins, will frequently be found."

The third treatise in this work is the Itinerary of archbishop Baldwin through Wales. This was first published in the English language by Stow, in 1575; but the present translation, besides being equally accurate with the former, is enriched and illustrated by copious annotations, partly topographical, but principally historical, which add greatly to the value of the original work.

Two reasons appear to have influenced the archbishop in undertaking this journey, through the whole of which he was accompanied by Giraldus; first, that by personal exhortations he might induce the natives of this remote region to enlist under the banners of the cross; and secondly, that by celebrating mass in the different cathedrals, he might set aside the metropolitan claim of St. David's, and establish the supremacy of Canterbury. The route pursued in this journey was the following. Beginning from Hereford, the archbishop and his company proceeded to St. David's through Kington, Landeu, Abergavenny, Caerleon, Margan, Lochor, Caermarthen, and Haverford. From St. David's he went northwards along the coast to Cardigan, and thence proceeded up the vale of the Teivi, to Lampeder, and Strata Florida abbey: quitting the valley, he then turned his course again towards the sea, which he reached at the mouth of the Dovey, having crossed in his way the valley of the Ystwith. From this place, keeping always within a short distance of the coast, he proceeded through Towyn, Barmouth, and Criccaeth, to Pwllheli: hence crossing the projecting westward angle of Caernarvonshire, he arrived at Nevin; and thence went on to Caernarvon, Bangor, Conway, Ruthlan, St. Asaph, Basinwerk, and Chester. Then returning in a southward direction, he proceeded to Whitchurch, Oswaldstree, Shrewsbury, Wenloch, and Ludlow, completing his circuit at Hereford, from which place he had set out.

This journey, like most ancient travels, describes men and manners, and the works of men rather than those of nature; scarce a single remark occurs on the scenery of the country, which on account of the profusion of wood, must have been then far superior to what it now exhibits. But notwithstanding the archdeacon's silence on this and some other interesting topics, the Itinerary will be read with interest and pleasure. We shall select as a specimen the following passage, as it cannot fail of strongly reminding the reader of the manners of the new religious sect in Wales called *Jumpers*.

"A powerful and noble personage, by name Brachanus, was in ancient times the ruler of the province of Brecheinoc, and from whom it derived this name. The British histories testify that he had four and twenty daughters, all of whom, dedicated from their youth to religious observances, happily ended their lives in sanctity. There are many churches in Wales distinguished by their names, one of which situated on the summit of a hill near Brecheinoc, and not far from the castle of Aberhodni, is called the church of Saint Almedha, after the name of the holy virgin, who refusing there the hand of an earthly spouse, married the eternal King, and triumphed in a happy martyrdom; to whose honour a solemn feast is annually held in the beginning of August, and attended by a large concourse of people from a considerable distance, when those persons who labour under various diseases, through the merits of the blessed virgin, receive their wished for health. The circumstances which occur at every anniversary, appear to me remarkable. You may see men or girls, now in the church, now in the churchyard, now in the dance, which is led round the churchyard with a song, on a sudden falling on the ground as in a trance, then jump-

ing up as in a frenzy, and representing with their hands and feet before the people, whatever work they have unlawfully done on feast days;* you may see one man put his hand to the plough, and another as it were goad on the oxen, mitigating their sense of labour, by the usual rude song†: one man imitating the profession of a shoemaker: another that of a tanner. Now you may see a girl with a distaff, drawing out the thread, and winding it again on the spindle: another walking, and arranging the threads for the web; another, as it were throwing the shuttle, and seeming to weave. On being brought into the church, and led up to the altar with their oblations, you will be astonished to see them suddenly awakened, and coming to themselves. Thus by the divine mercy, which rejoices in the conversion, not in the death of sinners, many persons from the conviction of their senses, are on these feast days corrected and amended."

To the Itinerary is appended a short notice of Owain Cyveilioc, with new translations in spirited verse of his two celebrated poems, the "Hirlas," or drinking horn, and the "Circuit through Wales."

The next article of this valuable work is a translation of the "Cambriæ Descriptio," or "Topographia" of Giraldus, with copious annotations by the editor. It consists of a summary topographical survey of the country, and a more particular account of the manners of the inhabitants. The author, although by birth a Welshman, has performed his task with singular impartiality, setting forth with equal energy, the bad and the good qualities of his countrymen. Among the latter their hospitality, and among the former their disregard of oaths are eminently conspicuous.

"No one of this nation ever begs, for the houses of all are common to all; and they consider liberality and hospitality amongst the first virtues: so much does hospitality here rejoice in communication, that it is neither offered, nor requested by travellers, who, on entering any house, only deliver up their arms: when water is offered to them, if they suffer their feet to be washed, they are received as guests; for the offer of water to wash the feet is with this nation an hospitable invitation. But if they refuse the proffered service, they only wish for morning refreshment, and not lodging. The young men move about in troops and families under the direction of a chosen leader; attached only to arms and ease, and ever ready to stand forth in defence of their country, they have free admittance into every house as if it were their own.

"Those who arrive in the morning are entertained till evening by the conversation of young women, and the music of the harp; for each house has its young women and harps allotted to this purpose. Two circumstances here deserve notice: that as no nation labours more under the vice of jealousy than the Irish, so none is more free from it than the Welsh; and in each family the art of playing on the harp is held preferable to any other learning. In the evening, when no more guests are expected, the meal is prepared according to the number and dignity of the persons assembled, and according to the wealth of the family who entertains; the kitchen does not supply many dishes, nor high seasoned incitements to eating; the house is not adorned with tables, cloths, and napkins; they study nature more than splendour; for which reason they place all their dishes together upon mats, with large platters or trenchers full of sweet herbs; they also make use of

* From this account of Giraldus, we might almost suppose that our modern jumpers (so numerous throughout Wales) are the descendants of these votaries of Saint Aled.

† This same habit is still used by the Welsh ploughboys; they have a sort of chaunt, consisting of half or even quarter notes, which is sung to the oxen at plough; the countrymen vulgarly supposing that the beasts are consoled to work more regularly and patiently by such a lullaby.

a thin and broad cake of bread, baked every day, which in old writings was called *Legana;* and they sometimes add chopped meat with broth. Such tables were formerly used by the noble youth, from whom this nation boasts its descent, and whose manners it still imitates, according to the words of the poet:

"'Heu! mensas consumimus, inquit Iulus.'

"While the family is engaged in waiting on the guests, the host and hostess stand up, paying unremitting attention to every thing, and take no food till all the company are satisfied; that in case of any deficiency, it may fall upon them. A bed made of rushes, and covered with a coarse kind of cloth manufactured in the country, called *Brychan*, is then placed along the side of the room, and they all in common lie down to sleep; nor is their dress at night different from that by day, for at all seasons they defend themselves from the cold only by a thin cloak and waistcoat; the fire continues to burn by night as well as by day, at their feet, and they receive much comfort from the natural heat of the persons lying near them: but when the under side begins to be tired with the hardness of the bed, or the upper one to suffer from cold, they immediately leap up, and go to the fire, which soon relieves them from both inconveniences; and then returning to their couch, expose alternately their sides to the cold and to the hard bed."

"These people are no less light in mind than in body, and are by no means to be relied upon; they are easily urged to undertake any action, and are as easily checked from prosecuting it; a people, quick in action, but more stubborn in a bad than a good cause, and constant only in acts of inconstancy. They pay no respect to oaths, faith, or truth; and so lightly do they esteem the covenant of faith held so inviolable by other nations, that it is usual to sacrifice their faith for nothing, by holding forth the right hand not only in serious and important concerns, but even on every trifling occasion, and for the confirmation of almost every common assertion: they never scruple taking a false oath for the sake of any temporal emolument or advantage; so that in civil and ecclesiastical causes, each party, being ready to swear whatever seems expedient to its purpose, endeavours both to prove and defend; although the venerable laws, by which oaths are deemed sacred, and truth is honoured and respected, by favouring the accused and throwing an odium upon the accuser, impose the burden of bringing proofs upon the latter: but to a people so cunning and crafty, this yoke is pleasant, and this burden is light."

The work concludes with a supplement by the editor, giving an account of the present state of the places mentioned by Giraldus in the Itinerary; and a very valuable summary of the progress of architecture, from the Norman conquest to the sixteenth century, illustrated by specimens now existing in South Wales.

The decorations of this book, which are numerous, and for the most part illustrative of Welch scenery, are engraved by the late Mr. Byrne from drawings by the editor. To the accuracy of most of them, we can bear our personal testimony. It is but seldom that a book so excellently translated, edited, and illustrated, falls in our way: its execution does high honour to the learning and taste of Sir Richard Hoare, and we doubt not of its receiving the full approbation of the literary public.

ART. XVI. *The History and Description of the City of Exeter, and its Environs, ancient and modern, civil and ecclesiastical: comprising the Religion and Idolatrous Superstition of the Britons, Saxons and Danes; the Rise and Progress of Christianity in these Western Counties; with a Catalogue of the Bishops, from the first erecting this County into a Diocese, to the present Era. Collected from the most approved Historians. Also, a general and parochial Survey and Description of all the Churches, Places of Divine Worship, Public Buildings, Institutions, Antiquities, present Government, Prospects, &c. and a List of Mayors and Bailiffs, to the Close of the Eighteenth Century. By* ALEXANDER JENKINS. 8vo. pp. 451.

THE volume before us, is divided into three parts. 1. The Civil History of the City from the Roman Invasion to the present Times. 2. Its Ecclesiastical History. 3. Its Parochial History. It is executed in a reputable, though dry manner, and will doubtless, have its value with the inhabitants. To strangers, and those who are not particularly interested in every minute occurrence relative to this city, it presents but few attractions. A good history of the commerce and manufactures of Exeter, from the earliest periods, would have been an important and most interesting addition to this volume, but as Mr. J. thought proper to omit this subject, he must content himself with a very circumscribed local fame.

ART. XVII. *First Impressions. Or Sketches from Art and Nature, animate and inanimate, by* J. P. MALCOLM, *F. S. A.* 8vo. pp. 285.

UNDER this somewhat affected title, the author describes the objects and events which he met with, during three tours; one from London to Dover; another from the same place to Gloucester, Hereford, and part of South Wales; and the third from London to Bristol, and its vicinity.

We are sorry that we cannot promise the reader much either of amusement or instruction from the perusal of these pages. The antiquarian details are trite or insignificant, and the sentiments and reflections, if stripped of the tawdry and affected language in which they are clothed, sink to mere common place.

As a fair specimen of Mr. M.'s talents for description, we shall quote the following.

"LOOKING to the North-east, I perceived the top-gallant sails of ships emerging from the Ocean. It was the commencement of that beautiful spectacle, the raising of a vessel from the very depths of the sea, that gradual consequence of motion which emancipates the eye from a strange delusion, the effect of distance and the rotundity of the earth. Ere the top-sails of the foremost ship had escaped from the water, other and still other sails glanced in the sun, and full two hours elapsed before the hulls floated on the surface of the Channel within my visual powers. At this instant a white volume of smoke issued from the side of the largest, and her head put about, announcing her to be a man of-war, or an admiral, making a signal. Thus situated, five immense castles intersected the horizon, and presently a flotilla of merchant-ships hovered near them, reduced by comparison to mere pleasure-boats. With a strong breeze and swelled canvas they advanced, and by four o'clock had breasted Dover. The reader, on recurring to the view, will find them so situated; and stationary as they are on the paper, equally so did they appear in reality. A ship of the line, with every sail set and a fair wind, sailing at the rate of seven or eight miles an hour, observed from these, or any other cliffs, at thirteen miles distance, appears totally motionless, and the change of her situation can only be ascertained by looking at some other object, for ten minutes or more, and then recurring again to her. Admiral Hartsinck's fleet, bound to

Batavia, were the vessels that thus riveted my attention. The air was perfectly clear, and the sun shone full on their fresh-painted sides and white sails. Some of them were 74-gun ships, and yet, compared with the expanse around them, they shrunk into mere miniatures of vessels; a perfect resemblance, reduced by distance to a few inches in length. How totally lost in air were the crews! The enterprizing sailors that governed them shrunk into invisibility; and the same cause operating on the massy towers of Calais reduces them to points that tremble on the eye, and vanish when that noble organ dwells too long upon them."

In this passage we find five sail of the line described as "immense castles intersecting the horizon" as soon as they come near enough to be distinguished by the naked eye; and afterwards, when they arrive abreast of the spectator, behold they are shrunk to "mere miniatures of vessels, a few inches in length."

"THE CHAPEL OF THE BLESSED VIRGIN.

"The character of this beautiful pile is full of simplicity and elegance. The great vault of the roof is supported by walls of inconsiderable altitude, when compared with the fully-enriched antient style; and the whole interior is a perfect contrast to the same portion of Gloucester cathedral. In short, although every arch is pointed in both instances, there is as much variation in the aggregates as is observable in the human countenance; in which consists the greatest possible eulogium on the talents of our wonderful architects. The stupid and contemptible use made of the Chapel destroys the union of its parts, and renders it little better than a lumber room. The bigoted abhorrence of the Roman Catholic religion exhibited by our ancestors, is still suffered to exist in its effects in too many instances. If *they* thought proper to convert this sacred edifice, dedicated to the service of God, *into a library*, and to encumber the walls with clumsy presses and benches for books and their readers, why should *we continue* the profanation? Respectable and necessary as the pursuits of literature are to the community, it is by no means *necessary* to intrude it upon religion."

We presume from this passage, that the author is a Roman Catholic, a member of that church which acknowledges the Deity of the virgin goddess, Maria; it cannot be, that a protestant should consider as a profanation, the conversion into a library, of a chapel dedicated to the idolatrous worship of the Virgin Mary. A papist indeed may well be shocked to see books (doubtless consisting chiefly of protestant theology) reposing in venerable triumph, in the very shrine of Dagon overthrown; and may consider even the presence of the bible as an intrusion upon a religion, the main props of which are profound ignorance, and the most debasing spiritual slavery.

ART. XVIII. *A Walk through Leeds, or Stranger's Guide to every Thing worth Notice in that ancient and populous Town, with an Account of the Woollen Manufacture of the West Riding of Yorkshire.* 12mo. pp. 55.

THIS little volume will prove a very convenient and faithful guide to the stranger, who wishes to see whatever is worthy of notice in the large and flourishing town of Leeds; nor is its value merely local; the general reader may derive from it much useful information, conveyed in an agreeable manner.

ART. XIX. *Picture of Edinburgh, containing a History and Description of the City, with a particular Account of every remarkable Object in, or Establishment connected with the Scottish Metropolis. By* J. STARK, 12mo. pp. 504.

WE have been greatly pleased with the volume now before us. It treats of the Scottish metropolis; a city, for real consequence, unques-

tionably entitled to the second rank in the British dominions, and the seat of an university which has contributed more to the rapid advance of the progressive sciences than any other in the world.

Mr. Stark commences his work with a well written abstract of the *history* of Edinburgh, from the earliest times; to which succeeds a *general description* of the city in its present state, and particularly its bridges, and the mound connecting the old and new parts of the town. The *antiquities* come next, and very properly occupy only a few pages. A more detailed account of the *political and civil establishments* of Edinburgh constitutes the next chapter, in which are described the castle, the palace, the law courts, the excise office, &c. The *municipal establishment* with its various appendages, is next treated of, to which is added a short account of the three banking companies. The succeeding chapter is a peculiarly interesting one, being devoted to the *literary establishments* of the place, among which are comprehended the University, the High School, the Royal Philosophical and Antiquarian Societies, besides an account of the present state of printing, and the fine arts. An account of the *religious establishments* succeeds, and is followed by a description of the *charitable institutions*. An interesting chapter is devoted to the *public amusements* of the place, and to the *state of manners*. The chapter entitled *Markets* is the next in order, and is remarkably well drawn up: then comes a description of the port of Leith, and the trade of Edinburgh. An account of the objects of *natural history*, both animal, vegetable, and mineral, in the immediate neighbourhood of the city, next occurs; and the volume concludes with a description of the *romantic scenery*, and remarkable buildings, and natural objects which adorn the vicinity of this metropolis.

The space allotted to these various objects, is well proportioned and satisfactorily filled up, and the result of the whole is a very entertaining and useful publication.

ART. XX. *An Historical Account of Corsham House, in Wiltshire; the Seat of Paul Cobb Methuen, Esq. with a Catalogue of his celebrated Collection of Pictures. Dedicated to the Patrons of the British Institution; and embracing a concise historical Essay on the Fine Arts. With a brief Account of the different Schools; and a Review of the progressive State of the Arts in England. Also biographical Sketches of the Artists, whose Works constitute this Collection. By* JOHN BRITTON. *Embellished with a View and Plan of the House.* 8vo. pp. 108.

CORSHAM House, the seat of P. C. Methuen, Esq. contains a valuable collection of pictures, and from its vicinity to Bath, is visited by many strangers. The proprietor has, with much good sense, prompted no doubt by a liberal attention to the convenience of his visitors, employed Mr. Britton, in drawing up a catalogue of his splendid collection, to which are appended, short notices of the artists by whom the pictures were executed. The whole forms a useful and pleasing guide, and we should be glad to see every capital collection in the kingdom described in the same manner: it would wonderfully relieve the traveller from the tiresome impertinence of ignorant housekeepers.

ART. XXI. *A Series of Views, Interior and Exterior, of the Collegiate Chapel of St. George, at Windsor; with illustrative Plates, explanatory of its Architecture and Ornaments, and accompanied by a concise Account, historical and descriptive.* fol. pp. 10.

THIS work is printed in the same unwieldy size, and unpleasant shape, as the accounts of some of the English cathedrals, which have been published by the Antiquarian Society; and is intended to class with those works. It has been justly remarked, that "*great* books are *great* evils;" and when we estimate the number and size of those that are annually published in England, the observation is perfectly true. If brevity and perspicuity are merits in literary productions; portability and convenience of size, are also of some consequence: and, if an author wishes his book to be read, he should pay some little respect to the comfort and accommodation of his readers. If, on the other hand, he adapts it only to the *refuse* shelves, or closets, of a library, and renders it unwieldy, he will find the sale very limited, and the purchasers generally dissatisfied.

The volume, or rather *port-folio*, before us, consists of nine prints, representing the interior, exterior, and details of the elegant chapel at Windsor; with a short account of the structure. The letter press appears to be chiefly extracted from some preceding publications; and such a circumstance, we are prepared to expect in this, as in all anonymous publications.

CHAPTER IX.

POETRY.

ART. I. *The Poetical Works of Sir David Lyndsay of the Mount, Lyon King at Arms, under James V. a new Edition, corrected and enlarged: with a Life of the Author; Prefatory Dissertations; and an appropriate Glossary.* By GEORGE CHALMERS, *F.R.S. S.A.* 8vo. 3 vol.

MR. CHALMERS assigns a singular reason for editing the present work. I had recently traced, he says, with a different view, the history of the Scoto-Saxon language, and had cast a curious eye on the life and labours of Lyndsay, the Langelande of Scotland. The notions of Lyndsay, indeed, are very different from mine, both as a politician and a poet: but I perceived that the republication of his poetry might be made the commodious vehicle of my own sentiments, with regard to the origin, the nature, and the introduction of the Teutonic tongue into Gaelic Scotland. To this cause it is, that we are indebted for this edition of a very valuable author.

Sir David Lyndsay of the Mount, long the most popular poet of Scotland, and in some respects the most meritorious, was born about 1490, probably at the Mount in Fifeshire, from which both he and his father, took their appellation. The young Lion as the editor quaintly calls him, because he was afterwards Lion King at Arms, was sent to St. Andrew's, in 1505, and left it in 1509. Soon afterwards, he was admitted at court, and on the birth of James V. in 1512, was appointed one of his attendants, in which capacity he continued twelve years, his main, perhaps only business, being to play with the young king. In 1524, when the queen mother by her intrigues, got the power into her own hands, Lyndsay was dismissed with a pension, of which the king, young as he was, with a becoming feeling of friendship, always enforced the payment. After four years thraldom rather than pupilage, James assumed the government, and soon rewarded his old playfellow, by appointing him Lion King at Arms; in this character he was sent to the emperor Charles V. then at Antwerp, to renew the antient treaty of commerce with the Netherlands, in which mission, he and his colleagues were successful.

In 1535, he was sent a second time to the emperor's court, to demand in marriage one of the princesses of his house. The Embassadors brought back some pictures for the king to chuse, who however preferred an alliance with France, whither Lyndsay was sent the following year, to ask a daughter of the house of Vendome, the king arrived himself, disappointed the lady, who died of the disappointment, and wedded Magdalene of France. He brought her home, and she died so soon after her landing, that the remains of the wedding feast might have furnished the cold baked meats for her funeral. In 1542, his salary was increased by a grant 'during all the days of his life, of two chalders of oats, for

horse corn, out of the king's lands of Dynmure in Fife,' a mark of the royal beneficence, which, says Mr. Chalmers, was then deemed fit for the king to grant, and the Lion to receive; oats for the lion; the king died that same year, and when the regent, the queen mother, and the cardinal had coalesced, Lyndsay, with other honest and godly men, was banished from court. He still, however, retained his office, contrary to the assertion of his former biographer, and was shortly again deputed to the emperor's court, to return to him the insignia of the order of the Golden Fleece, which had been conferred upon the late king. His last embassy was to Denmark in 1548, to solicit ships for protecting the Scottish coasts against the English, and to negociate a free trade for the Scottish merchants, particularly in grain, in which latter object he succeeded. The year of his death is not known, his marriage was not a happy one, and he left no issue.

His seat the Mount, from which he took his title, or rather the estates on which it stood, is now the property of General Hope.

"MR. PITCAIRN, a very intelligent old man of eighty-three, solemnly informed my inquisitive friend, the reverend J. Macdonald, the learned minister of Anstruther, that he has lived at the Mount, or in its immediate vicinity, for seventy years; that he has always heard various traditions of Sir David Lyndsay; that he knows the spot, on the summit of the Mount-hill, where, it is said, Sir David composed his poems, and used to preach; which spot was about forty years ago called *Sir David's walk*, but is now covered with trees: That he remembers a large portion of the south front wall of the old castle, which stood in a ruinous state sixty years ago, and now constitutes a part of the back wall of the old farm house: That two free stones, one of them bearing date 1650, were taken out of the old wall, and put into the new; the other stone had a coat of arms upon it, which he does not recollect: That three old trees still stand near the site of the castle, which he remembers to have looked as old as they do now, when he was a boy; and that he requested General Hope, the present proprietor, to spare *Sir David's trees*, when the woods of the Mount were cutting, in 1801. Thus far the venerable Pitcairn, who has the merit of having prompted the liberal spirit of General Hope to spare the trees, which may have sheltered our antient knight, while he dreamed *Dremes*, and wrote *Complaynts;* while he inculcated the lessons of experience, and delivered the policy of reform,

> ——— in such apt and gracious words,
> That aged years play'd truant at his tales.'

"The reverend Dr. Martin, the intelligent minister of Monimail, says, in his letter to the reverend J. Macdonald, dated 5th April, 1804: 'In the churchyard [of Monimail] is no vestige of the family [of sir David Lyndsay]. In the old church of Monimail, which was taken down in 1796, the *seat*, belonging to the farm [of the Mount], was marked by these lines:

> 'Thy hart prepair thy God in Christ t' adore;
> 'Mount up by grace, and then thou's come to glore.'

'I preserved them as somewhat quaint and curious: they are in my possession. The dwelling house of the Mount family stood nearly on the site of the present farm-house; in building which, a few years ago, vestiges of the family seat were discovered. When it was taken down, it appears, that two stones at least were preserved, and were built into the front wall of the old farm-house: a free stone, about two or three feet square, is built near the east end of the farm-house, in the front, and marked thus:

S
D L
D
G *

'Doubtless Sir David Lyndsay; Dame G——; but, the initial of the lady's surname is broken off. Near the middle of the front wall is another free stone; within a triangle, is a coat of

'arms, which adepts in heraldry may 'make something of, in tracing the fa-'milies."

Mr. Chalmers then enquires into the chronology of his poems, and the successive editions, and who were the licensers of the press, while his works were successively printed. The latter enquiry is not so nugatory as it at first appears. The Archbishop of St. Andrews and Glasgow held this office at one time, and as these prelates allowed the printing of Lyndsay's works, Mr. Chalmers considers them as answerable to posterity for the fitness of their publication. His next section examines what were the writings of Lyndsay, and here the leaden mace falls heavily upon Mr. Sibbald and Mr. Pinkerton. The next is upon his character as a writer. Then Mr. Chalmers begins upon that subject which induced him to become the editor of Sir David Lyndsay, an author whose talents he does not over-value, and with whose opinions he does not agree.

Of the Epochs of the different people who successively settled in Scotland. I am here, says Mr. Chalmers, precluded by the prescribed brevity, from giving now much more than mere sketches: I will hereafter spread out the whole of these interesting subjects in full detail in my Caledonia: I mean at present to give nothing more than the bare results of a dozen years investigations.

"1. It is demonstrable, as a moral certainty, that South and North Britain were originally settled by the same Gaulish tribes. The descendants of the original colonists continued to speak the Cambro-British tongue till the abdication of the Roman government in Britain: and, in topographical language, the people of Edinburgh, unconscious of the fact, speak the aboriginal British to this day. The descendants of the first colonists acquired the name of Picts, during the fourth century; enjoyed this name, at the epoch of their conquest in 843; and have even transmitted their name to the present times, though their language was early merged in a cognate tongue. 2. The middle of the fifth century may be assigned, as the epoch of the settlement of the Anglo-Saxon people on the Tweed, and the Forth. The descendants of those settlers gradually overspread the country, which, from them, acquired the name of *Lothian*; and which extended from the Tweed to the Avon, and from the hills to the Forth, while proper Scotland, lying north of the *Frith*, was inhabited by the Scoto-Irish conquerors of the Cambro-British Picts. The Saxon language continued to be spoken, in *Lothian*, from that epoch to this day, intermixed, however, with cognate Danish, from the mouths of the Danish people, who settled among the Anglo-Saxons, during the ninth and tenth centuries. 3. The commencement of the sixth century is the epoch of the arrival of the Irish settlers in Cantyre: and they overran Argyle, and the ample extent of Western Scotland, from the Clyde to Cape Wrath; imposing everywhere new names on places, in their own language, which was cognate with the original Cambro-British. 4. A new colony of Irish arrived in Galloway, towards the end of the eighth century, who overspreading the whole country to the Nith, and Clyde, every where imposed new names on places, in their own descriptive speech. 5. The year 843 is the epoch of the conquest of the Picts, by the Scots, a congenial people, who overspread the whole country, during the effluxion of two centuries, even up to the Tweed, if we may determine from the Gaelic names, which may be even now traced along the Tweed, and the Merse. 6. Some of the descendants of the aboriginal Britons remained, as a distinct people, in Strathclyde, and Peebles-shire, even to the twelfth century. 7. At the demise of Malcolm Canmore, in 1093, the common language of Scotland, with the exception of Lothian, and a corner of Cathness, was Gaelic, or Scoto-Irish, which was spoken by the descendants of those Irish emigrants, who settled in Cantyre, at the beginning of the sixth, and Galloway, at the end of the eighth, centuries. 8. The colonization of proper Scotland, by the Anglo-Saxons and other people of a Gothic race, who

mingled with them, began at the commencement of the twelfth century, and has not yet been quite completed.

A philological View of the Teutonic Language of Scotland, from the Demise of Malcolm Ceanmore, to the Age of Lyndsay. Here Mr. Chalmers shews that old English and old Scotch are one and the same language. In this argument he has introduced a little too much of controversial sarcasm, which is commonly repaid with interest in the same coin; and some singularities of expression which lay him open to ridicule, as when he says the poets of a later age sacrificed sense to sound, and facility to *facture*, and talks of *questing a vocable* in the distant wilds of Norway. The sum of his opinions is thus ably stated.

"Without running with the editors of *Romance* into *fanciful theories*, on the origin of the *English language*, in Scotland, it is sufficient to state, as an historical fact, which is capable of moral demonstration, that the English people of Scotland were the same as the English people of England, though perhaps a little more mixed, with Flemings and Danes. The people, and their speech, are correlative. The same people must necessarily have the same speech, though possibly not the same grammar. The existence of the same speech, in two separate countries, evinces, that the people were the same, in their lineage. It is a fact, as we have seen, that the English speech of Scotland was the same, at the earliest epoch, when the English speech began to grow out of the Anglo-Saxon root. It was the same at the commencement of the fourteenth century. It was the same at the commencement of the fifteenth century. And Dunbar, Douglas, and Lyndsay, as they themselves avow, wrote the same language as Chaucer, Gower, and Lydgate, at the commencement of the sixteenth century.

"It will be admitted, that the language of *Wiclif*, who died in 1384, is the best standard of the English tongue, during his age. If it be acknowledged, that the language of that learned reformer is a genuine specimen of true old English, it may easily be shown, that the Scottish people have retained that standard of the English, particularly, in their forensic forms, while the English have departed from it*. If it be true, that the great body of the English language is derived from the Anglo-Saxon; if it be true, that the broad Scottish remains nearer, both in its matter and form, to the Anglo-Saxon, than the English itself; it will follow, as a fair inference, if we except the expressions of *cant*, and the words of *anomaly*, that the Scotish speech has continued nearer the Anglo-Saxon original, than the English. But, though the modern English, in the progress of refinement, has become somewhat different in pronunciation, and orthography, from the Scotish speech; yet, the dialects of England, particularly, those of the North, remain pretty much the same as the vernacular language of Scotland. Many Scottish vocables, which superficial observers regard, as peculiar to Scotland, may all be found in the northern dialects of England†. It follows, as a fair deduction, from the fore-

* See Wiclif's Translation of the New Testament; and his two short Treatises against the Greyfriers, which were published in 1608, with an Exposition subjoined of 'the hardest words;' whence it appears, that many expressions, which are now deemed peculiarly Scotish, are merely the standard English of Wiclif: *Anentis*, as to; *assoile*, absolve, or acquit; *axing*, demand; *blecked*, defiled; *childer*, children; *dowryd*, endowed; *dome*, judgement; *fautors*, favourers; *haden*, holden; *heale*, health; *leasings*, lies; *meynes*, houses; *michel*, much; *naught*, nothing; *sicker*, sure, true; *sothe*, truth; *winning*, getting; *witten*, know; *wood*, mad; *writ*, scripture; and Wiclif uses *kyrke*, for church, which Chaucer has softened to *cherche*.

† See Ray's *Local Words*; the Yorkshire *Dialogue*, 1684; the Lancashire Dialect, 1775; the Westmoreland Dialect, 1790; the Cumberland Dialect, in Relph's Poems, 1747; and see Grose's Glossary, 1787, Skinner's Lexicon, 1671, the old English Dictionaries of Philips, of Coles, and Kersay, and also the *Local Words*, in Ashe's copious Dictionary. It ought always to be recollected, while we discuss such topics, that the several *dialects* of England are chiefly composed of Anglo-Saxon, with a mixture of *British*, Danish, and Flemish words; and in North Britain, with a proportion

going intimations, that the several dialects of England are merely the old language of England; and that of course, the vernacular speech of Scotland is merely old English, with the slight peculiarities of provincial analogy.

"Experience, indeed, evinces, that very slight causes will give rise to *dialects*: alteration of place, change of connection, the barrier of a mountain, the cessation of intercourse, the want of cultivation; all these causes will create dialectic forms of speech. With the pretensions of Edward I. to the sovereignty of Scotland, and the accession of Robert Bruce, when the English languages of the two kingdoms were the same, began long wars, and ever-during enmity, estrangement, and separation, which continued between those kindred people, during four wretched centuries of absurd government. In that long period of warfare, and of jealousy, the English cultivated their language, while the Scotish people, who were harassed by foreign wars, and disturbed by domestic feuds, neglected theirs. As there is scarcely an absurdity, that some philosophers have not maintained, so are there some theorists, who hold, that the Scotish people took the lead, in improving their speech, while the English folks retained their ancient talk. As far as there is any argument in mere assertion, it must be wretched reasoning, which runs against facts: In truth, the language of Dunbar, Douglas, and Lyndsay, is the same English, which had come down to them from Gower, Chaucer, and Lydgate, while the language of those old English poets became gradually improved. In this view of the subject, I cannot perceive any difficulty, far less 'insuperable difficulties,' in showing 'how the Scotish dialect was formed.' The *Scotish dialect* was formed, as the various dialects of England were formed, by retaining antiquated words and old orthography, while the standard English relinquished both, and adopted novelties.'

An examination of the language of Lyndsay, and a section upon his versification conclude the author's preliminary labours, in all of which, much industry, much learning, and much appropriate good sense are displayed.

The first of Lyndsay's poems, is the Dreme, which was written in 1528. It is after the usual manner of poetical dreams, which generally happen by day instead of by night, and any where except in bed. He walks out at sunrise, falls asleep on the sea shore, and is led by Dame Remembrance through hell to heaven, and from heaven to earth, its paradise, and to Scotland. We transcribe from the opening of the poem, the very curious passage which relates in what manner Lyndsay was employed about the person of the young king.

"Quhen thou wes young, I bure the in
myne arme,
Full tenderlye, till thow begouth to gang[1]:
And in thy bed, oft happit[2] the full warme,
With lute in hand, syne, softlye to the sang:
Sumtyme, in dansing, feirelie[3], I flang;
And sumtyme, playand farsis[4], on the flure,
And sumtyme, on myne office takand cure:

"And sumtyme, lyke ane feind[5], transfigurate,
And sumtyme, lyke the grislie gaist of Gy[6],
In divers formis, oftymes disfigurate[7],
And sumtyme, disagysit full plesandlye:
So, sen thy birth, I have continuallye,

of Irish words; but, neither of those *dialects* has many *French*, or other foreign words, which abound in the polished English: *The people* have preserved the Anglo-Saxon, in their tongues, while the writers of English have adopted novelties of every kind.

[1] began to walk.

[2] *happit*; covered.

[3] *feirelie*; strangely, merrily.

[4] *farsis*; *scene bouffonne, action drole*; farces.

[5] *feind*; fiend, any infernal being: Tom is followed by the foul *fiend*.

[6] the *frightful* ghost of *Guy*; the well-known *Sir Guy* of romance.

[7] disfigur*at*, tranfigur*ate*; disfigur*ed*, transfigur*ed*: disagys*it*, disguis*ed*: This kind of termination, *ate*, and *it*, for *ed*, is very common among poets of Lyndsay's age.

Bene occupyit, and ay to thy plesour,
And sumtyme, Sewar[1], Coppar, and Carvour[2];

" The purs maister, and secreit thesaurare,
Thy ischar[3], ay sen thy nativitie,
And of thy chalmer cheif cubiculare[4],
Quhilk, to this hour, hes keipit me lawtie[5],
Loving be to the blessit trinitie!
That sic ane wrechit worme hes maid so habill,
Till sic ane prince to be so agreabill.

" Bot, now thow art, be influence naturall[6],
Hie of ingyne, and richt inquisityve,
Of antique storeis, and deidis martiall,
Mair plerandlye the tyme, fortill ou'rdyve;
I have, at lenth, the storeis done discryve,
Of Hector, Arthur and gentill Julius,
Of Alexander, and worthy Pompeius[7];

" Of Jason, and Medea, al at lenth,
Of Hercules, the actis honorabill,
And of Sampson, the supernaturall strenth,
And of leill luffaris[8] storeis amiabill;
And oftymes, have I feinzeit mony fabill,
Of Troylus, the sorrow, and the joy,
And seigis all, of Tyre, Thebes and Troy[9].

" The prophecyis of Rymour, Beid, and Marling[10],
And of mony uther plesand storye[11],
Of the reid Etin[12], and the gyir carling,[13]
Confort and the, quhen that I saw the sorye;
Now, with the support of the king of glorye,
I sall the schaw ane storie of the new,
The quhilk, afore I never to the schew.

Lyndsay then, says his editor, may be considered as a sort of minstrel, who could sing and play the lute; who could dance and play tricks, as a jack-pudding, who could tell stories, invent fables, and relate prophecies. Might it not have been said with equal truth, and more respect to the memory of a truly able man, that these things were done, as he himself expresses it, full tenderly, and were not so much offices of duty to the king, as of endearment to the child? This poem is in the *ornate* style, and to characterise that style in its own rhymes, a very *lamentabill, poysonabill, intolerabill,* and *abominabill* style it is.

P. 237. Mr. Chalmers has followed the first edition in a reading, which is manifestly wrong. Jhone the Commonweill is described as

' With ane *malicious* countenance.'

Both the metre and the character of the passage, require the reading of the subsequent editions.

' With ane *richt melancholious* countenance!

[1] The sewer was the officer, who came in before the dinner, the attentive master of an English inn, and arranged the dishes: So, in Stephen Hawe's *Pastime of Pleasure:*

" She warned the cook, called temperance,
" And after that the *sewer* observance,
" With plesaunce, the panter, and dame courtesy,
" The gentle butler, and the ladies all."

[2] cupbearer, and carver.

[3] usher.

[4] chief officer of his bed chamber; Lyndsay was his principal page; and as such, performed all those offices for the young prince.

[5] kept *myself dutiful.*

[6] The king was now sixteen.

[7] We herein see the stories which were then in vogue.

[8] *leill luffaris;* true lovers.

[9] The *money fables,* and *seigis* of Lyndsay were drawn from Chaucer and Lydgate.

[10] Rymer, Bede and Merlin; *Marling,* for the rhyme with carling: Their prophecies were long known to the populace; and are now only known to antiquaries.

[11] Storye is the reading of the Ed. 1558.

[12] The *red giant:* the *tayle* of the *red Etin* is mentioned in *The Complaynt of Scotland;* as a popular story of a giant with three heads.

[13] Lyndsay again mentions the *gyir carling,* in his *Play;* she was a witch of hideous appearance.

Mr. Chalmers is no friend to poor Jhone the Commonweill, but we trust, there was nothing *malicious* in restoring an opprobrious epithet, so plainly wrong.

The Complaynt. This was written in 1529, after the king had thrown off the yoke of the Douglasses, complaining that he had, as yet, received no reward for his twelve years services. It is in eight-syllable verse, in which Lyndsay always writes best, because not being in his *altitudes* and *celsitudes*, he writes naturally.

The Complaynt of the Papingo. This is a satire delivered in the character of the king's parrot, who falls from a tree, and mortally hurts herself, upon which occasion, she leaves a long admonitory address to the king. It is a very beautiful poem. She concludes her address with these stanzas, which are as remarkable for the good humoured stroke of satire with which they conclude, as for the beauty of what precedes it.

" Adew Eidnburgh, thou heich tryumphand toun,
Within quhose boundis, richt blythful have I bene,
Of trew merchandis, the rute[1] of this regioun,
Most reddy to ressave, court, king, and quene;
Thy policie, and justice, may be sene,
War devotioun, wysedome, and honestie,
And credence, tint, thay micht be found in the.

" Adew fair Snawdoun, with thy towris hie[3]
Thy chapell royall[4], park, and tabill round,
May, June, and July, wald I dwell in the,
War I ane man, to heir the birdis sound,
Quhilk doith agane thy royall roche redound[5].
Adew Lythquo, quhose palyce of plesance,
Micht be ane patrone[6], in Portugall, or France.

[1] foundation.

[2] were; if devotion, &c. were lost, they might be found in Edinburgh: This is high praise from a professed satirist: I do not concur with Mr. Sibbald, in his loose talk about the name of the celebrated metropolis of Scotland: *Edwynesburgh* is the original name; the other appellations are only derivatives: I mean to give a dissertation on this name, in a more proper place.

[3] *Snawdoun* means Stirling Castle. We here see, that Lyndsay transmits a tradition, which was known to William of Worcester, in the preceding age, about *Arthur* and his *round table;* about Stirling being called *Snowdon*, or West Castle. It was called West Castle, I believe, in contradistinction to the Castle of Blackness. That tradition is now lost; at least, it is very faintly remembered, whatever Mr. Sibbald may assert. Stirling is merely a corruption of the original British name of *Strivlin*. The Castle of Stirling does not stand upon a hill, or down, but upon a ragged rock of no great height. Mr. Sibbald has perverted the word *Snawdoun*, which is Lyndsay's original, to *Sneddon*, to suit his absurd etymology: And by a variety of groundless assumptions he tries to convert *Edwinsburgh* into East Sneddon Castle, which never had any existence, but in his imagination. After stating, that William of Worcester calls Stirling, Snowdon West Castle, Mr. Sibbald adds that, 'in later times Sir 'David Lyndsay gives it the same appellation." No: Lyndsay simply calls it *Snawdoun*. There is no end to the shifts of Sibbald to support his system!

[4] The chapel royal of Stirling Castle was founded by James IV., and richly endowed by him, with the dilapidations of several monasteries. Spottiswood, 527; Keith, 288.

[5] '*Quhilk doith agane thy royal roche redound*,' is the old reading of the earliest editions: The ed. 1592, and Sibbald, have 'Quhilk *dois aganis* the *royal* roche *resound*,'

[6] The palace of Linlithgow was no doubt a pleasant residence, in the age of Lyndsay; and might possibly have been a *patrone*, which is the old word, or *patern*, which is the reading of the ed. 1592 and Sibbald, for *patteirn*; The old word is nearest the Fr. *patron*, and still nearer to the Dutch *patroon*.

Fare weill Falkland, the forteress of Fyfe[1],
Thy polite park, under the Lowmound law:
Sum tyme in the, I led ane lustie lyfe,
The fallow deir, to se thame raik, on raw[2].
Court men to cum to the, they stand greit aw,
Sayand, thy burgh bene, of all burrowis baill[3];
Because, in the, they never gude aill[4].

The Pye now comes to the dying bird, saying he is a canon regular.

My quhyte rocket, my clene lyfe doith declare,
The black bene of the death memoriall.

and he offers his services to shrive her. The raven comes as a black friar, and the kite likewise makes his appearance as a friar of a different order. Nay father, says the parrot, I saw you when you took away a chicken from a hen.

I grant, said he, that her was my gude freind,
And I that chickin take but for my teind. *tenth.*

This leads to a sketch of church history, which is given by the parrot, who at last makes her will and dies. The whole of this is admirable. The name of Lyndsay's literary compeers, which are introduced in this poem, should have been annotated.

The Satyre of the three Estaites. This is Lyndsay's great work, a work which ranks him high among the reformers, as well as the poets of his country; had the other Scotch reformers possessed a little of his genius, the reformation in Scotland would have produced all the good which it has done, without those barbarous and barbarizing effects, which disgraced it. This morality was exhibited in 1535, before the court at Coupar, in Fife, and occupied nine hours in representation.

In this most curious and valuable work, there is a mixture of the coarsest ribaldry. Lyndsay was not, in this respect beyond his age. Perhaps, nothing so gross can be found in extemporary English literature. But when the author rises above this ribaldry, and the buffoonery which was perhaps necessary to attract attention to weightier matters, his satire is of the severest kind. It is more than abuses stript and whipt! he lays open the sores of the commonwealth, and probes them to the quick. What must have been the effect of such lines as these, when the grievance which they expose, was well known to all.

PAUPER, *the pure man.*

" Of your almis, guide folks, for Godis lufe of hevin;
For I haif motherles bairns either sax, or sevin:
Gif ye'ill gif me na gude, for the lufe of Jesus,
Wishe me[5] the richt way till Sanct-Androis.

DILIGENCE.

" Quhare haif we gotten this gudly companzeoun?
Swyith! out of the feild, fals raggit loun.

[1] Lyndsay, we see, speaks feelingly of the palaces and places, where he had *led a lustye lyfe* with James V. This palace of Falkland had certainly once a tower, or keep, wherein the duke of Rothsay was starved to death; and so, might well be called a fortress of strength, by Lyndsay, who knew it, in its antient state.

[2] range, or walk in a row, as is the custom of deer and sheep: So in Henderson's Robene and Mawkyn, Robene, speaking of his sheep, says 'Lo quhare thay *raik on raw*,' *Raik* is frequently used for walk, in the old romances.

[3] The village of Falkland was, no doubt, very *bail*, or wretched, in the days of Lyndsay: It was made a royal borough by James II., in 1458, by a charter, which recites the damage to the prelates, peers, barons, and other subjects who came to the king's *country-seat*, for want of *victuallers*.

[4] Lyndsay gives the browsters a sly stroke, as they never gave *gude aill*: He also kicks the brewers of Couper, in his Play, for their bad ale.

[5] *Wishe me*; direct me.

God wat, gif heir be ane weill keipit place,
Quhen sic ane vyle begger carle may get entres[1].
Fy on yow officiaris! that mendis nocht thir failzies,
I gif yow all till the devill baith provost, and bailzies:
Without ye cum, and chase this carle away,
The devill a word ye'is get mair of our play.
Fals, huresun raggit carle, quhat devil is that thou rugs!

PAUPER.

" Quha devil maid the ane gentil man, that wald not cut thy lugs?

DILIGENCE.

" Quhat now! me thinkis the carle begins to crack,
Swyith! carle away, or be this day, Ise brek thy back.

[*Heir sall the* CARLE *clim up and sit in the* KINGS *cheyre.*]

Cum doun, or be Godis croun, fals loun, I sall slay the.

PAUPER.

" Now sweir, be thy brynt schinis, the devill ding thame fra the.
Quhat say ye till thir court dastards? Be thay get hail clais[2],
Sa sune as[3] thay leir to sweir, and trip on thair tais.

DILIGENCE.

" Me thocht, the carle callit me knave, evin in my face.
Be Sanct Fillane, thou sal be slane, bot gif thou ask grace:
Loup doun[4], or be the gude Lord, thow sall los thy heid.

PAUPER.

" I sal anis drink, or I ga, thocht thou had sworne my deid.

[*Heir* DILIGENCE *castis away the ledder.*

DILIGENCE.

" Loup now, gif thou list, for thou has lost the ledder.

PAUPER.

" It is full weil thy kind, to loup, and licht, in a ledder[5].
Thou sal be faine, to fetch agane the ledder, or I loup;
I sall sit heir, into this cheir, till I have tumde the stoup[6].

[*Heir sall the* CARLE *loup off the scaffald.*

Swyith! beggar, bogill[7], haist the away;
Thow art over pert to spill[8] our play.

PAUPER.

" I wil not gif, for al your play, worth a sowis fart:
For, thare is lytill play, at my hungrie hart.

DILIGENCE.

" Quhat devill ails this cruckit carle?

PAUPER.

" Marie mekill sorrow:
I can not get, thocht I gasp[9], to beg, nor to borrow.

DILIGENCE.

" Quhare devill is this thou dwells, or quhat's thy intent?

PAUPER.

" I dwell intill Lowthiane, ane myle fra Trament.

DILIGENCE.

Quhare wald thou be, carle? the suth to me schaw.

PAUPER.

Schir, evin to Sanct-Androis for to seik law.

DILIGENCE.

For to seik law, in Edinburgh, was the neirest way.

PAUPER.

" Schir, I socht law thare this monie deir day:
Bot, I culd get nane at sessioun, nor senzie[10];

[1] *entres;* entrance.
[2] *be thay get hail clais;* by the time they get whole clothes.
[3] *Sa sune as;* so soon *do:* the *as* here seems plainly a misprint.
[4] *Loup doun;* leap down, descend from the chair.
[5] to leap and light in a halter.
[6] *tumde the stoup;* emptied the pitcher.
[7] *bogill;* ghost, contemptuously. [8] *spill;* spoil.
[9] *gasp;* pant.
[10] at *sessioun,* nor *senzie.* The present court of session was established, in May 1532. The word *senzie* is supposed to mean *the assizes.* MS. Glos. It is however,

Tharefor, the mekill din devill droun all the menzie'.

DILIGENCE.

" Shaw me thy mater, man, with al the circumstances,
How, that thou hes happinit, on thir unhappie chances.

PAUPER.

" Gude man, will ye gif me your charitie;
And I sall declair yow the black veritie.
My father was ane auld man, and ane hoir[2],
And was of age fourscore of yeiris, and moir.
And Maid, my mother, was fourscore and fyftene,
And with my labour I did thame baith sustene.
Wee had ane meir, that caryit salt, and coill[3],
And everilk yeir, scho brocht us hame ane foill.
Wee had thre ky, that wan baith fat, and fair,
Nane tydier into the toun of Air[4].
My father was sa waik of blude, and bane,
That he deit, quharefor my mother maid gret mane;
Then scho deit, within ane day, or two;
And thare began my povertie, and wo.
Our gude gray meir was baitand on the feild,
And our lands laird tuke hir, for his heryeild[5],
The vickar tuke the best cow be the heid,
Incontinent, quhen my father was deid.
And quhen the vickar haid tel how that my mother
Was deid, fra hand, he tuke to him ane uther;
Then Meg, my wife, did murne baith evin, and morrow,
Till at the last scho deit, for verie sorrow:
And quhen the vickar hard tell my wyfe was deid,
The third cow he cleikit be the heid.
Thair upmest clayis, that was of raploch gray,
The vickar gart his clark bere thame away.
Quhen all was gane, I micht, mak na debeat,
Bot, with my bairns, past, for till beg my meat.
Now, haif I tald yow the black veritie,
How I am brocht into this miserie,

DILIGENCE.

" How did the parson? was he not thy gude freind?

PAUPER.

" The devil stick him, he curst me for my teind[6];
And halds me yit under that same proces,
That gart me want the sacrament at Pasche.
In gude faith, schir, thocht he wald cut my throt,
I haif na geir except ane Inglis grot;
Quhilk, I purpois to gif ane man of law.

DILIGENCE.

" Thou art the daftest fuill, that ever I saw;
Trows thou, man, be the law, to get remeid,
Of men of kirk? Na, nocht till thou be deid.

PAUPER.

" Schir, be quhat law, tell me, quharefor, or quhy?
That ane vickar suld tak fra me thre ky,

certain, that it meant the *consistory*; the purpose of the poet being to satirize both the civil, and the ecclesiastical courts. The Pauper afterwards says to the Pardoner; " Or to the bishop, I sal pass and plenzie, in Sanct-Androis: and summon yow to the *senzie*." Again, the temporal estate says to the spirituality: " Gif he has faltit, summond him to *your senzie*." The *senzie* was plainly, then, an ecclesiastical court. The synod, in the modern sense, did not exist in that age.

[1] *menzie*; the group. [2] *hoir*; hoary.

[3] *coill*; coal, we here see, that coals were brought to the towns, on mares' backs.

[4] The town of *Air* is here brought in merely for the rhyme. The poor man lived, at Tranent, a place of ancient colliery; and to carry coals to Edinburgh, on his mare, was a natural circumstance: But, the town of Air had no connection with the man and his mare. What a *quibble* was to Shakspeare, according to Johnson, a *rhyme* was to Lyndsay, the fatal Cleopatra, for whom he lost the world, and was content to lose it. Yet, is the story well, and ably, and artfully told.

[5] *heryeild*; the fine paid to the landlord, on the death of his vassal or tenant.

[6] *curst me for my teind*; he excommunicated me for my *tythe*.

DILIGENCE.

"Thay haif na law, exceptand consuetude[1],
Quhilk law, to thame, is sufficient and gude.

PAUPER.

"Ane consuetude, aganis the common weill,
Suld be na law, I think, be sweit Sanct Geill.
Quhare will ye find that law, tell gif ye can?
To tak thre ky, fra ane pure husband man.
Ane, for my father, and for my wyfe ane uther,
And the thrid cow, he tuke for Maid my mother[2].

DILIGENCE.

"It is thair law, all that thay haif in use,
Thocht it be cow, sow, ganer, gryse, or guse,"

This is the plain and forceable statement of a sore grievance, unexaggerated, and given with tenfold effect for that reason. The following is an example of a different kind, and in its kind nothing can be better.

PAUPER.

"Och! my lordis, for the halie Trinitie,
Remember to reforme the consistorie:
It hes mair neid of reformatioun,
Nor Plutois court, schir, by coks passioun.

PARSON.

"Quhat caus hes thou, fals pillour, for to pleinze,
Quhare was ye ever summond to thair seinze?

PAUPER.

"Marie, I lent my gossop my mear, to fetch hame collis,
And he hir drounit into the querrell hollis:[3]
And I ran to the consistorie, for to pleinze,
And thare I happinit amang ane greidie meinze.
They gave me first ane thing, they call *citandum*,
Within aucht dayis, I gat bot *lybellandum*,
Within ane moneth, I gat ad *opponendum*,
In half ane yeir, I gat inter *loquendum*,
And syne, I gat, how call ye it? ad *replicandum*:
Bot, I could never ane word yit understand him;
And than, thay gart me cast out mony plackis,
And gart me pay, for four-and twentie actis:
Bot, or thay came half gate to *concludendum*,
The feind ane plack[4] was left for to defend him.
Thus, thay postponit me twa yeir, with thair traine,
Syne, *hodie ad octo*, bad me cum againe:
And than, thir rukis, thay rowpit wonder fast[5],
For sentence silver, thay cryit at the last.
Of *pronunciandum*, they maid me wonder faine;
Bot, I gat never my gude gray mear againe."

These volumes are so carefully, and so ably edited, that Mr. Chalmers will not be offended, if the very few oversights which we have discovered, are pointed out. Vol I. p 428. line 11. *thow* is redundant both in sense and metre. Ditto, p. 421. The stanza should have been marked in printing. Vol. II. p. 17. a *flagartie fuffe* is explained by a *flouncing whiff*, but in what glossary can we find this explanation explained?

The shorter poems which follow, are of very inferior merit. *The Tragedie of the Cardinall* is in the manner of Lydgate's tragedies, and the mirror of magistrates, it is a satire upon Cardinal Beaton. *The Historie of Squyer Meldrum* is generally esteemed the best of Lyndsay's poems: we differ from this opinion, and think it inferior to the Complaint of the Papingo, and to the Satyre of the Three Estaites. It is a true history, with all the cha-

[1] *excepting* consuetude.
[2] For the *corse-present*, or mortuary.
[3] *querrell hollis*; quarry-holes.
[4] *The feind ane plack*; the devil a plack.
[5] those rooks, they croaked wondrous fast.

racter of Romance. William Meldrum the hero was the Laird of Cleish and Binns in Fifeshire. The first of his adventures which is recorded, happened at Craigfergus, when the Earl of Arran burnt it in 1513. The squire then rescued a fair Irish lady from two of her own soldiers, who had stript her naked: upon which, she in her gratitude, begged him to accept her as his wife, telling him, she was heiress to a thousand a year. Meldrum promised to marry her when he returned from France, accepted a ruby ring as a love token, took his leave, and thought no more of her. In France, he overthrows in single combat, Maister Talbart, the best jouster of the English, and on the way home, he takes an English ship of superior force. When he has returned, he is lodged one night in the castle of a young widow, whose husband had been his kinsman. The manners of the age are strikingly exhibited in this story. She goes into his bed-room before morning, and they live together as man and wife, expecting a dispensation that they may marry. A cruel knight, (Sterling of Keir, says, history for the story is historically true!) enraged that she did not marry a kinsman of his, way laid him with threescore men, as he and his seamen were returning from Edinburgh. The squire had but eight men, but he would not fly: and with them he defended himself manfully, till they came behind, hamstrung him, and left him for dead. De la Bastie, who acted at that time, as regent for the Duke of Albany, happened to come up, pursued the assassins immediately, and threw Sterling into a prison.

The squire remained a cripple as long as he lived, which was to a good old age.

The testament of Squyer Meldrum, which follows, is very ornate and flat, and appears the more so from its contrast to the Legend.

The last of Lyndsay's poems, is *Ane Dialog betwix Experience and ane Courteour, of the miserabill Estait of the World*, commonly called The Monarchie. It is in the manner of the *Confessio Amantis*, not perhaps quite so dull, and rather upon a better plan: Gower might have gone on stringing stones together, as long as he pleased, it was a matter of choice when he should leave off, but when old Master Experience has related the history in brief of the four monarchies, shown that the papacy is the fifth, related all that he believed about the end of the world, and exhorted the countries to prepare for it, there could be nothing more to say. It is worthy of notice, that Lyndsay makes it a part of the enjoyment of the soule in heaven, to see the torments of the damned!

Thay sall rejoyis to se the greit dolour
Of dampnit folk in hell, and thair torment,
Because of God it is the juste jugement.

Mr. Chalmers prefaces his copious and very able glossary, with a critical account of his predecessors in this branch of archæology, and thus concludes his labours.

"This Glossary might have been enlarged: But, enough has been given, for illustrating the obscurities of Lyndsay's language, as well as for settling a point of much greater consequence, the origin of the Scotish speech, from the Anglo-Saxon. The *Prolegomena* gives a sketch of the colonization of Scotland, by the Gothic Saxons: The *Glossary* shows the real original of the Scotish speech to be, in fact, the Anglo-Saxon: And, the inference, which must be deduced, from both, by sound reasoners, is, that the vulgar scruples, on this subject, must be sacrificed to the genuine truth, which attests, that the Scotish speech of North-Britain is better Saxon, but worse English, than the Gothic language of South-Britain."

The character or rather the opinions of the poet, are thus stated by his editor.

"Little of Lyndsay's personal character can now be known, but what is to be gleaned from his writings. He entered with great and persevering zeal into the religious disputes, which began with his youth, and did not end with his death. From those disputes, he imbibed, no doubt, his peculiar tenets. He is continually talking about *preordinate*, and *predestinate*: and, we might suppose, from the frequency, and the manner of his mention of these topics, that he had adopted the absurd doctrine of a God infinitely good, *preordaining* one half of mankind to perdition. But, I have been told, by a clergyman of the church of England, who perused his works, at my desire, that his notions may be understood in a *qualified sense*. He was plainly a *Lutheran*, in his principles, and in his perseverance: he appears to have borrowed nothing from John Knox, who was born in 1505, nor from Calvin, who was born in 1509; and who were of course younger reformers than himself. Where he would have stopped, as a reformer, it is not easy to tell: perhaps he would not have gone the length of Knox, of overturning *the temporalitie*, for reforming *the spiritualitie*. While he flourished, he saw, or he might have seen, a vast and a continued reformation in the *Statute Book*, and in the *Scotican Councils*: but, like other reformers, he was not much struck with what was done, either by the church, or state; as it was not done according to his model. He seems to have gone before Knox, in doubting the lawfulness of *the regiment of women*: and, he preceded Buchanan, as to some of his opinions, in his *De jure regni apud Scotos*; for we may hear our satirist cry out in his play:

'Quhat is ane king? Nocht but an officiar,
'To cause his leigis live in equitie.'"

On every account it was highly desirable, that there should be a good edition of Lyndsay's works. We wish Mr. Chalmers would edit his contemporary poets likewise, Dunbar in particular. These volumes are very accurately printed; but there is something peculiarly aukward in the mode of *heading* the pages, for instance, *The* is in the inner corner of one page in a small type, and *Dreme* in the inner corner of the other.

Happy are the Scotch poets, for they shall find editors. Is it not disgraceful, that of all Chaucer's works, only the Canterbury Tales have yet been well edited, that Pierce Plowman has not been printed for two hundred and fifty years, and that three fourths of our metrical romances are still unpublished!

ART. II. *Ballads and Lyrical Pieces. By* WALTER SCOTT, *Esq.* 8vo. pp. 180.

These pieces have been collected from various publications with a view of accomodating the public separately with the whole of Mr. Scott's original poetry, independent of the Lay of the Last Minstrel, which forms a volume by itself. We have already, in our account of the Border Minstrelsy, testified our admiration of Mr. Scott's ballads there given, particularly that entitled "Cadyow Castle." We likewise expressed our regret that the romantic, rather than the historical ballad, should usually have been the prototype of modern imitators. (Ann. Rev. vol. 2. p. 533.) The "Tales of Wonder" from which some of the Ballads are taken, are all built upon supernatural events, so that except "Cadyow Castle," every poem of length in the present volume owes its origin to the grotesque traditions and fantastic whimsies of barbarian superstition. These lying legends, in the very nature of things must soon become despicable in the eyes of an enlightened and unbelieving public, and therefore they afford but a sorry material to the labours of genius and the embellishments of taste. But the hand of the poet has impressed on many passages of these wild ballads, traces of superior workmanship which will continue to excite admiration long

after the shuddering astonishment that a "Tale of Wonder" is intended to awaken, shall have subsided into indifference or contempt. One of the most striking of these is in "Lord Ronald," and describes the second sight.

—"Since Enrick's fight, since Morna's death,
No more on me shall rapture rise,
Responsive to the panting breath,
Or yielding kiss, or melting eyes.

"E'en then, when o'er the heath of woe,
Where sunk my hopes of love and fame,
I bade my harp's wild wailings flow,
On me the seer's sad spirit came.

"The last dread curse of angry heaven,
With ghastly sights and sounds of woe,
To dash each glimpse of joy, was given—
The gift, the future ill to know.

"The bark thou saw'st, yon summer morn,
So gaily part from Oban's bay,
My eye beheld her dashed and torn,
Far on the rocky Colonsay.

"Thy Fergus too—thy sister's son,
Thou saws't, with pride, the gallant's power,
As marching 'gainst the lord of Downe,
He left the skirts of huge Benmore.

"Thou only saw'st their tartans* wave,
As down Benvoirlich's side they wound,
Heard'st but the pibroch†, answering brave
To many a target clanking round.

"I heard the groans, I marked the tears,
I saw the wound his bosom bore,
When on the serried Saxon spears
He poured his clan's resistless roar.

"And thou, who bidst me think of bliss,
And bidst my heart awake to glee,
And court, like thee, the wanton kiss,—
That heart, O Ronald, bleeds for thee!

"I see the death-damps chill thy brow;
I hear thy Warning Spirit cry;
The corpse-lights dance—they're gone, and now . . . . !
No more is given to gifted eye!"——

"The eve of St. John," has considerable merit of execution, but there is an obscurity in the story which leaves the reader in doubt whether or not there is poetical justice in the catastrophe. The Baron appears to have been a duellist, not an assassin, for "His helmet was hacked and hewed," "His acton pierced and tore," and if he had previous knowledge of his wife's criminal attachment, was he deserving of punishment for taking vengeance on her seducer? If not, what was his cause of quarrel with the knight? "Thomas the Rhymer," (of which ballad only the third part is by Mr. Scott) and the long notes and antiquarian dissertations accompanying it, though quite in their place in the Border Minstrelsy, do not appear so in the present collection, where they occupy 60 pages (a third part of the volume) which certainly ought to have been devoted exclusively to original poetry.

"The Fire-King is a highly fanciful production; the narrative is very picturesque, and the diction often animated; but the galloping metre in which it is composed has produced a slovenly redundance of expletives: and we are vexed to hear the energetic minstrel of Cadyow and Branksome drawling out such ballad-monger lines as

"But his heart *it was* hardened, his purpose was gone,"
"His breath *it was* lightning, his voice *it was* storm,"

or such a stanza as

* *Tartans.*—The full Highland dress, made of the chequered stuff so termed.
† *Pibroch.*—A piece of martial music, adapted to the Highland bag-pipe.

"The lady was buried in Salem's blessed bound,
The count *he was* left to the vulture and hound;
Her soul to high mercy our lady *did* bring;
His went on the blast to the dread Fire-King*."

In this and two or three other instances, the taste of our author appears to have suffered materially by his literary partnership with Mr. Lewis. The poem called Hellvellyn, founded on a touching fact, and possessed of much general beauty, begins with the following stanza.

"I climbed the dark brow of the mighty Hellvellyn.
Lakes and mountains beneath me gleamed misty and wide;
All was still, save, by fits, when the eagle was yelling,
And starting around me the echoes replied.
On the right, Striden-edge round the Red-tarn was bending,
And Catchedicam its left verge was defending,
One huge nameless rock in the front was ascending,
When I marked the sad spot where the wanderer had died."

Surely it would have been a very allowable poetic license to have changed or omitted the odd name of Catchedicam! and is not the imperfect tense strangely employed to denote the relative situations of masses proverbially fixed and unchanging? It is almost impossible to write in measure like that here employed, without falling into quaintnesses and improprieties; why will a poet who need never employ such means of engaging attention, stoop to these *artifices of the art*; and why above all, has he permitted himself the bad taste of applying them to a pathetic subject?

The "Wild Huntsman," translated or imitated from Bürger is a poem of very great merit; the vivid and natural painting it contains, and the strong and awful moral it affords, give a dignity to its wildness, an interest to its impossibilities, which a *driftless* tale, however poetical, cannot hope to acquire. The story runs thus. A certain "Wildgrave, or keeper of a royal forest, was so much addicted to the pleasures of the chase, and otherwise so profligate and cruel, that he not only followed this unhallowed amusement on the sabbath, and other days consecrated to religious duty, but accompanied it with the most unheard of oppression of the poor peasants who were under his vassalage." Going forth one Sunday morning with his hounds, he is joined by two stranger horsemen.

"Who was each stranger, left and right,
Well may I guess, but dare not tell;
The right-hand steed was silver white,
The left, the swarthy hue of hell.

The right-hand horseman, young and fair,
His smile was like the morn of May;
The left, from eye of tawny glare,
Shot midnight lightning's lurid ray.

He waved his huntsman's cap on high;
Cried, 'welcome, welcome, noble lord!
What sport can earth, or sea, or sky,
To match the princely chase, afford?'

'Cease thy loud bugle's clanging knell,'
Cried the fair youth, with silver voice;
'And for devotion's choral swell,
Exchange the rude unhallowed noise.

* There is a Scotticism in the quantity of the word "Fire" in this verse. Our northern neighbours in some cases give a liquid the power of a vowel, and thus gain a syllable—so our author in his Lay of the Last Minstrel.

"And when in studious mood he paced
"Saint Kentigern's hall."

To an English ear this peculiarity destroys the measure.

"To-day, the ill-omened chase forbear,
Yon bell yet summons to the fane;
To-day the warning spirit hear,
To-morrow thou may'st mourn in vain."

"Away, and sweep the glades along!"
The sable hunter hoarse replies;
"To muttering monks leave matin-song,
And bells, and books, and mysteries."

The Wildgrave daringly follows his evil connsellor; and pursues the frantic chace without fear or pity; trampling over harvest fields, slaughtering cattle, and running over a poor man who crosses the way. The hunted stag at length takes refuge in the chapel of a hermitage. The hermit and the fair horseman in vain implore the Wildgrave to stop; the swarthy stranger urges him on, and he cries—

"Holy or not, or right or wrong,
Thy altar, and its rites, I spurn;
Not sainted martyrs' sacred song,
Not God himself shall make me turn!"—

He spurs his horse, he winds his horn,
"Hark forward, forward, holla ho!"—
But off, on whirlwind's pinions borne,
The stag, the hut, the hermit, go.

And horse, and man, and horn, and hound,
And clamour of the chase, was gone;
For hoofs, and howls, and bugle sound,
A deadly silence reigned alone.

Wild gazed the affrighted earl around;
He strove in vain to wake his horn;
In vain to call; for not a sound
Could from his anxious lips be borne.

He listens for his trusty hounds;
No distant baying reached his ears:
His courser, rooted to the ground,
The quickening spur unmindful bears.

Still dark and darker frown the shades,
Dark, as the darkness of the grave;
And not a sound the still invades,
Save what a distant torrent gave.

High o'er the sinner's humbled head
At length the solemn silence broke;
And, from a cloud of swarthy red,
The awful voice of thunder spoke.

"Oppressor of creation fair!
Apostate spirits' hardened tool!
Scorner of God! Scourge of the poor!
The measure of thy cup is full.

"Be chased for ever through the wood;
For ever roam the affrighted wild;
And let thy fate instruct the proud,
God's meanest creature is his child."—

'Twas hushed: one flash, of sombre glare,
With yellow tinged the forests brown;
Up rose the Wildgrave's bristling hair,
And horror chilled each nerve and bone.

Cold poured the sweat in freezing rill;
A rising wind began to sing,
And louder, louder, louder still,
Brought storm and tempest on its wing.

Earth heard the call;—her entrails rend;
From yawning rifts, with many a yell,
Mixed with sulphureous flames, ascend
The misbegotten dogs of hell.

What ghastly huntsman next arose,
Weird may I guess, but dare not tell;
His eye like midnight lightning glows,
His steed the swarthy hue of hell.

The Wildgrave flies o'er bush and thorn,
With many a shriek of helpless woe;
Behind him hound, and horse, and horn,
And, "hark away, and holla ho!"

This is the horn, and hound, and horse,
That oft the lated peasant hears;
Appalled, he signs the frequent cross,
When the wild din invades his ears."

These are stanzas of no common excellence. Mr. Scott has tried his strength with Dryden, and may stand uninjured in the proud comparison. The author of "The lay of the last Minstrel," is undoubtedly the first *narrative* poet of the age. He pursues his tale with all his mind and soul, and heart and strength; his own Wildgrave was not more eager; and we follow him breathless, but unconscious of fatigue. To win our entire approbation, let him exert a stricter judgment in the choice of his subjects, and let him throw aside that puny affectation which is unworthy of his powers, and foreign to his genius!

ART. III. *Epistles, Odes, and other Poems.* By THOMAS MOORE, Esq. 4to.

ABOUT six years ago, Mr. Moore published a volume of Poems under the name of Thomas Little. When an author publishes either anonymously or in a fictitious character, the critic though he should know his name ought not to divulge it. These poems however are publicly known to be Mr. Moore's, and are always advertized with his other works. Nevertheless if the present volume had not been characterised by the same licentiousness of morals, we should not now have referred to his former misdeeds.

The literature of the present reign has been distinguished by its moral purity, the effect, and in its turn the cause of an improvement in national manners. A father might without fear, have put into his daughters hands any book which issued from the press, if it did not bear either in its title page or frontispiece manifest tokens that it was designed as furniture for the brothel. This was particularly the case with our poets. Mr. Moore, however, has thought proper to tread in the steps of Suckling and Sedley, and that class of pernicious writers who address themselves to the basest parts of our nature. He is less obscene indeed, for the age will not bear obscenity, but he is not less licentious; provocatives must not be openly and avowedly administered, but they may be mixed up in sweet-meats and sugar-plumbs. The merits or demerits of his volume in other respects do not deserve to be noticed; no merit can atone for this offence, and all other faults are insignificant in comparison with it.

It is on every account greatly to be regretted that this gentleman should thus have perverted his talents. His wit, his fancy, his learning would have obtained for him a good fame as easily as the evil one which he has chosen. Let us not be understood as accusing him of any systematic design against morality, we are no believers in such plots; but if such had been his design, if he had been engaged in a abominable a conspiracy as ever the Abbé Barreul invented, and the anti-jacobins affected to believe, he could not have promoted it more effectually. Young men recite in companies such of his poems as may decently be recited, they are very pretty and very sentimental: young ladies admire them, enquire whose they are, and request to borrow the book. Then come that sort of downcast-look and decent hesitation which supply the place of a blush, a confession that there are some things in the book which render it not quite proper to be put into a lady's hands, and an offer to transcribe some of the best pieces for her. In all this there is no evil intended; but is it a wrongful suspicion that the book thus charactered, while it is thus recommended, will be sometimes secretly procured, and can there be any doubt what effect its secret perusal will produce?

Mr. Moore may very possibly be surprised at finding himself accused as a corrupter of the public morals. Indeed he has shewn this in a way sufficiently remarkable, by appealing from his critics not to the public, but to the pistol, and endeavouring to make the *Ultima Ratio Regum*, the *Ultima Ratio Reviewerorum* also. The experiment was not very successful. It is well that it was not more so. He might have fallen with the crime of suicide to answer for, or he might have lived with the weight of murder upon his soul. That cause must indeed be a weak one which appeals to the laws of honour, as they are called, upon a question of morality, as if a man could wash his hands clean in blood! But his morals are the morals of the world.

Even in the composition of such poems as these which we are censuring, he is innocent of any evil intention; a little levity he would acknowledge, a little warmth of colouring, and so forth, in that sort of language with which men gloss over their favourite vices and deceive themselves. Youth, gaiety, and thoughtlessness would be his excuses if he admitted that any excuse was needful. Of religion and morality he has taken no thought as yet; that time however may come. He may be a father and seek to hide from his son and his daughter his own works, knowing that by the thoughts and feelings which they excite, he would prepare the one for adultery, and lead the other himself to the brothel door!

The publication of a licentious book is, of all high crimes which can be committed against the well being of society, that for which there is the least temptation and the least excuse. It is a sin to the consequences of which no limits can be assigned, and those consequences no after repentance can counteract. Whatever remorse of conscience the writer may feel, will be of no avail; the agonies of a death-bed repentance cannot cancel one single copy of the thousands which he has sent abroad, and as long as it continues to be read, so long is the author the pander of posterity, and so long is he heaping up guilt upon himself in perpetual accumulation.

ART. IV. *Oberon, a Poem. From the German of Wieland. By* WILLIAM SOTHEBY, Esq. In Two Volumes, small 8vo.

THE first edition of Mr. Sotheby's translation of Wieland's Oberon preceded the commencement of our annals. New to us, we shall allot as much space for its consideration, as if it were new to the public: There is a pleasure in noticing excellence, and in expatiating on the finer arts. One is betrayed into the welcome illusion that a portion of their lustre, a halo of their brilliance may overspread even the sanguinolitious vapours that strive to ornament their course.

Wieland, though not the sublimest, is the most beautiful of the German poets. His best work is the Oberon. In its native country it passes for the finest poem which modern Europe has produced, since the Jerusalem Delivered of Tasso: or is this national verdict of the Germans unlikely to be ratified by a more cosmopolite tribunal. The Paradise Lost and the Messiah, both, notwithstanding their loftiness, want attraction; and their classical value is in danger of being progressively impaired by the enfeeblement or variation of religious impressions. The Araucana and the Henriade are still less interesting, and display no powers of imagination. The Lusiad alone has the romantic character of mythology and picturesque vividness of description which may entitle it to comparison with the Oberon; but the fable of the Lusiad is driftless and incomplete; it excites no curiosity, it strains with no suspense; and the mixt machinery, which assigns Bacchus and Venus to the Hindoos for protectors against Jesus Christ and the virgin-mother, disgusts by its breach of costume still more than by its ludicrous profaneness.

The plot or story of Oberon is drawn from an old French romance entitled *Histoire de Huon de Bordeaux*. The original author is unknown; but he appears to have flourished at Troyes in Champagne, where a book fair was annually held, and a manufactory of literature was established in very early times. Lord Berners, the translator also of Froissart, by his version of this ro-

mance, first introduced the character of Oberon to the notice of the English poets. Chaucer, in narrating the story of January and May, had called the king of the fairies, Pluto: but in Drayton's Nimphidia, in Shakspeare's Midsummer-nights Dream, in Ben Jonson's Masque, and in all the poets subsequent to Lord Berners, the name Oberon is steadily assigned to the monarch of the Elves.

The History of Sir Huon of Bordeaux consists of two parts; of which the first only has supplied materials to Wieland. it is divided into sixty chapters of which the argument may be thus condensed. Charlemagne is desirous of resigning his crown, not to Louis who is too young, but to Charlot, who had killed Baldwin the son of Oger the Dane.

Amaury, the friend of Charlot. recommends to the emperor to seize the estate of the late Siegwin, Duke of Bordeaux, to the prejudice of his minor sons Huon and Gerard, and to endow Charlot with it. The Duke of Nismes, having dissuaded this confiscation, obtains leave to invite the two sons of Siegwin to serve Charles. The duchess promises to send them the ensuing Easter: Amaury and Charlot plan to waylay and assassinate them. The sons of Siegwin, travelling to Paris in company with the Abbé of Clugny, are suddenly attacked: Amaury wounds Gerard, and Charlot is killed by Huon. Huon arrives at court and accuses Charlot of a reacherous attack. Amaury comes th the dead body of Charlot, and the blame on Huon. Appeal is o the judgement of God: y falls in the duel, but withnting his accusation. Charbanishes Huon but is inhe peers to modify this d to permit his return, tches from Babylon a ard and four double teeth of the Emir Gaudisse, whose daughter he is to kiss in her father's presence, and to bring with him to France." Huon undertakes the exploit, goes to Rome, confesses himself to the Pope, and meets with an uncle who accompanies him to Jerusalem.

After paying their devotions at the tomb of Godfrey of Bologne, they set off for Babylon, and find in a hermitage Gerôsme, an old squire of Huon's father, who tells them of a wood near, in which king Oberon, who is three feet high but of angelic countenance, keeps his court. "The words of the dwarf are so pleasant to hear that none can get quit of him, and if you avoid speaking he will cause it to hail and thunder in order to compel you to go with him." Huon resolves to cross the enchanted forest.

These incidents, which fill twenty chapters of the old romance, are neatly framed in a single canto by the poet. Huon and his attendants next enter the wood. Oberon approaches "clad in a rich robe sparkling with jewels, a bow and arrow in his hand, and a bugle-horn on his neck," which the fairies of the isle Chifalonia had made. Gloriana had endowed it with the power of curing disease, Transelina with that of assuaging hunger and thirst, and Marafasa with that of exciting to sing and to dance. The dwarf accosts Huon and his attendants, and, being displeased at their silence, raises a storm. Oberon next sounds the horn which compels Huon and his comrades to dance and sing. He then twangs his bowstring, when four hundred men appear and surround the travellers. Oberon pretends to order their punishment; but Gloriana, one of the fairy-soldiers, pleads for them, and advises Oberon to address them once more. A conversation begins. Oberon says he is a son of Julius Cæsar by the lady of Chifalonia, who was for-

merly beloved by Florimon of Albany. A fairy, who had not been invited to the birth of Oberon, bestowed on him the gift that after three years of age he should grow no taller: another fairy, Transelina, the gift to read the thoughts of others: a third the gift to pass instantly from place to place. Oberon adds that he is king of Mommur, and is one day to die and be buried at Paris. Oberon then builds a palace instantaneously, and offers a grand repast to the travellers, during which he produces a cup which fills itself with wine in the hand of every one who has not committed a mortal sin. Oberon gives to Huon the horn and the cup, and dismisses him with ominous but affectionate tears. Huon arrives at Tourmont, where he finds a second uncle, who is become a moslem, and in whose hand the cup remains dry. This apostate contrives treachery against Huon, and attacks his retinue; but the sound of the horn diverts the soldiery from warfare to dancing. Oberon appears with a large army, and the people of Tourmont agree to be baptized. Oberon cautions Huon against the giant Angulaffer: "two brazen men with flails stand threshing at his gate." Huon goes to the tower and delivers the damsel Sebille: he slays the giant and takes his ring. Huon arrives at the shore of the Red Sea: Malebron, a fairy of Oberon's train, in the form of a triton, carries Huon across, and lands him in a mouth of the Euphrates, close to Babylon. By means of Angulaffer's ring, Huon enters the palace; strikes off the head of the sultan's right hand neighbour, kisses the beautiful Esclarmonde in her father's presence, is attacked, is overpowered, is dragged to prison. Esclarmonde visits him in confinement. Gerôsme, and the rest of Huon's companions arrive at Babylon, and plot with Esclarmonde in his behalf. The giant Agrappart comes to levy tribute on Babylon; the sultan is dismayed: Huon offers to fight the giant: he is set free for that purpose, takes the giant prisoner, and compels him to receive baptism. Huon then sounds his horn, and, by Oberon's assistance, massacres all the Babylonians who will not turn Christians. He then cuts off the Sultan's head, and beard, and draws his teeth, which Oberon conceals in the side of poor Gerôsme. Oberon forbids Huon to have carnal commerce with Esclarmonde, before they arrive at Rome, and are regularly married; presents him with a yacht, and leaves him with ominous tears. Huon, having bestowed the lady Sebille on an emir, sets sail, and is tempted to infringe at sea the chaste injunction of Oberon. A tempest wrecks the vessel on a desert island. Pirates carry off Esclarmonde. Huon is left bound to a tree. Admiral Galaffre of Anfalerme takes the ship of the pirates, one of whom prevails on King Yvoirin of Montbranc to order Galaffre to give up the prize. At the instigation of Glorian, Oberon sends Malebron to deliver Huon in the form of a triton: this spirit swims with him across the sea to Montbranc, where a minstrel informs Huon of the fortunes of Esclarmonde. Huon offers his services to King Yvoirin, and wins a game at chess of his daughter, but declines, from fidelity for Esclarmonde to avail himself of the conditions of victory. Huon joins the expedition against Anfalerme, and kills the nephew of Galaffre, for which he receives great honours from Yvoirin. Gerosme arrives at Anfalerme, enters the service of Galaffre, and becomes engaged against Huon; but they discover each other on the field of battle. Esclarmonde is restored to Huon: they arrive at Rome: they are married by the Pope.

Such is an outline of the wild

and uncouth story-book which originally supplied Wieland with the more prominent adventures related in his metrical romance. The skill by him exerted in suppressing the unconnected, the anachronic, the dissonant circumstances, in withdrawing the needless personages and anecdotes, in supplying new incidents where the fable was abrupt or incomplete, in adapting them consistently to the times, places and persons, but especially in giving to the mythological characters an interest of their own in the event, which provides an adequate motive for their interposition, cannot too loudly be commended by the critic, or too minutely be studied by the poet. In what Aristotle calls the *systasis*, or combination of the several parts of the plot, still more than in the picturesque beauty of the style, or the antiquarian accuracy of the costume, consists the peculiar excellence of this poem.

Mr. Sotheby's translation has satisfied the utmost claims of the author himself, whose complimentary letter on the occasion was published in the German Mercury, and expresses with urbanity an honest exultation. The version is made, not from the original edition of 1780, which consisted of fourteen cantos, but from a subsequent one in 1792, wherein the number of books was reduced to twelve. A still more finished edition appeared in 1796, whence Mr. Sotheby might have derived occasional advantage: for instance, in the 58th stanza, book 1st, the new reading of the two last lines greatly surpasses that which is here preserved by the translator. By skimming the argument of each book, we shall naturally be led to animadvert with praise or blame upon the prominent passages.

Book I. Sir Huon, journeying through the desart of Libanon, is benighted, and hospitably received by a forester, once the squire of Sir Huon's father, who perished in the Holy Land. To this countryman and friend the knight relates his setting off for Paris to obtain the investiture of his dukedom of Guienne; the treacherous insult offered to him on the road by Charlot, son of the emperor, whom he kills in the conflict; the consequent anger of Charlemagne, and the command never again to appear in France without the teeth and beard and daughter of the Caliph of Bagdad.

Several years ago a manuscript translation of Oberon was said to be in some forwardness; and specimens of it were circulated in private correspondence, one of which still lies in our desk. The relative character and value of Mr. Sotheby's version will be more easily felt, if we furnish, from this first canto, the opportunity of comparison: we shall not by the confrontation wound a living irritability.

We detach the XIIth to the XXVIth stanzas, which, notwithstanding a certain quaintness of manner, and the apparent want of habits of composition in the author, give a very faithful idea of the original.

Thence toward Bagdad he hies with loosen'd rein,
And ever thinks anon the town to reach,
But many a hilly steep, and many a wild,
And many a forest thick, his steps detain:
It teases him he cannot talk their speech;
The Bagdad road he asks of every child,
But to his words in *oc* can none the answer teach.

13.

Once the lone road, he chose to follow, lay
Athwart a wood, and while the storm-rain gushes,
He had the whole long day to beat the bushes.
And often with his sword to hew his way
Through the close coppice. Tir'd, he climbs the hill
To look about: alas! the forest still
Seems to grow wider at each sad survey,

14.

Amid this wilderness, whence e'en by day
To hope an outlet might have pass'd for idle,
Well might his trouble border on dismay,
When murky night her mantle round him throws:
Not a star glimmers through the knitted boughs:
Well as he can, he leads his horse by the bridle,
His head against the trees comes in for many blows.

15.

An unknown wood, the sky so raven-black,
And what for the first time invades his ear,
The lions thundering growl, now far, now near,
Amid the deadly stillness of the hour
Deep from the distant mountains bellow'd back—
The living wight who ne'er knew fear before
All this with ease, I ween, might teach to tremble sore.

16.

Our knight, though ne'er appall'd by womans son,
Feels the slack sinews of his knees unknit;
Adown his back an icy cōldness glides;
But there's no fear able to quell a whit
That boldness, which to Bagdad spurs him on:
His cutlass drawn, his horse in hand, he strides
Till he a path discerns, which to rough caverns guides.

17.

Nor long he wanders, when afar he thinks
A cheerful gleam of fire feebly blinks:
The sight pumps up more blood into his cheek.
Scarce knowing shall he wish or no to find
In these wild heights a face of human kind,
The fleeting shimmer he pursues to seek,
Which gleams and disappears, as the path climbs, or sinks.

18.

At once, where crags their precipices lift,
A roomy den before his footstep gapes.
A fire crackles near. From the dark fern
The rocks illumin'd thrust their wondrous shapes
With bushes shagg'd that nod adown the rift
And in the flickering ray seem with green fire to burn.
In fearful pleasure wrapt the knight advances swift.

19.

"Halt" thunders sudden from the cavern's lap,
And lo a savage rudely shap'd appear'd.
Wild-cat-skins sow'd in clumsy manner flap
About his thighs. A grey and curly beard,
Once black, along his brawny bosom err'd.
His shoulders bear a cedar-club for strife,
Of force to rob at once the stoutest bull of life.

20.

Our knight, und aunted by the man, or fiend.
With the huge cedar club and griesly beard,
In his own only tongue explains his mind.
Sweet music from the banks of the Garone!
Exclaims the forester. What have I heard?
For sixteen years I dwell this wild alone,
And all the while my ears have miss'd this darling tone.

21

Welcome to Libanon! though for my sake
I shrewdly guess that to this dragon's nest
Your dangerous journey you don't undertake.
Come, rest you here, and may you find a zest,
In what good mother Nature will afford.
My cellar here supplies your thirst to slake
Only a cold clear spring—a spare repast, my board.

22.

Great joy at this salute the hero feels,
And with his landsman seeks the cave below;
Mistrusting nought he hastes his armour off to throw,
And stands unweapon'd, like a youthful god.
The forester seems touch'd by Alquif's rod,
When the knight's face th' unbuckled helm reveals
And in big yellow rings long shiny tresses flow.

23.

How like, he cries, in forehead, eye, mouth, hair!
Like whom, enquires the wondering Paladin.
Young man, forgive! A sweet deceit I win,
A dream of better times, though bitter dear
It cannot be; and yet himself seems here,
When that fair hair its golden pride unfurls
Though his a broader breast, and yours more yellowy curls.

24.

Your tongue bespeaks you of my native land:
Cause there must be that you his shape receive,
For whom in banishment so long I grieve,
Alas! it was my hap him to outlive.
His eyes were closed by this most faithful hand;
His early grave I wet with many a tear:
How strange thus once again in you to see him here.

25.

Chance, says Sir Huon, sometimes plays such game.
It may be so; rejoins the wondering host,
And yet the love I bear you, gentle youth,
If from illusion sprung, is honest truth,
Would you vouchsafe to Sherasmin your name—
My name is Huon: and it is my boast
From Siegwin to descend, late sovereign of Guyenne.

26.

My heart misgave me not—in tears exprest
The glad old man and fell at Huon's feet—
Welcome, thrice welcome in this wild retreat,
Son of my lord and master, of the best
And worthiest knight, that ever armour drest.
In children's petticoats you gaily ran
When to the holy tomb our pilgrimage began.

We shall now produce the same fifteen stanzas as versified by Mr. Sotheby: and it will immediately be perceived that if something of the easy familiarity and picturesque precision of the original Oberon has been withdrawn, he makes ample amends by smoothness of versification, elegance of phrase, and majesty of diction.

To Babylon he speeds with loosen'd rein,
And, "Comes it, comes it soon,"—yet still I ween,
Rose many a hill, and wilderness between,
And many a pathless wood, and boundless plain.
Hard fate enough! lone, friendless exile, flung
On lands unconscious of his mother tongue!
That oft he check'd his course with vain delay,
And sought with wand'ring step his doubtful way,
Unknowing and unknown, wild heathen hoards among.

13.

It chanc'd one morn, the pathway, dimly seen,
Wound thro' a wood—he speeds thro' storm and rain
To right and left the livelong day amain
Forc'd ever and anon, wild glens between,
Where intertwisted bush and briar grew,
With slashing blade a toilsome way to hew.
Now on a steep ascent, from side to side,
He sees the circling forest,—far and wide,
As roams his boundless eye, expanding with the view.

14.

The work of nature seem'd enchanted ground.
How fares he in the wilderness (by day
Where scarce the forester had found his way)
While, as he wander'd, darkness low'r'd around.
Now dire distress had reach'd its utmost height;
No star resplendent on the brow of night
Twinkles with friendly ray the shades among.
Huon alights, and drags his horse along,
Where at each wilder'd step, thick boughs his forehead smite.

15.

The starless gloom of raven-feather'd night
That wrapt the welkin round, the wood unknown,
And, for the first time heard, the thundering tone
Of lions, that the accustom'd ear affright:

Tones, from the midnight deathlike silence round,
Fearfully echoing, on each side rebound,
As on from rock to rock their horrors roll'd:
These might have mov'd the stoutest warrior bold,
And hearts unus'd to fear had shudder'd at the sound.

16.

So fares our knight: tho' none from woman sprung
Had e'er beheld his cheek with terror pale;
The hideous roarings that his ears assail
Shake his stout heart: with sinews loose, unstrung,
His arm and knee drop nerveless: 'gainst his will
Fear stands upon his brow in dew-drops chill:
But, pledg'd to go, no fears his vow withstand--
Onward, his falchion drawn, and horse in hand,
He finds at last a path along the rocky hill.

17.

Not long his step the winding way pursued,
When on his wistful gaze, so him beseems,
The light of distant fire delightful gleams.
His cheek flash'd crimson as the flame he viewed.
Half wild with hope and fear, he rush'd to find
In these lone woods some glimpse of human kind.
And ever and anon, at once the ray
Flash'd on his sight, then sunk at once away,
While rose and fell the path as hill and valley wind.

18.

Sudden the way that led deep rocks among
Sunk in a cavern, from whose pit profound
Sparkled a crackling flame: the stones around,
That o'er the night a wond'rous radiance flung,
Were fring'd with bushes, whose rude tangles green
Dangled the mazes of the clefts between:
And as they glitter'd with reflected rays,
Shone like a verdant fire. In mute amaze
Motionless stood the knight amid th' enchanted scene.

19.

At once a voice, that thro' the cavern rung,
"Halt!" thunders forth; straight stands the knight before
One of wild mien, whose mantle, cover'd o'er
With cat-skins coarsely patch'd loose flapping hung
Down to his hairy shanks: in tangled flow,
His coal-black beard thick wav'd his breast below.
A ponderous branch from giant cedar torn,
Swung like a mace, upon his shoulder born,
Of pow'r the stoutest beast to level at a blow.

20.

The knight, undaunted at his savage dress,
Club, and rough beard, and all that met his view,
In mother speech, no other speech he knew,
Begins the story of his sad distress.
'What hear I?' as his voice the woodman hears,
While down his hairy cheek stream joyful tears;
'Oh, mother tongue! oh, sweet melodious sound!
'Full sixteen years the sun has journey'd round,
'Nor has thy note, till now, e'er charm'd my longing ears.

21.

'Welcome to Libanon, illustrious knight!
'Though well I ween, no voluntary guest
'You came, night-wanderer to my dragon nest.
'In peace repose thee, nor my welcome slight;
'And freely take what e'er I have, the cheer
'That Nature for her children caters here;

He stands, all wonder, rooted on the ground:
And when no more the vision hovers round,
He thinks the shade still swims before his gaze;
And when no more the sweet illusion plays,
Closes his languid eye, and dies in trance profound!

59.

In conscious death, as rapt in charmed dream
He lay upon the bank, he feels a hand
Warm touch his icy heart, new pow'rs expand:
While waked to blissful life his glances beam
Upon the beauty radiant by his side,
He thinks a goddess deigns from heaven to glide
In all her charms confest to mortal view;
The forms of earth such graces never knew,
Thus lovelier glow'd the fair than when at first descried.

60.

Their mingling glances shoot from heart to heart:
Soul speaks to soul. How quick, how strong, how warm!
At once the daylight dies—Amid the storm
That veils the heavens, portentous lightnings dart;
Roll'd in his fiery chariot thunder raves,
Rous'd echo bellows from her mountain caves:
By more than mortal arm the goddess born,
Is in a whirlwind from his struggles torn,
And hurl'd before his sight amid the howling waves!

61.

He hears her shriek of anguish, strives to save,
And cannot—Oh! unutterable pain!
With horror dead, he struggles, pants in vain—
Fixt like a statue pointing to the grave
He stands, and moves not—Now all vigour lost,
He freezes, wedg'd in masses ice-emboss'd;
Now sees her, praying, from the flood extend
Her sinking arm—and cannot, wretch! defend,
Nor die—how blest with her! mid whelming billows tost!

IV. Sir Huon delivers from a formidable lion a treacherous moslem, who rides off with his horse. The knight and squire arrive on foot in the suburbs of Bagdad, where an old woman offers them accommodation for the night. She is mother to the nurse of Rezia, and tells them that the princess was to be married on the morrow to Babekan, prince of the Druses, although she abhorred him, having fallen vehemently in love with a strange knight, whom a beautiful dwarf, with a lily sceptre in his hand, had presented to her in a dream. The emotion of Sir Huon, his appearance, his yellow hair, convince the old woman that he is the desired stranger, and she runs at day-break to the seraglio with the news of his arrival.

V. Rezia, informed by her nurse Fatima of the arrival of the yellow haired knight, decks herself for the feast, and takes place on her father's right hand, Babekan being on his left. Sir Huon has found beside his couch the gala dress of an emir, and at his door a horse richly caparisoned, and pages who conduct him to the palace. He passes for a wedding guest of the first rank, and is admitted to the hall of banquet. He discovers, on the left hand of the caliph, the treacherous moslem whom he had rescued in the forest, and strikes off his head with a scymetar. On perceiving Rezia, he throws aside his sword and turban, and is recognized by her as his yellow locks descend. The lovers fly into each others arms. Meanwhile the caliph orders an armed guard to seize the intruder. The intreaties of Rezia, and the courage of Huon are unable to resist them: but the bugle horn being sounded, every inmate of the palace is involved in one motley dance. Sir Huon applies to the caliph for his beard and teeth, while Scherasmin and Fatima make the necessary preparations for flight.

Oberon intervenes, and the two couple are safely transported through the air to Askalon. And thus the first main action of the poem, the accomplishment of Charlemagne's perverse behest, is completed.

VI. Before the lovers embark for Europe, Oberon warns them to consider each other as brother and sister, until Pope Sylvester should pronounce the marriage blessing on their union.

> Should you (says he) with inauspicious haste,
> The fruit forbidden prematurely taste,

Oberon must wholly withdraw his protection. The four companions set sail for Lepanto, and Scherasmin, to amuse their leisure, recounts a history which he had learnt from some calender. This story is no other than Chaucer's January and May, here called Gangolfo and Rosetta; at the close of whose adventure Oberon is made in anger to quit Titania, with an oath never again to meet her in water, air, or earth "until a faithful couple shall by their constancy atone for the guilt of the unfaithful pair, and, remaining true to their first affection, shall prefer a death by fire to a breach of fidelity, even for the sake of a throne.

Mr. Sotheby has avoided to translate the greater part of this book. The story of Scherasmin is low and indecent in its very structure, and is familiar to the English nation, from Pope's imitation. Wieland ought to have made his Gangolfo a king of Lombardy, in order somewhat to conceal the degradation of Oberon's interfering about his fortunes: he ought to have omitted for their inutility the 70th to the 74th stanzas, and to have hurried over the looser scenery of the catastrophe. Yet we think that these ameliorations might still have been undertaken by the translator. The total suppression of what is made so essential a part of the action of the poem, of what becomes the main hinge of the second, the more heroic and more tragic portion of, its plot, leaves a most unpleasant solution of continuity. Morality is no gainer by compelling the reader to take down his Pope, in order to supply the chasm of the narrative. Nor can the philosophic critic consent to the entire withdrawment of an anecdote, which, by its unchastity, becomes a moral cause of directing the imagination of Huon and Amanda to the very error, of which they are ere long the victims.

VII. Our amiable hero and heroine arrive at Lepanto. The presence of Scherasmin begins to grow inconvenient to Sir Huon, who sends him forward to Marseilles with the casket containing the caliph's teeth and beard. He himself takes shipping for Salerno: his passion for Rezia grows hourly more sensual and more impatient, and at length "in Hymen's stead, Amor crowns their union."

In the mean time a tempest comes on, and the crew cast lots to determine who shall be thrown overboard to appease the angry gods. The lot falls upon Huon, and Rezia in an agony of despair clasps her lover in her arms and leaps with him into the sea.

> She hurls him with herself amid the swallowing deep.

The storm is then allayed, and the lovers with difficulty reach some desert Island; but the horn and the cup, the pledges of Oberon's favor, are withdrawn; their distress becomes extreme; and with much labour, they scarcely collect subsistence.

VIII. The lovers discover in a distant corner of the island an old hermit who receives them into his dwelling. The history of this anchoret has too little of the marvellous for a book of wonders. The pregnancy of Rezia advances. T[illegible]

tania, the elfen queen, who had chosen this spot for her residence since her lamented separation from Oberon, performs for Rezia the mysterious services during the throes of parturition.

IX. The ship which Huon had quitted is compelled to make the port of Tunis, where the captain sells his remaining passenger Fatima for a slave to Ibrahim chief gardener of the sultan. Scherasmin thinking that his casket of white hair would not, in the absence of Huon, convince Charlemagne that his commands had been obeyed, determines to rejoin his master at Rome; and not finding him there, adopts the costume of a pilgrim to go in search of him. He traces the ship to Tunis, where Fatima gets him employment in the royal gardens under old Ibrahim. Titania steals away the young Huonnet. Rezia seeking him along the shore is surprised by pirates, and hurried on board a ship. Huon rushing to her assistance is overpowered by numbers, and left bound to a tree.

X. Oberon wrecks the ship of the pirates in the bay of Tunis near a terrace whence the Sultan Almanzor sees Rezia brought ashore. A spirit is sent to unbind Huon, who is borne through the air to the door of the gardener Ibrahim, and employed under him.

XI. Almanzor becomes the avowed suitor to Rezia. Huon apprized of her arrival endeavours to see her by lingering in the garden, but meets the Sultaness Almansaris, who determines to avenge the altered sentiments of her husband by courtesy to the handsome gardener. She tempts him vainly in her chambers surrounded with every luxury and every enticement. She then appoints him deceptiously in the bath-house, and assails his constancy by her naked embraces. The Sultan intervenes: she denounces Huon as a ravisher: he is condemned to die by fire. She visits him a third time in prison; and offers to arm numerous slaves in his behalf, and to give him the throne and bed of her husband. He remains inflexible.

XII. Almanzor is also unsuccessful with Rezia, who, having discoverd the doom of Huon, goes to solicit his life. The Sultan offers it on condition of her compliance—she disdains him. He threatens her with a like fate, and orders her execution. The lovers are now bound to the stake on a pyre. The torch is just applied, when Almanzor at the head of one troop rushes forwards to save Rezia, Almansaris, at the head of another, to rescue Huon. Their zeal however is needless; the condition of Oberon's oath is accomplished. The bugle-horn hangs again on the neck of Huon; his bonds are loosed; a tune involves in one vast dance the executioners and the assailants. The car of Oberon descends, and removes Huon, Rezia, Scherasmin and Fatima, first to the palace of Oberon, where Huonnet is restored to his parents, and next to the banks of the Seine. A tournament at Paris impends: the prize is Sir Huon's land which is supposed escheated to the crown. He enters the lists unknown and wins the stake. He presents the casket, Rezia, and his son, to Charlemagne, in whose bosom all animosity expires.

In general the translation is close yet elegant; and conciliates in a high degree the hostile virtues of polish and fidelity. The humourous and comic passages are less fortunately imitated, than the grave and heroic delineations. We wish the stanzas had consisted, as in the original, but of eight lines each. All German verses can be englished in fewer syllables: hence there are epithets to insert even when an equal length of stave is chosen. Here, not merely single lines are to be stretched, but a whole superfluous line must be in-

vented, and foisted into every stanza; which, however ingeniously accomplished, often gives a trailing character to the narrative. The plines are frequently to be dected. Much of the voluptuous cenery, which abounds, is concealed by the decorum of the tranlator behind a thicker veil than Wieland had provided. The poem is thereby better adapted for female readers. It is a beautiful, it will prove an enduring accession to our literature: and may arouse the emulation of living bards to attempt some analogous original exertion.

An engraving decorates each canto of which Fuseli furnished the design.

ART. V. *Translations from the Italian, Spanish, Portuguese, German, &c. To which is added, Miscellaneous Poetry. Part the Second.* 8vo. pp. 204.

IN our last volume, p. 558, were examined, much at length, the Icelandic Poems of Mr. Herbert: they appear a second time in the first volume of this collection. Six new poems are added: (1) Skirmer's expedition, of which a metrical version, unincumbered with rime, may be found in the Analytical Review of Sœmund's Edda; (2) Brynhilda's Ride to Hell, a wholly new piece, of which neither the original nor any Latin version is known to us; (3) Song of Regner Lodbrok, an improved version of a familiar poem; (4) Song of Harald the Hardy, from an original in the Danish Antiquities of Bartholinus; (5) Lamentation of Starkader, from the same source; (6) Grymur and Hialman, a poem no less new and welcome to us than the second. We repeat our admiration of Mr. Herbert's arctic erudition: his poetry is still more valuable as a faithful than as a beautiful version of his text; his notes display a reading which embraces the whole range of the original writers on northern paleography, the sagas of the skald, the chronicles of the historian, and the speculations of the antiquary.

A short dissertation is appended on the discovery and original occupation of Iceland. It was first colonized in 874 by fugitives from Norway, who were discontented with King Harald the fair-haired. In 928 the descendants of the primitive emigrants combined under a republican form of government, and confided to an elective *Lagman* the presidency of the island. In the year 1000, they accepted christianity, and after about half a century began to cultivate letters. Their first book dates from the year 1117. In 1261, they lost their freedom, and became dependent on Norway. In 1350, a contagious disorder, brought by an English vessel, and called *the Black Death*, laid waste the country. Along with Norway, Iceland passed under the Danish sceptre in 1381. About 1540, Protestantism was introduced with the usual intolerance; and the Catholic Bishop Ion, who was hostile to Lutheranism, was accused of treasonable practices, and beheaded. In 1599, Peter Claudius, a Norwegian clergyman, translated Snorre into Danish. From about the year 1640, it became a fashion in Denmark and Sweden to import and to translate Icelandic manuscripts, which have given a new face to the ancient history of the north.

In climes beyond the solar road,
Where shaggy forms o'er ice-built mountains roam,
The Muse has broke the twilight gloom,
To cheer the shivering native's dull abode.

The second volume of this poetical anthology consists of southern, not of northern flowers. It comprehends translations from the Italian, Spanish, Portuguese, and Latin lan-

guages. The exquisite taste with which these poems have been selected for translation deserves admiration: how much must have been read to cull from quarters so recondite pieces so excellent. The form of translation is meritorious for fidelity; but it disdains the habitual finery and smoothness of English poetic diction in a degree which displeases lady-readers and hackney-critics. They will think that Mr. Herbert is master of every language but his own. We prefer a close to an embellished version. Not all the poems are equally successful. The Septimius and Acme, from Catullus, is unfortunate. The prophesy of the Tajo has been more spiritedly Englished by Mr. Robert Southey. The King's Escape from Hadfield is only loyal. The following sonnets are fine, and deserve longevity.

"Parent of good! since all thy laws are just,
Say, why permits thy judging providence
Oppression's hand to bow meek innocence,
And gives prevailing strength to fraud and lust?
Who steels with stubborn force the arm unjust,
That proudly wars against Omnipotence?
Who bids thy faithful sons, that reverence,
Thine holy will, be humbled in the dust?
Amid the din of joy fair Virtue sighs,
While the fierce conqueror binds his impious head
With laurel, and the car of triumph rolls."
Thus I;—when radiant 'fore my wondering eyes
A heavenly spirit stood, and smiling said;
"Blind moralist, is Earth the sphere of souls?"

"Tilly, thine hopes are fallen! by the stream
Of rapid Lech victorious cannons roar
With Swedish vengeance; on the adverse shore
Fraught with thy death the vollied lightnings gleam!
Yet not those hardy veterans who seem
To mock* all hinderance; nor those mouths, which pour
The thundering voice of war with fierce uproar;
Nor e'en Gustavus mars thy glorious dream.
But she, who met thee with her ghastly train
Of murder'd babes, (a pale and vengeful ghost)
Sad Magdeburgh, in Leipsic's† dubious fight;
And with her Heav'n's red arm, which o'er the plain
Spread strange dismay: then Victory fled thine host,
And thy bright glories sunk in fatal night."

Far be it from us to wish away a single one of the Icelandic poems; they are instructive as well as striking; but of this second volume we should have thought more highly, if it had consisted of fewer pieces.

ART. VI. *The Lyre of Love*, 2 vols. Small 8vo.

TWO volumes of love-verses! Gentle reader, loving reader! Whether the fair one be coy, capricious, kind, or icy cold—whether you be condemned to pine in absence, to languish under displeasure, to burn with jealousy, or freeze in despair—in this encyclopædia of the passion shall you find your case recorded. Out of this book of choice receipts may you move the fair with "sonnet sad," or doleful elegy,

* The Lech was swollen, and deemed impassable.

† The first great victory gained in Germany by Gustavus Adolphus was over the army commanded by Tilly, near Leipsic, where he had retired from the ruins of Magdeburg, after burning the town and massacring its inhabitants, to the number of 25 or 30,000 souls. Tilly's army, at first successful, was seized by a sudden panick. Schiller observes, in his history of the 30 years war, that after the horrible destruction of Magdeburg, the good fortune, which Tilly had before invariably enjoyed, forsook him altogether.

flirt it with a playful song, or triumph with a rapturous hymeneal—you may even pick out a monody or an epitaph; or if you would impart the whole "Ars amandi" at once, lay these volumes, a humble offering, on the toilette of your mistress—you may do it safely; though passionate, these strains are pure!

Seriously, this is a decent, but somewhat dull compilation: like most other selections, it ought to be selected over again, to separate the five bushels of chaff from the half bushel of wheat, but it is something that it is clear from rank and noxious weeds. The biographical notices affixed are impertinent, where they relate to living authors, and frequently ridiculous where they commemorate dead ones. Love verses are often mere sports of the fancy, they have been the established school exercises of the muse ever since the days of Sappho and Anacreon at least, and "'tis the most asinine employ on earth," for a grave critic and biographer to pry into the fancied secrets of the love-sick bard; and to find out that *Celia* was Miss X. by whom he was jilted; and that by *Araminta* was certainly designed Miss Y. whom he afterwards married, conferring thus

"an airy nothing,
A local habitation and a name."

It is not giving a *fair* specimen of the work, but we cannot refrain from quoting the following exquisite songs by Mr. Sheridan, which must have been *really* addressed to that enchanting Miss Linley, whom he afterwards married, and have all the simple grace of truth.

"YE swains whom radiant beauty moves
Or music's art with sounds divine,
Think how the rapturous charm improves
When two such gifts together join.

Where Cupid's bow, and Phœbus' lyre,
In the same powerful hand are found,
Where lovely eyes inflame desire,
And trembling notes are taught to wound.

Enquire not out the matchless Fair
Who can this double death bestow;
If her enchanting voice you hear,
Or view her eyes, too soon you'll know!"

"Dried be that tear, my gentlest Love!
Be hush'd that struggling sigh,
Not Seasons, Day, nor Fate shall prove
More fix'd, more true than I!
Hush'd be that sigh, be dry that tear;
Cease boding doubt, cease anxious fear.

Dost ask how long my vows shall stay,
When all that's new is past?
How long? my DELIA! can I say
How long my life will last?
Dried be that tear, be hush'd that sigh,
At least I'll love thee till I die.

And does that thought affect thee too,
The thought of Sylvio's death;
That he, who only breathes for you,
Must yield that faithful breath?
Hush'd be that sigh, be dry that tear,
Nor let us lose our heaven while here!"

ART. VII. *A Select Collection of Epitaphs and Monumental Inscriptions; with Anecdotes of distinguished and extraordinary Persons. Small octavo.* pp. 230.

MONUMENTAL inscriptions, flattering, partial, and imperfect, as they usually are, must yet be reckoned among the most interesting memorials of the men who are gone, and the ages that are past. A selection of the most interesting of these, formed with taste and industry, might be made subservient to several purposes of entertainment and instruction. The volume before us, however, is but a very feeble and imperfect attempt of its kind. In order to render this work more amusing, the compiler has admitted a large proportion of epigrams under the form of epitaphs; lines in memory of dogs, birds, &c.; strings of puns on persons of singular names or occupations, and several little pieces which have nothing like epitaphs in them. These facetious productions are not even put by themselves, but, with egregious bad

taste, scattered up and down in the book, where they almost destroy the effect of more serious lines. Anecdotes and biographical notices are given only occasionally, without rule or proportion, as whim directed, or convenience would permit.

All Pope's epitaphs are here, and most other *notorious* ones, according to the true spirit of collecting and book-making. There are, likewise, a good many which are completely trite and good for nothing, but in so large a number it would be strange indeed if there were not good ones enough to render this an amusing parlour window book. We extract a few of the most favourable specimens in each kind.

"*Stowe, Buckinghamshire.*

JOHN HAMPDEN,

Who, with great spirit, and consummate abilities,
Began a noble opposition to an arbitrary court,
In defence of the liberties of his country,
Supported them in parliament,
And died for them in the field."

"*Westerham, Kent.*

ON GENERAL WOLFE,

Where he was born, 1727.

While *George* in sorrow bows his laurel'd head,
And bids the artist grace the soldier dead,
We raise no sculptur'd trophy to thy name,
Brave youth! the fairest in the lists of fame.
Proud of thy birth, we boast the auspicious year;
Struck with thy fall, we shed the gen'ral tear;
With humble grief inscribe one artless stone,
And from thy matchless honor date our own."

"*On a large fat Physician.*

Take heed, O good trav'ller, and do not tread hard,
For here lies *Dr. Str—tf—rd* in all this church-yard."

"*On Coleman, a plotting papist, in the reign of Charles II.*

If heav'n be pleas'd, when sinners cease to sin;
If hell be pleas'd, when sinners enter in;
If earth be pleas'd, when ridded of a knave;
Then all are pleas'd—for *Coleman's* in his grave."

"*In a Village near Bridgewater.*

To the memory of
Kate Jones, a wealthy Spinster, aged four-score,
Who'd many aches, and fancy'd many more;
Knitting her friends to the grave with a church-yard cough,
Long hung she on death's nose, 'till one March morn
There came a wind north-east, and blew her off,
Leaving her Potticary quite forlorn."

ART. VIII. *Poems, chiefly Descriptive of the softer and more delicate Sensations and Emotions of the Heart; original and translated from the Works of Gesner.* By ROBERT FELLOWES, *A. M. Oxon.* Small 8vo. pp. 151.

"THE Death of Abel" has long been admitted into the catalogue of what are technically termed *good books*; in consequence, the name of Gesner is extremely familiar to a large class of readers in this country. Under shelter, as it were, of his sacred poem, the Idylls and other pieces, chiefly amorous and pastoral, of this author, have obtained a considerable share of popularity. The present rhymed translation of a few of these—they were originally written in measured prose—may perhaps find favour in the eyes of juvenile readers; of persons, whose feelings and passions are awake, whilst their taste and judgment are still unform

ed or dormant. They are *very melting*, very artless, and rather silly.

What would have surprized us exceedingly, if similar instances had not come under our observation, is, that a gentleman of Mr. Fellowes's general cultivation of mind should be so totally destitute of all feeling of rhythm, or so ignorant of the laws of English verse, as to shock the ear perpetually with lines which no mode of reading can force into measure. This imperfection, with any other negligences, deforms the translations and imitations to such a degree, as almost entirely to obscure what beauties they might otherwise have possessed. In his new original pieces, Mr. F. appears to have taken more pains, at least he has been more successful. These have a very touching picture of their author's mind, and if they do not entitle him to the lofty appellation of a poet, at least they seem to claim for him the character of a truly amiable man. We quote his introductory lines, and a few other stanzas.

NO bloody battles stain my page;
My muse records no heroes' rage:
From the noisy crowd she flies,
To seek the sensitive and wise.
By some brawling brook she strays,
Wanders through some wood's dark ways;
Roams along the craggy shore,
Pensive listens to the roar;
Lingers in the sultry hour
In some deep, green, and arching bow'r:
In ev'ry fibre of my frame
Thou, Anna, with thy hallow'd flame.
All softer charities, that bind,
In liken cord, all human-kind,
All generous, each ennobling thought
Are to perfection wrought.
As clearest morn in all the year,
As thy conscience not more clear.
Thy looks, meek but radiant, please
Like the soft moon-beam on the trees.
Since I've thy fond esteem possest,
Hope's lively ray has cheer'd my breast;
With less of care my days have flow'd,
More joy'd I've travell'd on life's road.

If Anna, thou, whom most I love,
These simple, artless, lays approve;
If of thy care they aught beguile,
And make thy faded aspect smile,
A smile of fondness,—such as late
Won all my heart, and chang'd my fate;
Then for the noisy breath of fame,
Then for the lustre of a name,
I little care;—if thee I please,
No cavils shall disturb my ease.
Whate'er betide, I blest shall be;
For thou art all the world to me."

VIRTUOUS LOVE.

"The virtuous, when the virtuous love,
That love is form'd to last;
In ev'ry change of life 'twill prove,
Too strong for fortune's blast.

Love, sordid, sensual, and impure,
Soon blazes and expires;
But virtuous love will aye endure;
It charms, but never tires.

Love, hallow'd by unmix'd esteem,
By mutual worth conjoin'd,
Is not like that on Passion's stream,
That turns with every wind.

Nor cloud the seasons, as they roll,
The sun-shine of the breast;
Mid Nature's change, th' unchanging soul
Within itself is blest.

Time o'er the virtuous cheek may spread
Its traces of decay:
But when the rose of beauty's fled,
No love is ta'en away.

The more they live, the more they love,
The self-approving pair;
Their bliss is nurtur'd from above,
Where all true pleasures are.

Not age, that chills the vital flow,
Takes from their love its charm;
For, if the head is white with snow,
The heart with love is warm."

ART. IX. *The Poetical Works of the late Mrs. Mary Robinson: including many Pieces never before published.* Three Volumes, 8vo.

THIS ample collection of the versified effusions of the late Mrs. Robinson claims at our hands just such a share of notice as may exempt us from the charge of careless, oversight, or contemptuous omission. It is ushered into the world by a preface, or prefatory memoir, which appears to us sufficiently objectionable to call for a few remarks.

"THE principal, and, in *some estimations*, says the Prefacer, perhaps the most interesting events of the Author's days have already been given from her own memoirs, yet it may be no unreasonable supposition that this brief account which accompanies the *most excellent part of her character* may be justly appreciated when the mere annals of a beautiful woman are no more remembered."

Does the following sentence refer to *the most excellent part of her character?* and is there no effrontery in this easy manner of laying the blame on destiny.

"At this, perhaps most unfortunate moment of her destiny, it was her fate to attract the attention of a distinguished personage, whose *unceasing importunities* obliged her, with reluctance, *to quit a profession*, by which she might have secured, to her latest hour, both independence and admiration."

After relating, that at an early age Mrs. R. was deprived, by disease, of the use of her limbs, the narrator proceeds:

"To the MUSE, as the only solace to a mind of the most exquisite sensibility, blended with more than female fortitude, did this lovely and unfortunate being retire for consolation. The strain of plaintive tenderness which pervades her earlier productions fully exemplified the impressions of an afflicted mind, striving to wander from itself; and, in the mazes of fiction, lose for a time the melancholy objects which fate had so early presented before her."

Again:

"Of Mrs. Robinson's general character, it can only be added that she possessed a sensibility of heart and tenderness of mind which very frequently led her to form hasty decisions, while more mature deliberation would have tended to promote her interest and worldly comfort; she was liberal even to a fault!"

These sentences irresistibly remind us of an admirable passage in a work which we have the pleasure of noticing in our present volume, the "Leonora" of Miss Edgeworth. "Pray what brings hundreds and thousands of women to the Piazza of Covent Garden but sensibility! What does the colonel's and the captain's, and the ensign's mistress talk of, but *sensibility?* And are you to be duped by this hackuied word?" Sensibility is a most bewitching power, and when sensibility, under the form of "lovely woman," complains of the perfidy of false friends, the ingratitude of fickle lovers, the nothingness of pomp and pleasure, and the variety of nameless miseries that assail from every quarter the generous and feeling heart—who but must melt with compassion towards the charming sufferer, and glow with indignation against the base unfeeling world? But let us stop a moment, to enquire from what description of people these pathetic lamentations most frequently proceed. Why from these very mistresses of colonels, captains, and ensigns—from that guilty, but most enduring class of women, who rashly bartering away the good opinion of the world, the respect of friends and the care of legal protectors, receive nothing in exchange but some vague and ineffectual claims on the gratitude, tenderness, or pity, of the most base, selfish, and profligate portion of mankind! Such a one was poor Mrs. Robinson, and an impressive lesson of the effects

of such a course of conduct upon the mind, temper, and fortune, her prolix and querulous effusions, her 'miserable strain," may be recommended to the attention of thoughtless and inexperienced youth. But let not juvenile ignorance be deceived by sentimental misrepresentations and unprincipled concealments. Before a tender-hearted young lady has committed to memory the invocation to "Apathy," or learned to recite with tragic emphasis the "Ode to Ingratitude," let her at least be aware from *what reflections* the author wished to take shelter in insensibility, and for *what favours* her lovers had proved ungrateful.

It has sometimes been weakly enough pretended, that the private character of an author signifies nothing to his works; but can it be supposed safe for the *herd* of readers, that they should remain in doubt whether high-wrought effusions which claim their admiration, their sympathy, even their esteem, for the late Queen of France, the Duchess of D., Chatterton, and Werter, proceed from the pen of vice or of virtue? Can the kind of apotheosis which Mrs. R. so liberally bestows on characters such as these, and the confident hope of heaven which she expresses for herself, be tamely viewed by the friends of religion?

With regard to the poetical merits of these volumes, it will be almost sufficient to remind our readers, that Mrs. R. was one of the chief disciples of what was called the Della Cruscan School; a sect of harmonious drivellers, who bewitched the idle multitude for a time with a sweet sound which passed for fine poetry, and an extravagant and affected cant which was mistaken for the language of exquisite feeling. Longer had they sung, and longer, perhaps, had the wreath flourished on their brows, but "with a frown arose" the doughty author of the Baviad and Mæviad; their pseudo-laurels could not withstand the lightning of his wrath, and the vain pretenders were glad to shelter their "diminished heads" amid the gloom of snug obscurity.

From the numerous odes of our author we extract one, in which, if in any, we might expect to be gratified by the genuine expression of feeling, but which affords in fact only that kind of unmeaning exaggeration and decorated inanity which are the miserable resource of a cold heart, a vitiated taste, and a defective genius.

ODE

TO THE MEMORY

OF

MY LAMENTED FATHER,

Who died in the service of the Empress of Russia, December 5, 1786.

Oh! SIRE REVER'D! ADOR'D!
Was it the solemn tongue of DEATH,
That, whisp'ring to my pensive ear,
Pronounc'd the FATAL word
Which bath'd my cheek with many a tear,
And stopp'd, awhile, my gasping breath?
"HE TOILS NO MORE!
"Far on a foreign shore
"His honour'd dust a laurel'd grave receives,
"While his immortal soul in realms celestial lives!"

OH! MY LOV'D SIRE, FAREWELL!
Though we are doom'd on earth to meet no more,
Still Mem'ry lives, and still I must deplore!
And long this throbbing heart shall mourn
Though thou to these sad eyes wilt ne'er return!
Yet shall remembrance dwell
On all thy sorrows through life's stormy sea,
When Fate's resistless whirlwinds shed
Unnumber'd tempests round thy head,
The varying ills of human destiny!
Yet, with a soul sublimely brave,
Didst thou endure the dashing wave;
Still buffetting the billows rude,
By all the shafts of woe undaunted, unsubdued!

Through a long life of rugged care,
'Twas THINE to steer a steady course!
'Twas THINE Misfortune's frowns to bear,
And stem the wayward's torrent's force!
And as thy persevering mind
The toilsome path of FAME pursued,
'Twas THINE, amidst its FLOW'RS, to find
The wily SNAKE—INGRATITUDE!
Yet vainly did th' insidious reptile strive
On THEE its poisons dire to fling;
Above its reach, thy laurel still shall thrive,
Unconscious of the treach'rous sting!

'Twas THINE to toil through length'ning years
Where low'ring night absorbs the spheres!
Thy warmly enterprising mind
Nor fear, nor sordid hopes could bind;
For bold ambition warm'd thy breast,
And lured thee from inglorious rest,
O'er icy seas to bend thy way,
Where frozen GREENLAND rears its head,
Where dusky vapours shroud the day,
And wastes of flaky snow the stagnate Ocean spread!
'Twas THINE, amidst the smoke of war,
To view, unmov'd, grim-fronted DEATH;
Where FAME, enthron'd in sulphur'd Car,
Shrunk the pale legions with her scorching breath!
While, all around her, bath'd in blood,
IBERIA'S * haughty sons plung'd lifeless 'midst the flood!

Now, on the wings of Meditation borne,
Let fond REMEMBRANCE turn, *and turn to mourn:*
Slowly and sad, her length'ning pinions sweep,
O'er the rough bosom of the boist'rous deep,
To that disastrous, fatal coast,
Where, on the foaming billows tost,
IMPERIAL CATHARINE'S navies rode;
And War's inviting banners wide
Wav'd hostile o'er the glitt'ring tide
That with exulting conquest glow'd!
For THERE, oh Sorrow! check the tear!
THERE, round DEPARTED Valour's bier,
The sacred DROPS of KINDRED VIRTUE† shone!
PROUD MONUMENTS OF WORTH! whose base
FAME on her starry hill shall place;
THERE to endure, admir'd, sublime!
E'en when the mould'ring wing of TIME
Shall scatter to the winds huge pyramids of stone!

OH! GALLANT SOUL! FAREWELL!
Though doom'd this transient orb to leave
Thy DAUGHTER'S heart, whose grief no words can tell,
Shall, in its throbbing centre, bid THEE live!
While from its crimson fount shall flow
The silent tear of ling'ring grief;
The gem sublime! that scorns relief,
Nor vaunting shines with ostentatious woe!
Tho' thou art vanish'd from these eyes,
Still from thy sacred dust shall rise
A WREATH that mocks the polish'd thought,
The sculptur'd bust, the poet's praise,
While FAME shall weeping guard the spot
Where Valour's dauntless SON decays!
Unseen to cherish MEM'RY'S source divine,
OH! PARENT OF MY LIFE! shall still be mine!
And THOU shalt, from thy blissful state,
Awhile avert thy raptur'd gaze,
To own, that, 'midst this wild'ring maze,
The FLAME OF FILIAL LOVE survives the blast of FATE!

It is not by the artifice of italics and capitals that such lines as these can be taught to outface the judgment of a discerning reader, or to

* The author's father was the first man who landed at the Rock of Gibraltar, in 1783, and had the honour of receiving a congratulatory embrace from General Elliot, afterwards Lord Heathfield.

† Captain Darby commanded, at the time of his death, a ship of war in the Russian service, and was buried with military honours, universally lamented.

ngs of an impressible
is such a sameness of
d equality of execu-
roductions of this au-
thor, that we shall excuse ourselves from farther quotation; as to criticism, it would be mere mockery to employ it on such objects.

e *Birds of Scotland, with other Poems.* *By* JAMES GRAHAME. 12mo. pp. 248.

of these poems is an
"delineate the man-
haracters of birds." It
, according to the au-
ssion, by no means a
ork; nor is it given as a
erformance, but as a set
intended "to please the
n, and warm the heart."
ort, one of those medleys
l description with moral
and other desultory mat-
pose blank verse, which
n poured forth so abun-
ice the publication of "the

of design; this piece can
y have none: successive
ons of the lark, the thrush,
ridge, &c. can never form
There is not even one
moral inference, one single
ic or philosophical principle,
thing in fine, like drift, or
end, to be discovered in such
ect. On beauties of detail,
tached excellencies, the praise
author must solely depend.
s take an extract.

WITH earliest spring, while yet in
mountain cleughs
rs the frozen wreath, when yean-
ing lambs,
the little heath-encircled patch
moothest sward, totter,—the GOR-
COCK's call
ard from out the mist, high on the
hill;
not till when the tiny heather bud
pears, are struck the spring-time
leagues of love.
mote from shepherd's hut, or trampled
fold,
se new joined pair their lowly mansion
pitch,
erhaps beneath the juniper's rough
shoots;
Or castled on some plat of tufted heath,
Surrounded by a narrow sable moat
Of swampy moss. Within the fabric
rude,
Or e'er the new moon-waxes to the full,
The assiduous dam eight spotted sphe-
roids sees,
And feels beneath her heart, fluttering
with joy.
Nor long she sits, till, with redoubled joy,
Around her she beholds an active brood
Run to and fro, or through her covering
wings
Their downy heads look out; and much
she loves
To pluck the heather crops, not for her-
self,
But for their little bills. Thus, by de-
grees,
She teaches them to find the food, which
God
Has spread for them amid the desart
wild,
And seeming barrenness. Now they
essay
Their full-plumed wings, and, whirring,
spurn the ground;
But soon alight fast by yon moss-grown
cairn,
Round which the berries blae (a beaute-
ous tint
Of purple, deeper dyed with darkest
blue)
Lurk 'mid the small round leaves. En-
joy the hour,
While yet ye may, ye unoffending flock!
For not far distant now the bloody morn
When man's protection, selfishly be-
stowed,
Shall be withdrawn, and murder roam at
will.

"Low in the east, the purple tinge of
dawn
Steals upward o'er the clouds that over-
hang
The welkin's verge. Upon the moun-
tain side,
The wakening covey quit their mother's
wing,

And spread around: Lost in the mist,
They hear her call, and, quick returning, ble s
A mother's eye. Meantime, the sportsman keen
Comes forth; and, heedless of the winning smile
Of infant day, pleading on mercy's side,
Anticipates, with eager joy, the sum
Of slaughter, that, ere evening hour, he'll boast
To have achieved;—and many a gory wing,
Ere evening hour, exultingly he sees,
Drop, fluttering 'mid the heath,—even 'mid the bush,
Beneath whose blooms the brooding mother sat,
Till round her she beheld her downy young.
"At last mild twilight veils the insatiate eye,
And stops the game of death. The frequent shot
Resounds no more: Silence again resumes
Her lonely reign; save that the mother's call
Is heard repeated oft, a plaintive note!
Mournful she gathers in her brood, dispersed
By savage sport, and o'er the remnant spreads
Fondly her wings; close nestling 'neath her breast,
They cherished cower amid the purple blooms."

It will be confessed that there is nothing peculiarly lively or interesting either in the matter, or manner of the above description, and there surely is something most disagreeably austere in the epithets applied to the sportsman and his amusement. Nothing indeed can apparently be farther removed from amenity, or cheerfulness, than the mind of Mr. G. The robbing of a bird's nest leads him to speak of child-stealing, and to describe the agonies of a father and mother, whose only son is pressed. The Plover he thus apostrophizes.

"Ill omened bird! oft in the times
When monarchs owned no sceptre but the sword,
Far in the heathy waste, that stretches wide
From Avendale to Loudon's high-coned hill,
Thou, hovering o'er the panting fugitive,
Through dreary moss and moor, hast screaming led
The keen pursuer's eye: oft hast thou hung,
Like a death flag, above the assembled throng,
Whose lips hymned praise, their right hands at their hilts;
Who, in defence of conscience, freedom, law,
Looked stern, with unaverted eyes, on death
In every form of horror. Bird of woe!
Even to the tomb thy victims, by thy wing,
Were haunted; o'er the bier thy direful cry
Was heard, while murderous men rushed furious on,
Profaned the sacred presence of the dead,
And filled the grave with blood."

And on this hint he *makes* occasion to introduce a long note relative to the seizure of one Mr. King, a preacher, by Claverhouse. The torturing of the Rev. Mr. Carstairs forms the subject of another note. The raven naturally conducts him to a field of battle, on the horrors of which he expatiates with great self-complacency. The cruel execution of a negro-slave (closely copied, by the way, from a sonnet of Mr. Southey's), and an inside view of a Guinea ship, form illustrative decorations to other parts of this poem, the professed object of which is "to *please* the imagination, and to warm the heart." Whither, alas! can the weary and harassed soul turn for refuge from the sight of vice and misery—the sufferings and the inflictions of man, when the poet borrows "the wings of the dove," only to waft him to scenes like these! The best and only agreeable episode in the piece, is the following.

"O, had I but the envied power to chuse

My home, no sound of city bell should reach
My ear; not even the cannon's thundering roar.
Far in a vale, be there my low abode,
Embowered in woods where many a songster chaunts.
And let me now indulge the airy dream!
A bow-shot off in front a river flows,
That, during summer drought, shallow and clear,
Chides with its pebbly bed, and murmuring,
Invites forgetfulness; half hid it flows,
Now between rocks, now through a bush-girt glade,
Now sleeping in a pool, that laves the roots
Of overhanging trees, whose drooping boughs
Dip midway over in the darkened stream;
While ever and anon, upon the breeze,
The dash of distant waterfall is borne.
A range of hills, with craggy summits crowned,
And furrowed deep with many a bosky cleugh,
Wards off the northern blast: There skims the hawk
Forth from her cliff, eyeing the furzy slope
That joins the mountain to the smiling vale.
Through all the woods the holly evergreen,
And laurel's softer leaf, and ivied thorn,
Lend winter shelter to the shivering wing.
No gravelled paths, pared from the smooth-shaved turf,
Wind through these woods; the simple unmade road,
Marked with the frequent hoof of sheep or kine,
Or rustic's studded shoe, I love to tread.
No threatening board forewarns the homeward hind,
Of man-traps, or of law's more dreaded gripe.
Pleasant to see the labourer homeward hie
Light-hearted, as he thinks his hastening steps
Will soon be welcomed by his children's smile!
Pleasant to see the milkmaid's blythesome look,
As to the trysting thorn she gaily trips,
With steps that scarcely feel the elastic ground!
Nor be the lowly dwellings of the poor
Thrust to a distance, as unseemly sights
Curse on the heartless taste that, proud, exclaims,
"Erase the hamlet, sweep the cottage "off;
"Remove each stone, and only leave "behind
"The trees that once embowered the "wretched huts.
"What though the inmates old, who "hoped to end
"Their days below these trees, must "seek a home,
"Far from their native fields, far from "the graves
"In which their fathers lie,—to city "lanes,
"Darksome and close, exiled? It must "be so;
"The wide extending lawn would else "be marred,
"By objects so incongruous." Barbarous taste!
Stupidity intense! Yon straw-roofed cot,
Seen through the elms, it is a lovely sight!
That scattered hamlet, with its burnside green,
On which the thrifty housewife spreads her yarn,
Or half-bleached web, while children busy play,
And paddle in the stream,—for every heart,
Untainted by pedantic rules, hath charms."

The "Rural Calendar" is a performance which has given us considerable satisfaction, not merely on account of the simple and sometimes pleasing turn of its descriptions of natural objects, but for the light which it throws upon several circumstances of Scottish manners and climate, with respect to which our author has been more honest than some of his countrymen. The barefoot boy is represented standing by the frozen pond, and weeping,

"————not for the biting cold,
"But that he cannot join the slippery "sport."

The first mention of reapers is in September, when

"Oft in the moon's pale ray the sickle
"gleams,
"And heaps the dewy sheaf; thy change-
"ful sky,
"Poor Scotland, warns to seize the hour
"serene."

After a boisterous night in November,

"The husbandman slow plods from
"ridge to ridge
"Disheartened, and rebuilds his prostrate
"sheaves."

The biblical pictures display we think but little genius, and none of the other small pieces afford a gleam of elegance or amenity. A specimen will suffice.

"THE FINDING OF MOSES.

Slow glides the Nile: amid the margin flags,
Closed in a bulrush ark, the babe is left,
Left by a mother's hand. His sister waits
Far off; and pale, 'tween hope and fear, beholds
The royal maid, surrounded by her train,
Approach the river bank, approach the spot
Where sleeps the innocent: She sees them stoop
With meeting plumes; the rushy lid is oped,
And wakes the infant smiling in his tears,—
As when along a little mountain lake,
The summer south-wind breathes with gentle sigh,
And parts the reeds, unveiling, as they bend,
A water-lily floating on the wave.'

We must not quit Mr. Grahame, without saying a word of his dialect. In a note prefixed to a short glossary, he reprobates the use of Scottish idioms; but he says, "I could never see any good sense in that indiscriminating anathema which would proscribe every word that happens to be unknown, or little known, on the south side of the Tweed." Since the success of Burns, it cannot be matter of surprise, that many of his countrymen have thought themselves at liberty to make what use they please of their native tongue: but if they look for patronage and fame from the *English* public, let them beware, only a *great* poet will be read with a glossary.

Besides the introduction of various Scottish words which are *not* in the glossary, Mr. G. is chargeable with several mistakes in *will* and *shall*, as likewise with "committing short and long" very frequently in his rugged metre, and he sometimes takes the unheard of liberty of introducing alexandrines into his blank verse, which, to make amends, is here and there deficient in a syllable or two. Several close imitations of Thomson, Young, and others, are likewise observable. With all his defects however, Mr. G. is a close observer of nature; and his sentiments, evidently proceeding from his own heart, often find their way to that of his reader.

ART. XI. *The Harper, and other Poems.* By QUINTIN FROST, *Esq.* Small 8vo. pp. 104.

QUINTIN Frost, Esq. or rather, the gentleman, whoever he may be, that assumes this "nom de guerre," has in his preface the following sentence. "The 'nonumque prematur in annum' of Horace is too often neglected. Had these little poems been locked in my chest for half that time, they would probably never have seen the light." After perusing the poems, we cannot in candour refuse to believe, that had the experiment been tried, the author's conjecture would have turned out to be perfectly just.

ART. XII. *Poems; by* EDWARD RUSHTON. Small 8vo. pp. 16

"*BLINDNESS.*

"Ah! think, if June's delicious rays
The eye of sorrow can illume,
Or wild December's beamless days
Can fling o'er all a transient gloom.
Ah! think if skies obscure or bright,
Can thus depress or cheer the mind,
Ah! think, 'midst clouds of utter night,
What mournful moments wait the Blind.

"And who shall tell his cause for woe.
To love the wife he ne'er must see,
To be a sire, yet not to know
The silent babe that climbs his knee.
To have his feelings daily torn,
With pain, the passing meal to find;
To live distress'd and die forlorn,
Are ills that oft await the Blind.

When to the breezy uplands led,
At noon, or blushing eve, or morn,
He hears the redbreast o'er his head,
While round him breathes the scented thorn.
But oh! instead of nature's face,
Hills, dales, and woods, and streams combined,
Instead of tints, and forms, and grace,
Night's blackest mantle shrouds the Blind.

If rosy youth, bereft of sight,
Midst countless thousands, pines unblest,
As the gay flower withdrawn from light,
Bows to the earth where all must rest.
Ah! think, when life's declining hours
To chilling penury are consign'd,
And pain has palsied all his powers,
Ah! think what woes await the Blind."

THE touching little poem we have just quoted, is the fruit of more than thirty years mournful experience of the calamity it describes. Its author is a man of that persevering energy of mind, which effects so many wonders. It was by his own strenuous exertions that he acquired, under the pressure of poverty, obscurity, and circumstances the most unfriendly, the high degree of moral and intellectual refinement manifested in the productions before us; it has been by his own industry that he has found means, in a state of almost total blindness, to support and educate a large family, in a creditable, though humble independency. A few months ago, the most flattering hopes were held out to him of recovering his sight, by means of an operation. He submitted with uncomplaining fortitude, not to one alone, but to four, of the most painful nature. After the second, he was rewarded with a delightful glimpse of the chearful works of God and man, and above all, of the countenances of his family and friends: a third and a fourth operation were however found necessary; some unexpected appearances occurred in the eye, and the experiment has ended by sending him back to that dungeon of darkness, in which he had been locked up for so many tedious years.

Thus much for the man—it is indeed neither our proper business, nor by any means our custom to entertain the public with more of an author's history, than is to be deduced from his own works; but the feelings and motives which have prompted us to transgress our rules on the present occasion, are such as we trust, will gain for us an easy pardon.

The poems of Mr. Rushton, which consist chiefly of ballads, and other small pieces of the sentimental and descriptive kind, are possessed of a merit which productions of much greater labour and higher pretensions, have often failed of attaining, they interest. The high spirit of freedom, the genuine sentiments of tenderness and humanity, which they breathe, must excite the sympathy of every honest heart; the expression of these sentiments is often strong, and sometimes elegant and poetical, and the occupation followed by the author in his youth, till incapacitated by loss of sight,

that of a ship-boy on the high and giddy mast, however unfavourable in other respects to the pursuits of the muses, has furnished him with many novel images, conveyed with that graphical accuracy which personal observation alone can supply. An occasional want of polish will be felt, and an imperfection of taste is betrayed by the admission of several terms either too vulgar or too technical, or too abstract for the purposes of poetry. But defects like these, which originate neither in affectation, nor in a want of native talent, give little interruption to the strong tide of feeling, and are therefore among those which a true lover of the art will find it most easy to forgive. We shall indulge ourselves with two more extracts from this little volume, and conclude our remarks with assuring the reader, whose sympathies with modest genius and suffering virtue may tempt him to become a purchaser, that it contains several pieces of equal merit with those which we have selected as specimens.

ON THE DEATH OF *A MUCH LOVED RELATIVE.*

Shalt thou, oh my sister! my friend!
Go down to the sorrowful cell,
And shall I, the sad pageant attend,
And not bid thee a solemn farewell?
Yes, yes, the farewell shall be thine
In a strain thou wert wont to approve,
And oh! while remembrance is mine,
I will mournfully cherish thy love.

From the world when mere kindred retire,
The wounds of the bosom soon heal,
But when those we delight in expire,
To the heart's deep recesses we feel.
Ah! Bessey, thro' life's chequer'd way,
Thou wert never unmindful of me,
Nor do I remember the day,
When I felt not affection for thee.

Now memory recalls the sweet hours,
When in childhood we gaily have stroll'd,
Have gather'd the dew-spangled flowers,
Or adown the lov'd brow we have roll'd;
And perchance when with exercise warm'd,
As we sat on the earth's verdant lap,
For thee the bark-pipe I have form'd,
Or with rushes have made thee a cap.

When a sea-boy just 'scaped from on board,
Just 'scaped from a pestilent sky,
Thy rapture remembrance has stor'd,
And the beams of thy dark-laughing eye;
And oh! when of vision bereft,
And when science pronounc'd the decree,
To my agonized soul there was left,
An affectionate soother in thee.

'Twas thus oh! my sister! my friend!
With our beings our fondness increas'd;
Wert thou wrong'd, I was proud to defend,
If I sorrow'd, thy gaiety ceas'd.
And when other duties were known,
When our cares with our little ones grew,
The sun of our kindness still shone,
And no dark chilling mists ever knew.

As droops the wild rose on the spray,
When the clouds not a rain-drop bestow,
So wert thou slowly wither'd away,
By the hectic's infuriate glow.
And now deeply worne, yet serene,
And more softly than falls the light leaf,
Thou hast glided from life's flowery scene,
And o'erwhelm'd thy connexions with grief.

Ah! couldst thou thy partner descry,
As he hangs o'er those pledges so dear,
Couldst thou witness the deep-heaving sigh,
While his cheek is bedew'd with a tear;
Couldst thou pierce the deep folds of the heart
And thy relatives see undisguis'd,
Ah! Bessey, the view would impart,
How worth and how sweetness are priz'd.

And now while my tremulous woes,
To these poor beamless eyeballs upswell,
Oh! let the warm tear as it flows,
Be my silent, my solemn farewell.
Thou art gone—dearest friend of my heart,
Thou art gone to the awful unknown,
And, hereafter, wherever thou art,
Oh! may I, on that region be thrown.

THE

WINTER'S PASSAGE.

In labouring home from noxious skies,
While winter holds his furious reign,
Severest hardships oft arise,
To Britain's rugged sea-beat train.
Then list to what these fearless souls,
Are doom'd alas! to undergo,
While you enjoy convivial bowls,
And all that friendly hearths bestow.

When for Hibernia's craggy shore,
The seaman looks with anxious gaze,
And thinks his sufferings nearly o'er,
And talks of future joyous days;
Oft clad in ice, and hail, and snow,
The baleful eastern blasts will come,
Inflicting many a bitter woe,
And baffling all attempts for home.

Impetuous now the tempest raves,
The bark no longer cleaves the deep,
But lies exposed to hideous waves,
That with o'erwhelming fury sweep;
While with the surges still in view,
And holding fast, whene'er they break,
The patient tar drench'd thro' and thro',
All shivering walks the slippery deck.

The sleet descends in cutting showers,
And now the blasts grow more severe,
The pumps require unusual powers,
The boats one block of ice appear;
Each cord is glazed, and now the frost,
Fills the poor seaboy's limbs with pain,
Yet all with firmness keep their post,
All feel, but know not to complain.

Still fiercely howls the adverse storm,
And now their putrid fare grows scant,
Yet all their perilous tasks perform,
Unmurmuring at the pangs of want;
Yes, tho' inur'd to scorching soils,
Tho' now of food and lodging bare,
With hollow cheek each veteran toils,
Yet scorns the meanness of despair.

Soon as the dreary watch expires,
He seeks that balm which sleep affords,
And now he dreams of glowing fires,
Of cheering bowls, and plenteous boards.
All hands are called, he wakes, he sighs,
Throws on his cold and dripping clothes,
Then mounts the deck, and there descries
That change which softens all his woes.

The wind's at west, the frost is o'er,
With glee they loose each long-furl'd sail,
And now the vessel makes for shore,
And none but soothing thoughts prevail;
The dark-plum'd divers now appear,
And soon is seen the snow-clad land,
Swift past the rocky coast they steer,
And view at length old Mersey's strand.

ART. XIII. *English Lyrics. Third Edition. By* WILLIAM SMYTHE, *Fellow of St. Peter's College, Cambridge.* Small 8vo. pp. 149.

WE are glad to announce the republication in a volume of all the poems of Mr. Smythe. Of the second part of them we gave our opinion at length last year. (Ann. Rev. Vol. IV. p. 613.) We have only to add at present, that there is, generally speaking, rather more obscurity, and less that is interesting in his earlier poems, but that some of them are entitled to as high commendation as any of his later productions. There is a very elegant and ingenious copy of verses "sent to a lady with a prize carnation;" the "Lines found in a Bower facing the South," have also great beauty, as have most of the smaller pieces. In his odes, to Fortune, to Mirth, and to Reason, where he has aimed at something higher, he has been less successful. There is a desultoriness and indistinctness in these poems which considerably injures their effect.

of prosing! These prolix and rambling dissertations are not at all worth reading; indeed, it would have been both a pity and a wonder if any thing like good writing had been thrown away upon the absurd attempt to force into favour a ridiculous kind of pastoral drama, in which half the personages are fairies, and fairies who speak broad Scotch. The world is now out of its childhood, and though it may still take pleasure, as many grown people do, in hearing again the old nursery tales which delighted its infancy, it can never be taught to take an interest in new nursery tales, written perhaps in the same taste, but supported by none of the same associations.

As to the expediency of employing the Scotish dialect in poetical composition, we shall add nothing to what the reader will find upon that head in our account of "the Birds of Scotland," except that the present writer employs it to much greater excess, and in a much worse taste than Mr. Grahame. Not content with occasionally introducing a word of peculiar energy or beauty, he is bold enough uniformly to spell according to the corrupt and vulgar pronunciation of his country, and this too in passages which aim at something like high and heroic verse. For instance:

"KNOW that of creatures there's a gradual scale,
Frae beings summit to its lowest vale;
Frae burnin' seraphs to the senseless stone,
Round which wi' ceaseless plaint the billows moan.

Now in the scale o' reasoning life, it's plain
That fairies must exist as well as man.
And hence, that every being may ha'e place,
Are worlds unnumber'd i' the fields o' space:
You've seen the planets, which adorn the night,
Wi' twinklin' radiance and a glow-worm light.

All these are worlds; and many would appear
Far larger than the earth if you were near.
Lo! at the moon the earth itself displays,
Far in the blue expanse, a lunar face;
A mighty moon, she sheds a tremblin' light
From all her hills, and beautifies their night.

Our dwalling's i' the moon—a seat of joy,
Where care's ne'er come, an troubles ne'er annoy:
There domes arise, and gardens o' delight,
And scenes o' bliss transport the wonder-in' sight;
Immortal bow'rs, unsubject to decay,
Unfald their bosoms to the rosy day;
While bawmy breezes fan the happy isles,
And waft frae every flow'r its fragrant spoils.

We're mortal too, but suffer not decay
Until a thousand years shall pass away.
My term is near—and, Jean, you maun supply
The place of Queen of Fairies when I die:
For as our moon's dependant upon earth,
Our queen must in this planet ha'e her birth;
Titania and I were earth-born too,
And stole by former queens, as I did you.

If the Scotch do not wish to make themselves and their writings utterly ridiculous in the judgment of Englishmen, let them cease to sound their bag-pipes in company where they will not and cannot be endured! There is some humour, however, in this strange performance, and the following scene gives a view of the "Cotter's" fire side, perhaps more frequently just, though far less pleasing than Burns's.

"*Catharine, awaking from sleep.* Cut short the prayer, gudeman!
Ann, who has just waked. He's fall'n asleep!
Catharine. Tuts! stupid body—But there's nane can keep
Frae sleeping; he's sae langsome that ilk night
I sleep, though struggling 'gainst it a' my might:

For, first, he takes us round the Red Sea's coast,
And drowns a man ca'd Pharaoh and his *hoast* *;
(What is't to us if Pharaoh had the caul',
That winna sink or save a body's saul:)
Then he will tell us about things were doon,
For ought I ken, ere there was sun or moon;
How ane ca'd Noah, in some rainy weather,
Himsel', an wife, an' weans, gaed a' thegither,
Into a great meal ark, as big's a mill,
And how it swam, and rested on a hill;
And of a craw and do'e, whilk in its neb
Brought back a leaf, and show'd the tide did ebb:
Than o' a great big weaver he will tell,
Wha wi' his beam cam' on the folk pell-mell;
An' how this creeshy rascal too was slain,
By a wee bird, that slung at him a stane:
An' how a man ca'd Simpson down did maw
Twa or three hundred, wi' an ass's jaw;
(Some frien' of auld John Simsom o' Drumale,
Whose dog last week pu'd aff our Crummie's tail.)
Waken your father, Ann!

(Adam is waken'd, rubs his een, and then shakes Jamie, who is sleeping on his knees.)

Adam. Rise up, man!—It's a sin and shame to sleep
In time o' prayers; up, ye lazy sheep!
Oh, sirs! your corrupt nature!—whan ye eat,
I never see ye noddin' at your meat;
Na faitha! but fu' aften ane, alas,
May see folk sleep in time o' prayer and grace!
Waesucks! your corrupt nature!—Katrine, thou
Hast gotten a base trick o' rising now,
Frae prayer, to steer the sweens."

ART. XVI. *Poetical Recreations. By* ANTHONY HARRISON. 2 vols. 8vo.

" A Clerk foredoomed his father's soul to cross,
Who pens a stanza when he should engross,"

says his motto. If this clerk, on further consideration and better advice, should find grace to be heartily ashamed of these two volumes, and, obtruding himself no more on the public, returns quietly to his quill-driving, we shall not have cause to repent of our lenity in forbearing to quote a single line of his numerous odes, elegies, epigrams, impromptus, &c.

ART. XVII. *Poems and Plays. By Mr.* JERNINGHAM. 4 vols. Foolscap 8vo.

MR. JERNINGHAM probably bears among his friends the character of a very *amiable* writer; and had he contented himself with circulating in manuscript a few " vers de societé, contributing occasionally to the vase at Bath Easton, and giving to the world his poems of " the Nun" and " Il Latte" through the medium of the Gentleman's Magazine, he certainly might have escaped all criticism capable of wounding the most apprehensive vanity. But the author, who ventures to bring before the bar of an *impartial* public four volumes of poems and plays cannot expect to come off so easily. We have no wish, however, to make an example of poor Mr. Jerningham: it is enough to say, that he writes like an old man and an amateur. His tragedy is not at all tragical, his comedies are very little comical, but the worst of his other pieces may vie with those of Mr. Hayley.

A spirit of amiable tenderness pervades all the writings of Mr. Jerningham (except where French atheism and jacobinism unfortu-

* *Hoast*, cough.

nately come across him, and they, of course, deserve, no quarter); and if any reader be able to make himself amusement out of productions so entirely innocent, far be it from us to disturb his satisfaction, or that of the author, by ill-natured gibes or satirical animadversions.

ART. XVIII. *Home, a Poem.* 12mo. pp. 150.

THIS is a little piece, which derives its chief value from its subject. To paint in fair and attractive colours the pleasures of a home, over which the virtues preside, and which the graces adorn, is a pleasing, an innocent, a meritorious task; and the anonymous writer before us has performed it with feeling, and not without elegance. His principal fault is that of all inferior poets, a want of vividness and force in expression, and of drift and connection in design. We possess no thermometer of the muses, by which to determine and describe the various degrees of poetic warmth imparted to different productions: all that we can do is to subject a small taste to the senses of our readers; we shall vouch for its being a fair one, and such as find it sufficiently stimulant may become purchasers.

" WHEN in long absence I forsake
these walls,—
Now Duty lifts his voice, now Friendship
calls,—
How joyless loiter, even in pleasure's
bow'rs,
The dull, dull moments, lengthened each
to hours!
Can mirth convivial, can tumultuous joys,
Theatric splendors, Music's melting voice,
The thoughts of Home from Feeling's bosom cast,
Or drown the dear remembrance of the
past.
No. In bright crowds the dazzling visions roll,
Assert their rights, and occupy my soul.
The present fades,—the hall, the glittering
dome
Fleet from my view, and I am blest at
Home.
Stay, dear delusions. Ah, with eagle
speed,
They fly, and images of ill succeed:
" What woes, even now, may visit those
most dear!
" Perhaps my Emma drops an anguished
tear:
" On me, perhaps, a suffering cherub
calls"—
I start: the lights are dim, the banquet
palls,
Wit pains me, laughter sickens.—If I
strive
With sadness,—if more chearing thoughts
revive;
Yet, ceas'd the bosom's animated tone,
The charm, which gives to joy its joy, is
gone.
" Released, how swift from exile I
depart,
And hasten to the dwelling of my heart.
That heart, unskilled its throbbings to conceal,
Counts every circle of the glowing wheel,
Counts every footstep of the flying steed,—
" How slow they move! Urge, urge
them on to speed."
Now near and nearer,—now I pass the
stream,
Ascend, surmount the hill. 'Tis not a
dream:—
Home in its beauty rushes on my sight,
And through my bosom streams a torrent
of delight."

ART. XIX. *The Wild Harp's Murmurs; or, Rustic Strains.* *By* D. SERVICE. 8vo. pp. 92.

" A POETICAL EPISTLE

TO MÆCENAS.

FROM Clydesdale-banks, with daisies
gay,
The rustic muse led me astray,
To sing in Sudbury a lay
—To you Mæcenas.
No martial ardor warms my breast,
Nor scarlet robes your eyes arrest;
By Mars himself for conquest dress'd,
Like you Mæcenas.
I move in quite a different sphere,
Where paupers high their standards rear;
Or on the cobler's seat appear
To shoe Mæcenas.

Yet oft I court the woodland shade,
With one I call a harmless maid,
And soft on banks of cowslips laid,
We sing Mæcenas.

The learn'd and wise call her my muse,
Or something that my genius shews
To be above the common views
Of fools, Mæcenas.

I dare not boast you are my friend,
Nor to your rank nor sense pretend,
Yet boldly here these verses send
To you Mæcenas.

Some weeks ago on you I waited,
With hat in hand and mildly stated,
A humble bard was I, but treated
Unfair, Mæcenas.

Perhaps you spoke in haste, but said,
That poetry you never read,
Which griev'd me sore while out I sped,
Right glad Mæcenas.

Your humble pardon now I crave,
And hope you'll be as kind as brave,
And let a poet hearing have
With you Mæcenas.

But if you snarling raise your brow,
And bid me from your presence go,
A poet's rage I'll let you know
Burns fierce, Mæcenas.

But I forgot to say your servant,
In writing words like these so fervent,
Nor of fine rules was I observant
To you Mæcenas.

DAVID SERVICE.

CRISPIN, Crispin, take to your last again! The light that *led you astray* was not "light from heaven." The world has had quite enough of such self-taught poets, and will receive your verses, depend upon it, just as Mæcenas did.

ART. XX. *Human Life, a Poem, in Five Parts.* Small 8vo. pp. 152.

A very moral piece, and written with the best design we do not doubt, but its effect will probably be small. An obscure style cannot instruct the judgment, dull verses will not warm the heart. Shenstone has described a village school, and so has our author.

"ON Severn's bank, that from thy mighty base
Plynlymmon bursting, sweeps along the vale;
Yon village, screen'd beneath o'ershading sprays,
Lies low, the theme of many a simple tale.
Not far (the dread of urchin wights) is seen
The school-house peering thro' the rambling boughs;
With opening walks, and flowering shrubs between:
All breathing peace, the seat of deep repose!
Here oft the master, at the close of day
Stole forth, to meet the sun's declining beam;
Or sauntering, mark afar the watery way;
Sooth'd by the murmur of the distant stream.

Rude was his form, yet in his gentle breast,
Mild pity lurk'd beneath a lowering brow;
Skill'd in the human heart, with wisdom bless'd;
By sage experience taught, and tamed by woe.

He knew to follow reason's temperate lore,
Between extremes to strike the golden mean;
Hence while in seeming rage, within he bore
Calm judging thought, discerning and serene.

But hark! his awful voice!—To school, to school!
Expanded stands the formidable door!
All turn obsequious to his high control,
And little footsteps patter on the floor.

Mark now the vernal bloom of yonder row,
Yon budding flowers in seemly form display'd,
The forehead arch'd and pure as mountain snow,
The cheek with nature's warm vermillion clad!

Meanwhile the master, scornful of command,
Ascends his desk; then turning round his eye,
Looks into silent awe the pigmy band,
And hangs the rod of chastisement on high.

Ere yet he sat,—with elevated voice
He calls the children's God, who loves to raise
The harmless race, to bid their hearts rejoice;
And hear the tongue that feebly lisps his praise.

Now all the busy bustling heads engage
In tasks, each keen to reach the distant bound;
With half-form'd letters those deface their page;
These slowly tread on alphabetic ground:

Some straining thought ev'n to its utmost reach,
On long syllabic links devoutly pore:
Those gain the bound; these foundering in the breach,
Slow, measure back the space they trod before."

ART. XXI. *The Poetical Register, and Repository of Fugitive Poetry, for* 1804. Vol. IV. 8vo. pp. 512.

MESSRS. Preston, Park, Carey, Swift, and Co. have contributed their annual quota to the fourth volume of the Poetical Register. We should think our own time and our readers extremely ill employed in criticising such effusions: still let Mr. Preston address his black kitten as a "sable sprout of feline stem," and let him and Mr Brydges continue to oblige the public with their school exercises; we have no objection. Till a man has learnt to write better, it is natural that he should consider his first attempts with parental partiality; and if the world is content to pay for such wares, let the market by all means be abundantly supplied: such writers can never affect the public taste. But Miss Seward is a person of some name, and we must stop to bestow a few words on her contributions to the work before us. Vincent Bourne has translated into Latin Mallet's ballad of "William and Margaret," and having added, says Miss S. "some fine touches of pathos and of horror," she has thought it worth while to retranslate this translation, or rather to reparaphrase this paraphrase, in an elegiac piece styled Greville and Julia. Bourne has performed his version with taste and freedom, but what can we call the following stanzas but a tawdry travesty of the simple, striking graces of Mallet:

"SLEEP is on Man, and darkness all things hides,
And Night's last hour the distant clocks repeat!—
The doors unfold!—dead JULIA's Image glides,
Silent and slow,—and stands at GREVILLE's feet!

Her face like April morns when winds are loud,
And wintry clouds deform the dubious day—
See, from her feet she lifts the folding shroud
With snow-pale hands, cold as the wetting clay!

When youth is flown, and all that decks thee now,
Ah, royal CIPARISSIS! such *thy* doom;
Then DEATH shall strike the diadem from thy brow,
The shroud thy robe, the lightless tomb thy home,

Her form, when peace and hope were hers, was fair
As rising flowers beneath the gleams of May;
And her lips smil'd and blush'd, and Morn's bright star
Stood in her eyes, with soft effusive ray.

But slow Disease the kindling blush consum'd,
And Grief eclips'd the gay and ready smile;
No more the naked lip or laugh'd, or bloom'd;
DEATH call'd his worm—and gave the faded spoil."

The "Royal Cyparissis," whom our readers will perhaps be surprised that they never heard of before, is crowned by a blunder. Thus runs the Latin:

"Cúmque dies aberunt molles,
& leta juventus,
Gloria pallebit sic, Cyparissi, tua:
Cùm mors decutiet capiti diademata, regum
Hàc erit in trabeâ conspiciendus Honos."

Langhorne had the glory of using before Miss Seward that ridiculous expression, "The evening star sat in his eye." It may be said of this, and of all the lady's later pieces, that they glitter indeed, but warm no more than moonbeams. Dr. Drennan's poem of Glendalloch is beyond comparison the brightest gem of this collection. It displays an originality of thought and diction, combined with a splendour of metaphor and allusion, which may justly gain for its author the high titles of a poet—a man of genius. The obscurity which occasionally clouds the piece might in part be removed by notes; but it chiefly arises from the abrupt impetuosity of a mind carried away by the indignant ardour of its feelings. A view of the ruins of Glendalloch inspires him with the following spirited invective against monastic institutions.

"Hark!—What a peal, sonorous, clear,
Strikes, from yon tow'r, the tingling ear;
(No more of fire the worship'd tow'r,
The holy water quench'd its pow'r)
And now, from every floor, a bell
Tolls father Martin's fun'ral knell,
Who slipt his foot on holy ground,
And plung'd into the lake profound;
Or, by the load of life oppress'd,
Sought refuge in its peaceful breast.
What!—Did not Peace delighted dwell
The hermit of the mountain cell?
No—'twas a cage of iron rule,
Of pride and selfishness the school,
Of dark desires, and doubts profane,
And harsh repentings, late but vain:
To fast—to watch—to scourge—to praise
The golden legend of their days;
To idolize a stick or bone,
And turn the bread of life to stone;
'Till, mock'd and marr'd by miracles,
Great Nature from her laws rebels,
And man becomes—by monkish art—
A prodigy—without a heart.
No friend sincere, no smiling wife,
The blessing and the balm of life;
And knowledge, by a forg'd decree,
Still stands an interdicted tree.
Majestic tree! that proudly waves
Thy branching words, thy letter'd leaves,
Whether with strength, that time commands,
An oak of ages Homer stands;
Or Milton, high-topt mountain pine,
Aspiring to the light divine;
Or laurel of perennial green,
The Shakespeare of the living scene,
Whate'er thy form, in prose sublime,
Or train'd by art and prun'd by rhyme,
All hail—thou priest-forbidden tree!
For God *had bless'd*, and made thee free.
God did the foodful blessing give,
That man might eat of it, and live:
But they who have usurp'd his throne,
To keep his paradise their own,
Have spread around a Demon's breath,
And nam'd thee Upas, Tree of Death.
Thy root is Truth, thy stem is Pow'r,
And Virtue thy consummate flow'r.
Receive the circling nations' vows,
And the world's garland deck thy brows."

Other passages occur of equal force. We hope such a talent as this will not slumber in a napkin.

Among the smaller pieces we observe some excellent sonnets from the Italian, translated by Alcæus, and a little poem by Mr. Thelwall, the tenderness and elegance of which tempts us to transcribe it.

THE WATER LILY.

"AS o'er the western moor I stray'd,
A beauteous flow'ret caught my view,
Whose half-unfolded leaves display'd
The virgin snow's unsullied hue.

The fountain of a nameless stream
Its stem with purest nurture fed;
And, cool beneath the noontide beam,
It slumber'd on its chrystal bed.

I stoop'd to gaze; when, on the breeze
That o'er the dimpling fountain play'd,
Such fragrance rush'd the sense to seize
As never breath'd in vernal glade.

If simple beauty charm'd my sight,
The breathing soul enraptur'd more;
And, panting with a fond delight,
The Lily from its stem I bore.

And, as I placed it in my breast,
What added charms the prize reveal'd,
Disclosing what the modest vest
From passing eyes had kept conceal'd.

The snow without within was gold;
Pure living gold of warmest ray;
Like Innocence in Beauty's mold.
Or deeds of worth that shun the day.

Just such a flower, in early youth,
I found, and plac'd my bosom near;
Just such a flower, in early youth;
Stella, perhaps, can tell me where."

There is certainly a larger proportion of valuable pieces in the present volume of this collection than in the last, which makes us the more lament that so little selection has been employed. If the four large volumes of the "Poetical Register" were picked over again by a person of good taste, one small volume might be obtained which would be a really valuable present to the public.

ART. XXII. *Popular Ballads and Songs, from Tradition, Manuscripts, and scarce Editions; with Translations of similar Pieces from the ancient Danish Language, and a few Originals by the Editor.* By ROBERT JAMIESON, *A. M. and F.A.S.* 8vo. 2 vols.

CONSIDERING the number of ballads which have been collected imported or composed by our antiquarian poets, it is wonderful there should be so few worth reading. Of our old ballads, Edward in the first book of Percy's Reliques; of our new ballads, Southey's Old Woman of Berkely are allowed to merit the highest rank: but how many volumes of compiled and original materials must be turned through, to find any tolerable approximations to these standard productions.

Some habit of composition in this line seems favourable to excellence. Glover, Shenstone, Penrose, Mickle, Goldsmith, left us but a ballad apiece; yet their efforts are surpassed by those newer poets, who have produced ballads by the score. Buirger, the German, has not only written the best, but the most, ballads of any of his countrymen.

A ballad may be defined a metrical tale adapted to be sung. Its characteristic feature is to be composed in staves: it imitates that simple form of song, which may be called recitative, in which the singer rather assists his memory and stimulates his zeal, by the aid of rime and rhythm, than attempts any display of musical qualification. In the ballad, to relate with vivacity is the object of the minstrel; he calls in the measured language, or the tinkling harp, as accessory to the impression of his narrative. The story, or fable, of a ballad, should consequently be short; such as is conveniently delivered in a single sitting: a ballad split into fits or subdivisions, interferes with its own destination, which is to entertain a given audience for once. The metrical romance, and the epopea, suppose the re-assemblage of the same audience.

The ballads here collected are not generally new: the first, entitled "Child Maurice," corresponds with the eighteenth of the first book of Percy's Reliques, Vol. III. The second, entitled "Sweet Willie," corresponds with the fifteenth of the same book. Some of these poems have been given with variations by Mr. Pinkerton, others by Mr. Walter Scott. The antiquary and the critic may find amusement in the comparison; but the public is not likely to partake a solicitude so micrological.

To these poems are appended various annotations after the modern manner, in which scraps of rare and absurd books, various readings of insignificant passages, long critical and glossological comments, are provided, so as to detain the reader's attention on the text, and thus to facilitate its impression. An obscure dialect, a strange spelling, a triplet of various readings, greatly conduces to the effect of poetry; which, if instantaneously intelligible, is read too swiftly to engrave its pictures on the imagination. The classics of antiquity delight the more for being slowly understood. Those who learn to read late in life, and who, therefore, accomplish the operation with inferior rapidity, are more acted upon by books addressed to the fancy than the swift of eye.

Great labour has been bestowed by this editor in assembling his materials from oral tradition, and from ancient writings. The ballad entitled "True Thomas," is copied from a manuscript preserved at Cambridge, and is corrected from a similar manuscript at Lincoln, and from a third belonging to the Cotton Library. But the poem itself was known from the Border Minstrelsy. It appears, however, that Mr. Scott was indebted to this editor for several communications, of which some use was made in that work. Both publications will naturally be procured by the curious in Scotish ballads.

Among the notes, to "Lady Jane," for instance, the word Cimbri is often applied to the Danes. This we hold to be an antiquarian misnomer. The Cimbri spoke Welsh, not Gothic. There is no evidence that the Cimbri ever possessed the eastern coast of Britain.

These volumes are beautifully printed, and carefully fitted up. Labour, erudition, taste, have been expended on their contents; we sincerely wish the sale and the praise may be commensurate with the exertion of the editor, whose affection for the muse

> Weighs not the dust and injury of age,
> Nor gives to necessary wrinkles place,
> But makes antiquity for aye his page.

ART. XXIII. *Poems, by Mr.* POLWHELE. 3 vols. 12mo.

MOST of the poems contained in these volumes have been long known, and received with a considerable share of public approbation. The English Orator, in four books, occupies the first volume. The second is filled by a strange grotesque composition, entitled, Sir Allan, or, the Knight of Expiring Chivalry. The manners and age are, however, modern, and the drift of the piece chiefly satyrical. Who would expect, in a work with such a title, to meet with such names as Jenny Jerkairs, Miss Prue, Squire Squintal, the Rector Swellum, &c. The poem is, in short, a kind of novel in verse, with a useless machinery of gnomes, carne-spirits, &c. It is sometimes lively and entertaining, sometimes pleasingly descriptive, at other times miserably prosaic.

The last volume contains the well known translations from Theocritus, Bion, Moschus, and Tyrtæus, with some epistles and sonnets.

ART. XXIV. *Tales in Verse, critical, satyrical, and humorous. By* THOMAS HOLCROFT. 12mo. 2 vols. pp. 320. Published for the Author.

"OH Thomas! I pant after thee in vain!
Thy thoughts so lofty, so sublime thy strain,
Thou soar'st so far beyond the common flight,
To me thou'rt lost in darkness! all is night!
From common notions totally exempt,
To turn thee into English I no more attempt.

Acknowledging my want of stretch, and "poll soft,"
I gaze to find thee in the clouds, oh "Thomas Holcroft!"
Vide "Tales in Verse, Critical," &c.

When a physician prescribes for his own malady, and a lawyer pleads his own cause, the one is considered as having a fool for his patient, and the other as having an ass for his client. What is one to say of a man who, in a delirium as wild as if he had taken a draught of oxygen gas, writes mad-cap verses, and afterwards becomes his own publisher! In mercy to the author, who has thus taken upon himself the pecuniary as well as the literary responsibility of these volumes, we shall say nothing more about them; but be it observed, that silence is not praise.

ART. XXV. *Dion, a Tragedy; with Miscellaneous Poetry. By* G. A. RHODES, *Esq.* 12mo. pp. 200.

THE principal article of this volume is the dramatic poem which bears the title of Dion. It is composed in smooth and stately verses, though somewhat encumbered with figures and epithets, and possesses sufficient interest to be read with pleasure. The characters best delineated are those of Timocrates and Euphemia; the latter especially, in the closing scene, rises to some degree of energy.

ART. XXVI. *Ulm and Trafalgar.* 4to. pp. 10.

THE true poet seldom lights his sacred fire at the broad blaze that warms the multitude; but rather kindles it at some lamp of the sepulchre that burns for him alone. *Very good verses* are therefore the best that can usually be expected on great public occasions, and such are these. We have but one criticism to make: Nelson was a hero, but where is this writer's authority for *sainting* him as he does?

CHAPTER X.

PLAYS AND DRAMATIC POEMS.

ART. I. *The Fall of the Mogul, a Tragedy, founded on an interesting Portion of Indian History, and attempted partly on the Grecian Model. With other occasional Poems. By the Author of Indian Antiquities.* 8vo. pp. 153.

THE subject of this drama—the pture of Delhi, and subversion of e Mogul empire by Nadir Shah, peared to us on the first view, lendid and promising. From the thor of Indian Antiquities all the cessary knowledge was to be ex-cted; whether or not he possessed e strength of genius requisite for great a work remained to be oved; and in this essential quality are sorry to find him deficient. here is perhaps not much to be jected to in the plot of this trage-, which is simple, and adheres etty closely to history; but the aracters are mere shadows of he-es and heroines, and there is no-ing either in sentiment or incident sufficiently striking to excite interest, or awaken emotion. We have formerly found occasion to hint (Ann. Rev. vol. 2, p. 556.) that Mr. Maurice has more of the art than the feeling of a poet; and in this opinion we are strongly confirmed by the production before us. His oriental studies too, seem to have lent a kind of gorgeousness to the imagination of this writer which would be much more suitably employed in unfolding the magical splendours of an Arabian tale, or arranging the glittering decorations of a pantomime, than in bodying out the high conceptions of the tragic muse.

ART. II. *Demetrius the Impostor.* 8vo.

ALEXANDER Soumarokove, s the meritorious translator of s tragedy, was the father of the ssian theatre. He was born at scow in the year 1727, and died 1777 at the age of fifty. Emerg-; as it were from regions of ice, shone like "a flame-shaft of the rthern dawn," and illustrated a untry, which he could not thaw o sympathy. He presents the w phænomenon of an early yet artful poet; he has made the nch tragedians his models and guides; he is praised for the ctness of his rimed Alexan-nes; he abounds, like Voltaire, with declamations against fanaticism; he seeks for interest in trying situations, not in discriminated characters; and he will perhaps be thought to have rivalled some of the rhimed tragedies of Dryden both in turgidness of thought and smoothness of versification. The rules, which Corneille tells us were those of the antients, are observed by Soumaro kove, who, both in his tragedie- and comedies, is a solicitous ob- server of the three unities. Experience, which is a better guide tha- criticism, has proved that unity on action contributes to the interest and effect of a play; that unity of

time is a matter of indifference, and that unity of place is a great fault, changes of scenery and decoration contributing powerfully to the pleasure and to the illusion of the spectator.

Most of Soumarokove's plays are founded on events of Russian History. The tragedy here selected for translation describes Demetrius, or Obrepieve, or as Mr. Card calls him Otropief, an impostor, who sat awhile on the Russian throne and maintained himself there too long by a mistrustful and jealous cruelty.

Demetrius has a confidant named Parmen: he is desirous of marrying Xænia the daughter of Shousky, a Russian nobleman: her affections are placed on Georgius, a prince of Galitzia. The addresses of the tyrant alarm the lovers; his violence drives them to conspire against him; they are imprisoned and on the point of execution, when Shousky brings over Parmen to their interest, and Demetrius is hurled from his throne, and murdered.

By great abridgement, by the introduction of spectacle, by multiplying the personages, by employing blank verse, by infusing more distinctness of character, and by calling in the aid of actors who are themselves what poets should be, this tragedy might be rendered tolerable on a London theatre. We recommend the effort: nothing would more favour the popularity both of the British nation and of the British literature in Russia, than to be alert in honouring here the first blossoms of Russian merit.

ART. III. *The Three and the Deuce; a Comic Opera, in three Acts. By* PRINCE HOARE.

THIS has been performed at both houses with success. This should have satisfied an author, who, had he consulted his better judgement would have declined committing all absurdities to the press.

ART. IV. *The Hunter of the Alps, a Drama, interspersed with Music. By* W. DIMOND, Jun.

MANY of the songs are very pretty, and we can imagine the effect of the whole to be tolerable.

ART. V. *Five Miles off; or the Finger Post: A Comedy in Three Acts. As performed at the Haymarket. Written by* T. DIBDIN.

IN most of Mr. Dibdin's pieces there is a sprightliness of dialogue which keeps us awake. We certainly began to nod, however, before we got to the end of this.

ART. VI. *Thirty Thousand; or, Who's the Richest. A Comic Opera. By* T. DIBDIN.

WHAT scenery and songs may do, we know not; but to read the dialogue is a sad trial of patience.

ART. VII. *Spanish Dollars; or The Priest of the Parish. An Operatic Sketch, by* A. CHERRY.

THIS piece consists of only one act: a provision, perhaps, that the audience should not make two bites of "A Cherry." The title will the galleries, and Jack Tar will very well amused for his money.

ART. VII. *The School for Friends; a Comedy written by Mrs.* CHAMBERS.

THE morality of this piece is very sound but rather dull. The dialogue is deficient in animation. The plot is not bad, but the characters are feebly supported.

CHAPTER XI.

ROMANCES AND NOVELS.

ART. I. *Epicharis: or, the Secret History of the Conspiracy of Piso against Nero. In which is displayed, the Real Character of Agrippina, and Nero's Infamous Behaviour to Octavia his Wife. A Translation by* C. T. 8vo. pp. 123.

THESE historical romances neither supply the instruction of truth, nor the amusement of fiction; they confound in the memory the real and unreal, and are only meritorious, when composed with that complete consultation of authorities, and that philosophic sagacity of inference, which knows how to trace by conjecture, the steps omitted in the narratives preserved. The riddles of history, have occasionally been ingeniously solved by the novelist: instances of the kind occur in the Peregrinus Proteus, and in the Agathodæmon: but here there was nothing to guess, there was no lacuna to fill up. The only blank in the narrative of Tacitus, which this writer has attempted to complete, is the motive of Epicharis for interfering in the conspiracy of Piso: it is here ascribed to vindictive jealousy, not to the enthusiastic love of a patriot, or of her adopted country.

Thus the heroine of the ungallant romance, is a less amiable character than the heroine of the juster historian. The love story of Nero and Poppea is related improbably, as well as tediously. The death of Burrhus, which Tacitus ascribes to a quinsy, is here ascribed to the poison of Tigellinus. The libidinous vices of Nero are painted by Suetonius in colours far more disgusting than they here assume. In short, by all the aberrations from testimony, and by all the supplements of imagination, we do not perceive, that the conspiracy of Piso has acquired either probability, interest, neatness of incident, rotundity of plot, majesty of event, or any of those qualifications, which an epic fable ought to possess. We protest against it as fact; we protest against it as fiction. Perhaps the tragedian who should be disposed to bring this conspiracy of Piso upon the stage, might here and there derive a welcome hint from the novelist.

ART. II. *Leonora.* *By* MISS EDGEWORTH. 2 *vols. small* 8vo.

THIS tale, or novel, whichever we ought to entitle it, reflects fresh honour on the talents of Miss Edgeworth. It is in letters, and proves the author to excel as much in the epistolary, as in the narrative style, her personages correspond, as much in character, as they converse. It is not in plot or incident, to which the epistolary form is rather unfavourable, that the merit of "Leonora" chiefly consists; the tale is neither new nor strange, but is rendered interesting and instructive, by a clear and delicate delineation of character, great knowledge of the world, and abundance of wit and fine sense. Lady Olivia, a metaphysical sentimentalist of the French and German schools, returns from Paris to London, where, being separated from her husband, and having been suspected of a criminal attachment, she is avoided by

most of her female acquaintance. Lady Leonora L. however, a young married lady of the most unexceptionable character, and amiable disposition, is so far imposed upon, by Olivia's jargon of virtue and sensibility, and by her own candid mind and generous heart, as to consider her in the light of an injured woman, whom it is meritorious to countenance. Not so, the duchess her mother, a woman of lofty character, and excellent understanding, who sees through the vain pretender with a glance, and warns her daughter against keeping up so dangerous a connexion; in vain, for Leonora had already given Olivia an invitation to spend some time at L. castle. By slow degrees, the treacherous guest succeeds in supplanting Leonora in the affections of a hitherto fond and faithful husband; justifying her conduct all the time to herself, and her French correspondent, by the most seducing, but miserable sophistry. Her confidante Gabrielle de P. is an "intrigante and elegante" most exquisitely drawn, a character which has seldom been attempted with any success, by English novelists. General B. the correspondent of Mr. L. is quite a man of the world, but a man of great good sense, and excellent feelings, who addresses admirable letters of advice to his infatuated friend. The following passages of a letter from the duchess to her daughter, paint in the truest colours, without exaggeration or invective, that kind of disguised profligacy, which it is the object of this work, in common with so many inferior ones to unmask.

"Nothing would tempt you to associate with those who have avowed themselves regardless of right and wrong; but I must warn you against another, and a far more dangerous class, who professing the most refined delicacy of sentiment, and boasting of invulnerable virtue, exhibit themselves in the most improper and hazardous situations; and who, because they are without fear, expect to be deemed free from reproach. Either from miraculous good fortune, or from a singularity of temper, these adventurous heroines may possibly escape with what they call perfect innocence.—So much the worse for society.—Their example tempts others, who fall a sacrifice to their weakness and folly. I would punish the tempters in this case more than the victims, and for them the most effectual species of punishment is contempt. Neglect is death to these female lovers of notoriety. The moment they are out of fashion, their power to work mischief ceases."

"A taste for the elegant profligacy of French gallantry was, I remember, introduced into this country before the destruction of the French monarchy. Since that time, some sentimental writers and pretended philosophers of our own and foreign countries have endeavoured to confound all our ideas of morality. To every rule of right they have found exceptions, and on these they have fixed the public attention by adorning them with all the splendid decorations of eloquence; so that the rule is despised or forgotten, and the exception triumphantly established in its stead. These orators seem as if they had been feed by Satan to plead the cause of Vice; and as if possessed by the evil spirit, they speak with a vehemence which carries away their auditors, or with a subtlety which deludes their better judgment. They put extreme cases, in which virtue may become vice, or vice virtue: they exhibit criminal passions in constant connexion with the most exalted, the most amiable virtues; thus making use of the best feelings of human nature for the worst purposes, they engage pity or admiration perpetually on the side of guilt. Eternally talking of philosophy and philanthrophy, they only borrow the terms to perplex the ignorant and seduce the imaginative. They have their systems and their theories, and in theory they pretend that the general good of society is their sole immutable rule of morality, and in practice they make the variable feeling of each individual the judges of this general good. Their systems disdain all the vulgar virtues, intent upon some new

leal of perfection or perfectibility. They st common sense and common honesty t defiance. No matter :—their doc-ine, so convenient to the passions and pporific to the conscience, can never rant partisans : especially by weak and nthusiastic women it is adopted and ropagated with eagerness; then they ecome personages of importance, and ealots in support of their sublime pinions :—and they can read ; and they an write; and they can talk ; and they an *effect a revolution in public opinion!* am afraid, indeed, that they can: for f late years we have heard more of sen-ment than of principles; more of the ights of woman than of her duties. We ave seen talents disgraced by the con-uct of their possessors, and perverted n the vain attempt to defend what is un-stifiable."

The lively letters of Gabrielle lisplay French manners as much as hey expose French principles.

" *Madame de P—— to Olivia.*

" Je suis excedée ! mon cœur. Alive, nd but just alive, after such a day of ltigues ! All morning from one minister o another ! then home to my toilette ! hen a great dinner with a number of oreigners, each to be distinguished ! hen au Feydeau, where I was obliged to o to support poor S——'s play, which rould be really insupportable, if it were ot for the finest music in the world, hich, after all, the French music cer-ainly is. There was a violent party gainst the piece ; and we were so late, hat it was just on the point of perishing. fy ears have not yet recovered from the orrid noise. In the midst of the tumult fortunately, by a masterstroke, turned re fortune of the night. I spied the hawl of an English woman hanging over he box. This, you know, like scarlet o the bull, is sufficient to enrage the Pa-sian pit. To the shawl I directed the ury of the mob of critics. Luckily for , the Lady was attended only by an nglishman, who of course chose to as-ert his right not to understand the cus-oms of any country, or submit to any will but his own. He would not permit he shawl to be stirred. A bas! à bas! sounded from below. The uproar was conceivable. You would have thought that the house must have come down. In the mean time the piece went on, and the shawl covered all its defects. Admire my generalship. T—— tells me I was born for a general ; yet I rather think my forte is negotiation."

There cannot be a doubt, that the intention of this work is highly moral, and its general effect is to inspire a contempt and abhorrence of sophistical reasoning, and loose conduct. But the denouement is by no means satisfactory. In consequence of detecting her intrigue with Mr. L. Leonora desires Olivia to quit her house, and Mr. L. takes her publicly under his protection. After some time, Olivia, fearful of being deserted by her lover, whom she has wearied and disgusted, extorts from Mr. L. by a threat of suicide, a promise of taking her with him on an embassy to Russia, which she has persuaded him to accept. Just as he is about to embark, remorse and uneasiness of mind throw him into a dangerous and infectious fever. His mistress, under pretext of her too great sensibility, declines the dangerous task of attending upon him. His wife, who had conducted herself with uniform prudence and gentleness during his desertion, flies to his sick bed, watches him with the keenest anxiety, and contributes to restore him to life. But in the midst of all the gratitude, compunction, love, and admiration, that her conduct excites in him, Mr. L. oppressed by the idea that the promise made to his abandoned mistress, for whom he now feels nothing but contempt and aversion is still binding, and it is only by means of a packet of her letters, accidentally intercepted, from which he learns how little her boasted passion for him was either delicate or sincere, that he is at length brought to concede this false point of honour.

This is surely wrong, Leonora had steadily refused to call in to

her assistance in reconquering the heart of her husband, any means but such as virtue and discretion could supply; her triumph therefore, should have been obtained by these, and these alone. An old poet, addressing Fortune, says,

——— "Wisdom whose strong-built plots
Leave nought to hazard mocks thy futile power;"

and the sentiment is just and noble; she need not trust so mean an agent. As those who weave the web of fictitious adventures, have events absolutely in their own power, they should also remember, that a narrative founded upon turns of fortune, may be entertaining, but cannot be instructive; that the goods thrown by chance may excite envy, but that the blessings earned by virtue can alone awake emulation.

ART. III. *Donald, a Novel*, 3 vols. 12mo.

THE Bishop of Belley, printed at Paris, in 1630, a story-book, called *L'Amphitheatre Sanglant*. His sixth tale may be thought to have suggested the fable of Donald. There too, a gipsey child of equivocal parentage is introduced, which, by discovering its real descent, attains the rank in society, it had previously merited by virtue. The story of Donald is somewhat more complex: a nurse has substituted her brat for an heir of fortune. She places the young nobleman in low life; he earns distinction by talent and virtue. The low-born youth is reared in fashionable company, and contracts the worst vices of high life. A discovery of the truth replaces the changelings in circumstances, to which their natures seem adapted. Thus vice is punished, and excellence rewarded.

This novel is full of incident and business: it interests the acutest sensibilities of our nature: it teaches in pure language a pure morality; the feminine characters are delineated with peculiar delicacy.

ART. IV. *Zofloya, or the Moor: a Romance of the Fifteenth Century.* By CHARLOTTE DACRE, *better known as* ROSA MATILDA. 12mo. 3 vols.

THE principal personages in these wild pages are courtezans of the lewdest class, and murderers of the deepest dye: shielded by the broad title of a *Romance*, which is ignorantly considered as granting indulgence to every species of improbability, no extravagance of character is too extravagant, to be pourtrayed; no absurdity of action too absurd to be narrated.

If we are not deceived in our judgment, both the style and the story of Zofloya, are formed on the *chaste* model of Mr. Lewis's "Monk:" at any rate, there is sufficient similitude to warrant the suspicion. Ambrosio falls a victim to the supernatural fascinations of an evil spirit, who to accomplish its purposes, assumes the form and character of such a lovely woman, that not to have been seduced, would almost have been as great a sin, as the yielding to her seduction; and Victoria is urged to the perpetration of every dreadful crime by Satan himself, in the graceful semblance of Zofloya.

We are sorry to remark, that the "Monk" seems to have been made the model, as well of the style, as of the story. There is a voluptuousness of language and allusion pervading these volumes, which we should have hoped, that the delicacy of a female pen would have refused to trace; and there is an exhibition of wantonness of harlotry, which we should have hoped, that the delicacy of a female mind, would have been shocked to imagine.

ART. V. *Human Beings, a Novel,* 3 vols. *By* FRANCIS LATHOM. 12mo.

EXCEPT Mrs. D'Arblay; and he author of these volumes enjoys he most diffusive popularity of any f our regular novelists: he has ttained a station of national impor- nce; and, if he employs his in- uence over the young, the idle and e fashionable, to the advancement f their moral and intellectual cul- re, he will have deserved well of is country. An innocent and be- evolent tendency is not however, e only merit to be exacted of the ory-teller. To the claims of vir- e, are to be added those of art. he requisitions of criticism are not ss numerous nor less difficult than ose of duty. The task of the no- elis tis more complex than even at of the dramatist: there must qually be plot, manners, passions; ere must besides be description, rrative, eloquence. The plot, or ble, ought to be new, stimulant, censive, and complete. A bor- wed, or a tame plot; a plot which es not grow more and more im- ortant, intricate, and interesting, it proceeds; a plot, which drops lf its agents, in the course of the lation, and does nothing at all ith the people originally intro- ced to our acquaintance, is justly nsured by the lovely critic, who mments on friendship's arm, the rden from the circulating library. anners, which are chosen in ordi- ry nature, and depictured with awkish fidelity, which copy in all eir detail, the familiar insipidities daily observation, are deservedly rned from, with a yawn of dis- st. Passions are easily felt, but th difficulty communicated: he, who can bid the tear gush for pity, the fist clench in anger, or the lip curl with abhorrence, exerts a rare power over his fellow-creatures. These are efforts, common to the novel and the drama. In the place of scenery, description must realize to the mind's eye, what is characteristic in the costume of the personages, or influential in the locality of their meeting-place; frequent narrations must fill up the chasms of represented agitation; and the abrupt vivacity of dialogue must often be exchanged for epistolary or for declamatory eloquence.

The fable of Human Beings—but we will not anticipate the reader's gratification, by a detailed analysis. Let the parentage and loves of the drummer-boy and orphan-girl, the persevering benevolence of the worthy Leuwitzer, and the successive discoveries of an unknown kindred, be sought for in the work itself. Suffice it that we attribute interest to the plot, and nature to the manners; but that we think the delineation of the stronger passions less successful: suffice it that we attribute to the descriptions, vivacity; to the narrative, simplicity; but that we think the eloquence capable of corroboration and improvement. In the preparatory portions of the work, there is novelty of incident, variety of character, facility of invention; in the critical situations, there is something of disappointment, which leads us to recommend a severer retrenchment of exuberance, and an emulous pondered study of the enduring models of the art.

ART. VI. *Madame de Maintenon, translated from the French of Madame de Genlis,* 2 vols. 12mo.

IN our account of "the Duchess la Valliere" by Madame Genlis, nn. Rev. vol. iii. p. 549.) we gave r opinion pretty much at large, th respecting historical romances in general, and respecting the idea entertained by our author of the character of Louis XIV. As far as concerns those topics therefore, we shall content ourselves with refer-

ring to that article, since our remarks will equally apply on the present occasion. There is however somewhat less of fiction in the history of Madame Maintenon, than in that of La Valliere; either because the real adventures of the former lady were deemed sufficiently replete with variety and interest; or perhaps, because Madame Genlis at length experiences that cooling of the imagination which is usually one of the first symptoms of decay in the powers of genius. That mental prime in which the pathetic history of Cecile, and the harrowing tale of the Duchesse de C. were produced, can never return for Madame G. and we could almost find in our hearts to remind her of Gil Blas and the archbishop of Grenada.

The narrative here given of the life of Madame Maintenon, before her coming to court, is easy, interesting, and sufficiently rapid; the other part is much more studied, most artfully glossed over, and immoderately prolix. The heroine is not of that class of characters which fiction loves to select and adorn; prudent, timid, circumspect, though ambitious; armed by her good sense against the dangers of this world, and prepared by her devotion and charity, to reap the rewards of another; she awakens no anxiety; claims no compassion; excites no interest. It cannot be doubted that she was a very pious and sensible woman, and it is most probable that her connection with the king previously to their marriage, was one of mere friendship. But it is perfectly absurd to represent her passionately in love with Louis, and influenced in her endeavours to obtain the place of first favourite solely by motives of piety and affection. The grand moral of the tale Madame G. has not *over-looked* (that is impossible after reading Madame Maintenon's own letters), but wilfully disguised and perverted. It was her object to draw a heroine who "at fifty-two, without artifice or intrigue, had accomplished her happiness, and acquired the highest fortune by the perfection of her disposition and conduct." Of course it was necessary to suppress that heroine's complaints of the constraint and ennui that devoured her laborious efforts; "d'amuser un homme qui n'est plus amusable," and in short all that rendered her unexampled elevation a splendid, but most irksome slavery. These were not topics for the pen of a court veteran. Madame Genlis, however, cannot yet write without giving indications of very brilliant talents, and a habit of acute observation, things perfectly distinct from enlarged views, strong reasoning powers, and a soul superior to the prejudices, unwarped by the interests of a party, a sect, or a moment. The following remarks on the character of Ninon l'Enclos, even under the disguise of one of these miserable translations, which are a disgrace to a lettered age, and an insult to an elegant reader, will please and strike.

"She enjoys a state of opulence which, it is said, she owes to paternal inheritance. Since she was born in fortunate circumstances, she cannot claim any merit for not having degraded herself by the most disgraceful of all possible meannesses: one of her admirers said of her, *that she possessed all the virtues of an honest man**. As however, she has neither the courage, the delicacy, nor the nice feelings of honor of an honest man, her probity alone was the virtue which this saying intended to praise, but this quality being common to both sexes, an honest woman can no ways dispense with it any more than a man; so that the above-mentioned eulogium (which has been so frequently mentioned,) means nothing after all.

* Saint Evremond said this.

"In consequence of what M. Scarron had told me I did not experience the same pleasure at meeting Ninon again; but I examined her with infinitely greater curiosity. I found she invariably kept up an exceeding modest deportment; but in her behaviour with men I observed a singular mixture of coquetry and prudery; she wished to draw them, and yet dreaded public exposure and mortifications; she never seemed to me perfectly amiable, because she was always rather constrained in the presence of her own sex: ever attentive on checking men in their language and manners with her, she wishes them in company to preserve the tone and behaviour which they adopt with other women, which, however, she could never obtain. I was much struck with this difference, for in fact on the part of the men there was something extremely unpleasant to my feelings in their mode of addressing her, looking at her, praising her, and mysteriously whispering freedoms into her ear. In all which it was easy to observe a certain irony and air of familiarity which are not assumed towards other women. Whenever she perceived this behaviour growing remarkable, she then put on a look of sternness and artful dignity, but with such affectation, that no one could refrain from thinking her ridiculous at times. She often appeared offended at a very innocent jest, yet the moment after she herself incautiously uttered a much more indelicate expression. She never spoke against morality; but like all other women of gallantry, loved to hold dissertations on the passions; she never talked of love but to inscribe its torments and exaggerate its power and influence."

It must have been close observation of a wicked world that suggested this as well as several other remarks:

"The Dutchess (de Richelieu) paid her very great attention, and evinced an extreme friendship for her in private, but Madame de Maintenon observed that in the company of certain persons, and particularly in the presence of her Royal Highness the Dauphine, she never treated her in that affectionate manner, and she could easily guess that this conduct of the Dutchess was owing to her wishing not to appear deceitful in the eyes of those who knew her real sentiments. This observation alone has often been the means of discovering to the world at large, as well as to courts, those perfidies which in every other respect had been so artfully concealed."

The genuine Gallicism of the following sentiment will both amuse and disgust a truly English reader.

"When a person of sense and rectitude determines at length to employ a little finesse and cunning, her artifices are always more ingenious and more adroit than those of intriguers, because they are always more delicate, and not wholly devoid of truth. Such a person can only deceive another in the same manner as she deceives herself, namely, by a false reasoning in her own sentiments, or by illusions, the source of which is in her heart, and not in absolute falsity."

On the whole, we consider this work as an attempt to revive in favour of the present French system in church and state, the spirit of blind loyalty and superstitious observance which characterized the reign of Louis XIV. Whatever success may crown such an endeavour at Paris, under Imperial patronage, we should be both surprised and concerned to see it produce any effect upon a free British public.

CHAPTER XII.

METAPHYSICS, MORALS, ORATORY, AND BELLES LETTRES.

ART. I. *Physical and Metaphysical Enquiries.* 8vo. pp. 330.

THIS book consists of three chapters: of which the first undertakes to prove the reality of matter; the second, the existence of deity; and the third, the freedom of the will. Of each topic in its order.

I. In the first page the author tells us "that the human mind, along with the consciousness of its own existence, is impressed with a belief of the reality of external objects:" and that "the mind, or faculty of perception, we feel to be distinct from the objects perceived." Thus the thing in dispute is in the very first sentence taken for granted, and the reality of matter is assumed as an instinctive truth.

The author next proceeds to attack some passages of Berkeley. He contradicts them flatly and repeatedly; but he does not point out wherein the sophism consists. Berkeley argues thus. "By matter we are to understand an inert senseless substance, in which extension, figure and motion do actually subsist. But, it is evident, that extension, figure and motion, are only ideas existing in the mind, and that an idea can be like nothing but another idea, and that consequently neither they nor their archetypes can exist in an unperceiving substance." This passage is extracted from the ninth proposition in Berkeley's Principles of Human Knowlege, and it includes that fundamental sophism, which Berkeley repeats with a tautology, as honourable to the orator by its variety of expression, as disgraceful to the reasoner by its emptiness of argument.

This sophism is a grammatical quibble. In all languages abstract terms are occasionally employed as collectives. Thus the word *property*, which is an abstract term, corresponding with *ownership*, is sometimes employed for the collective mass of *things owned*. It is used as an abstract, when we say, "the rights of property;" it is used as a collective, when we say, "the property exposed at sea." Thus the same word expresses the *quality of being owned*, and also the *mass of things owned*: it describes in the one case an abstract, or ideal, and in the other a concrete, or real, extancy.

The like is true of the words solidity, extension, figure, motion. Locke says: "That, which hinders the approach of two bodies, when they are moving one toward another, I call *solidity*." Here the word is applied to concrete, or real extancy. Berkeley says: "Some there are who make a distinction between primary and secondary qualities: by the former they mean extension, figure, motion, rest, solidity, or impenetrability and number: by the latter they denote all other sensible qualities, as colors, sounds, tastes, and so forth." Here the word *solidity* describes an ideal category, or predicament.

Now Berkeley's method of deceiving his reader consists in showing that solidity, extension, and other such words are abstract terms and represent imaginary or ideal existence; and then in inferring that the mass of things solid, or the mass

of things extended, for which, these same words, when used as collectives, may stand, are also ideal existences. This is exactly like inferring that because property, when it means ownership, is not a reality, therefore the whole mass of things owned are ideal existences. Yet this trumpery sophism has imposed on successive generations of would-be metaphysicians.

Berkeley further says, "an idea can be like nothing but an idea;" whereas an idea is probably so like a sensation, as to be a mere miniature imitation of the corresponding sensitive vibration, by the opposite extremity of the same bundle of fibres: so that a given idea is more like the corresponding sensation, than it is like any other idea of a different sense.

Our author (p. 11.) advances a most daring opinion on this subject, and says: "Every man who examines his own mind will find his ideas are not at all resemblances, or patterns, of his sensations." It is impossible to reason with a writer, who makes, concerning facts hitherto agreed, such novel and incredible assertions. He decides (p. 129.) for the eternity of matter.

II. The existence of Deity is thus proved by our author.

"THE existence of the Deity, it must be acknowledged, is not a thing self-evident. Were this the case, no reasoning would be required to establish it. But so great is the force of its evidence, that I am at a loss to conceive how any man can contemplate the face of nature, without being impressed with the idea that it has been framed by intelligence. If the atheist is justifiable in believing, that an immaterial being can never be the creator of material things, why does he adopt a principle exactly similar? There is certainly as much difficulty in supposing, that that which is unintelligent can produce intelligence, as that mind should produce matter. Here, as in every thing else, nothing can produce nothing, and no substance can communicate what it does not possess. Insensibility can no more produce sensibility, than darkness can produce light. It is undeniable, that man is an animated and intelligent being. Who gave him that animation? who produced that intelligence? Something, it must have been, that possesses both. There can be no greater absurdity than to suppose an unintelligent substance to be the author or source of an intelligent mind. The cause is inadequate to the effect; nay, the effect in this case, is greater than the cause. It is of much importance to attend to this, as it is impossible for the atheist to do away the force of the reasoning. It is evident that the very principle on which he rejects the creation of matter is fatal to his own hypothesis; and he must either abandon this principle or admit the conclusion that intelligence necessarily exists.

"Although all materialists are not atheists, all atheists are materialists. I would therefore ask the atheist, If the combination of a small quantity of matter, such as occurs in man, produce an inferior intelligence, why may not the combination of a large quantity produce a greater intelligence? Again, if a small quantity produce an imperfect, may not the whole of matter produce a perfect intelligence? It is impossible to found a conclusive argument against the existence of a Deity on the principles of materialism; for if we adopt the opinion of its capacity on a small scale, on what principle can we reject it on a large? If a proportion of matter can, by its own powers, become animated on any scale, the vast variety of its powers renders it impossible to set limits to its capacities, or to say to what degrees these when united may not reach. The existence of the power in an inferior degree, must lay a foundation for supposing it in the highest degree.

"This reasoning may be objected to on the ground of its granting too much to materialism; but it can never be dangerous to combat atheism with its own weapons. Truth can never be the cause of error; and the unprejudiced inquirer is never afraid to draw obvious inferences from known facts. I shall, therefore, undismayed, draw the conclusion from the argument. The object of dispute at present is not concerning the character, but concerning the existence of the Deity. It is undeniable that the existence of intelligence in man, even on the supposition that he is wholly mate-

rial, lays a foundation for the belief of a Superior Intelligence. It destroys the presumption which may be supposed to arise from the principles of materialism, and the character of inanimate matter: and if we can afterwards shew, that the highest degrees of active power and intelligence are as necessary to account for the works of nature, as the inferior degrees of it are necessary to account for the works of man, the proof must be reckoned in all respects complete.

"It will perhaps be contended, that animation and intelligence arise wholly from organization, and therefore there can be neither animation nor intelligence where this does not exist. But organization produces no new power; it only places those already existing in the most favourable circumstances for action. Form, indeed, increases mechanical force; but it cannot be shewn that there is any relation betwixt animation and mechanical force, as the latter is equally powerful in the dead as in the living machine. It is evident, that animation has no dependence whatever on mere form, as we find that it exists in a vast variety of different creatures of very different forms and characters; and although it were possible to make the form of a man or a horse, with both their external and internal parts, would this infuse the spirit of animation? Animation, any more than chemical power, can never be the creature of form, or any particular mode of existence. It must be derived from something originally inherent in these bodies or beings which possess it."

In this passage, the first paragraph maintains that intelligence alone can produce intelligence; and consequently that the human mind, which is intelligent, cannot be gradually evolved and formed by material causes. But, in the very next paragraph, it is argued that if a small quantity of matter, such as occurs in man, produce an inferior intelligence, a large quantity of matter, such as the universe, may produce a perfect intelligence. Thus propositions which are interdestructive, the one that matter cannot produce intelligence, the other that matter can produce intelligence, are both taken for granted, and employed in defence of the doctrine of Deity. He sits on a precarious throne who must so borrow leave to be. The next argument adduced is the *argument from design*, as it is called, which Paley, in his Natural Theology, has repeated in so many forms, and with illustrations so instructive and so convincing. There is one imperfection in this argument: contrivance, or design, is the use of means to attain foreseen ends: it consequently implies previous experience. Now previous experience cannot be predicated of the original being: only a secondary existence can be a contriving, or designing, cause.

Our author accordingly decides (p. 262.) for the progressive improvement of the Deity.

Some passages are extracted from Clarke, relative to the attributes. This writer has a reputation among ecclesiastics, not among metaphysicians. We will requote one of the passages, which divines have pretended to mistake for reasoning: its dryness would fatigue, did not its absurdity divert. The idea of infinity, or immensity, (says he in his sixth proposition) is so closely connected with that of self existence, (why so? is any thing infinite but space? is space, a negative quantity, self-existent? is self-existence inconsistent with finiteness? are not both the probable attributes of matter?) that because it is impossible but something must be infinite (how should any positive quantity be infinite?) independently and of itself, (as if the attribute infinitude could suffer limitation by dependence or by alien causation) therefore it must of necessity be self-existent. (Thus the interdestructive epithets, *independently*, and *of necessity*, are both ascribed to this infinite something. And because of necessity something must be self-existent, therefore it is necessary that it must likewise b

infinite. (Is there any contradiction in supposing matter to be self-existent, or uncreated, and yet finite in quantity?) These are the best arguments our author knows how to muster for the infinitude of Deity. Surely he was contriving to betray the cause.

III. The freedom of the will is discussed in the third place. This long agitated question is at bottom a dispute about words. No one denies that every act of volition is an act of choice. No one maintains that a choice, or preference, has not predisposing causes; or that the feebler motive overcomes the stronger. Hence it must happen that circumstances, uncontrollable by a given agent, have indirectly controlled his spontaneous exertions. For as Hobbes writes: "Those actions which a man does on deliberation, are said to be voluntary, and done by choice and election. In all deliberations, or alternate successions of contrary appetites, the last is that which we call the will. All other appetites to do, and to quit, which come upon a man during his deliberations, are called intentions and inclinations, but not wills. Of a voluntary agent it is all of one to say he is free, and to say he hath not made an end of deliberating. Now, as nothing taketh beginning from itself, but from the action of some other agent without itself, the cause of a man's will is not the will itself, but something else not in his own disposal. So that whereas of voluntary actions the will is the necessary cause, and whereas the will is also caused by other things whereof it disposeth not, it follows that voluntary actions have all of them necessary causes, and therefore are necessitated.

Of these three dissertations, the first and third appear to us to contain neither novel nor precise reasoning; but to pursue a beaten track with heavy and unsteady steps. The second dissertation has some claim to the character of ingenuity and originality: we allude especially to that train of argument, which ascribes perfectibility to God.

This book may assert rank in Scotland, where even the metaphysics of Oswald and of Beattie have succeeded; but, from a public of severer taste, we hardly expect for it any high commendation. Perhaps the attack contained in the appendix on the Academical Questions of Mr. Drummond may give a controversial value to a volume which is not self important. More similar matter is promised: we advise this writer, before he continues his projected task, carefully to read the older metaphysicians, at the head of whom we place Hobbes, the clearness and depth of whose ideological enquiries have not been surpassed by any of his successors. Among the living metaphysicians, Mr. Thomas Cooper of Manchester has reasoned with greater extent and precision on materialism, Deity, and necessity, than any other British author with whom we are acquainted. His Tracts, Ethical, Theological and Political, rank so high among the efforts of human intellect, that they were entitled to the quotation and refutation of one, who rediscusses the same doctrines, and who so frequently deduces an opposite result.

ART. II. *An Introduction to the Study of Moral Evidence; or, of that Species of Reasoning which relates to Matters of Fact and Practice. With an Appendix, on debating for Victory, and not for Truth. By* JAMES EDWARD GAMBIER, *M. A. Rector of Langley, Kent, and Chaplain to the Right Hon. Lord Barham.* 8vo. pp. 200.

KNOWLEDGE begins in experience: general principles are but a form of expressing the testimony of collective facts. The use of reason itself is best learned by practice: to read a critical historian, to attend the investigations of a court of justice, are the best lectures on moral evidence. An art of logic is however, not without its use, even to the tried mathematician, or metaphysician; nor will a theory, or classification, of the component parts of probability, be without its use to the juryman, the barrister, and the annalist. Such a classification is here offered to the public: the value of testimony has always been appropriated by considerations resulting from the qualifying circumstances; but no map existed, in which the various bearings and soundings were so neatly, so perspicuously and so fully laid down. Something may have been due to Locke's Essay on Human Understanding, something to Watt's Logic, and something to Campbell's Rhetoric; but much original thinking was requisite so well to marshal, to proportion, and to arrange, the method of argumentation.

The first chapter treats of the nature of moral evidence, and explains wherein it differs from demonstration.

The second treats of the different kinds of moral evidence, and includes observations on the relative weight of each.

The third contains general directions relative to moral reasoning, or the ascertainment of unknown fact, by speculative inference.

The fourth gives special directions about each kind of moral evidence.

The fifth and last treats of the kinds of evidence, which different subjects admit.

A generally interesting chapter, though not perhaps the most satisfactory, is that which treats of miracles.

A book of this kind may wisely be studied by the young, who wish to form habits of correct reasoning: it would have been less dry, had it contained more illustration, more example, more quotation: for completeness of subdivision, and neatness of enditement, it has high claims to praise. To borrow the words which Wynne applies to his own abridgement of Locke: we are apt to think, that this work will serve to make the way to knowledge somewhat more plain and easy, and will afford such helps for the improvement of reason, as are perhaps in vain sought after in those books, which profess to teach the art of ratiocination.

ART. III. *Lectures on Belles Lettres and Logic. By the late* WILLIAM BARROW, *F. R. S. Ed. and Professor of Belles Lettres and Logic in the University of St. Andrews.* 8vo. 2 vols.

IN the progress of human investigations and discoveries, criticism is the last of the sciences to make its appearance. Though it relates solely to the operations of the human mind, a subject to the comprehension of which, above all others, our faculties appear adequate, yet its mode of investigation has always been experimental and analytic. The powers of human genius are never fully developed, till disclosed by fact and experience. Great works first appear,

their laws and plans are afterwards deduced by observation. The poet first sings in untaught strains, the philosopher attempts to form hypotheses for the explanation of the various phænomena which meet his view, or strike his apprehension; the orator addresses a rude audience with arguments suggested and expressions supplied by nature, and the historian essays to recite those facts, which have struck his own curiosity, and which he thinks he can render interesting to that of others. The variety of performances suggests comparison, and is to be accounted for, like other phænomena; characteristic terms are introduced, to denote the various impressions produced by literary works, they are distributed into classes, language attains regularity and rules, styles are discriminated, the laws of reasoning, and the legitimate principles of demonstration and probability ascertained. Time, and the change of customs, ideas, and language, darken the works of antiquity. It is the office of criticism, by patient research and investigation, to penetrate through these obscurities. The carelessness and ignorance of copyists gradually introduce corruptions, more or less gross into the works which they transcribe. These it is the object of the critic's sagacity, to detect and remedy, by a careful observation of the author's manner and subject, and the laws of the language in which he writes. Such are the various offices of criticism, æsthetic, (to adopt a foreign word, where our own language is deficient,) explanatory and emendatory. It is with the former only of these branches, that we are at present concerned.

The work before us is the substance of a course of lectures, read by the late Mr. Barron, during twenty-five sessions, in the university of St. Andrews, which were intended by that author for publication, but he was prevented by death from the execution of his purpose. The anonymous editor apologizes, in a short advertisement, for the defects and inaccuracies inseparable from a posthumous publication.

The series of lectures on the belles lettres, is divided into three leading parts, the first of which treats on the structure of language, and the properties of style; the second, on spoken language, or eloquence, as proper for deliberative assemblies, courts of justice, or the pulpit; the third, on written language, or the most eminent kinds of composition in prose or verse.

The first division of the subject is discussed in twenty-six lectures, which treats successively of the faculties which influence the arrangement of words in sentences, and of the progress of writing, the principles of grammar, the parts of speech, the primary qualities of style, perspicuity, purity, propriety, precision; the construction and arrangement of sentences and periods; the various ornaments and figures of style, and its different characters, as concise and nervous, or diffuse; as simple, elegant, or florid and vehement.

These different heads are judiciously treated, and many useful directions given to the student in composition.

The second part of this work is devoted to eloquence and public speaking, of which the history is first traced, the different species enumerated and arranged, and the rules delivered. On the whole, this division constitutes the most valuable part of the volume.

The second volume commences with the third division of the subject, treating on composition in prose and verse. The order in which the different species of writing are arranged, and illustrated, by rules and examples, is the following; epistolary writing, fiction,

philosophical writing, essays, systematic compositions, dialogues, history; in poetry, the pastoral, lyric poetry, didactic, descriptive, epic, dramatic; under each of which heads, the principal productions in the ancient and modern languages are described and characterized.

We shall only notice a singular error which occurs more than once in this volume, the supposed inferiority of the ancient hexameter to modern blank verse, in variety of pause and melody. We cannot explain how a reader can have perused Virgil, without being sensible, that the heroic verse, is not less distinguished for its variety, than for its dignity and melody.

A system of logic closes the volume. It proceeds in the principles of the Scotch metaphysical school, but as those doctrines regard only the postulates, or first principles, which must be taken for granted in some sense or other, by the most sceptical, as well as by the most credulous, in every course of practical reasoning, they have little influence on the principal object of the work. The three concluding lectures, though not strictly comprized in a course of logic, are perhaps the most interesting of the series, comprizing a general view and classification of the objects of human knowledge, following Lord Bacon's arrangement, according to the faculties of the mind.

That these volumes contain a respectable series of college lectures, which would do credit to the professor, and be attended with advantage by his pupils, will be readily admitted. Whether after preceding works on a similar subject, they contain any information sufficiently novel to engage peculiarly, the attention of the public, may perhaps be doubted. The view, however, which the author takes of literature, is wide and well arranged, and he delivers his critical opinions with freedom, and in most cases with candor and judgment. For several inaccuracies and inelegancies of style the circumstances under which the work was published, must apologize. The chapters on eloquence, and some parts of the treatise on logic appear to us to be the most valuable portions of these volumes.

ART. IV. *Miscellanies in Prose and Verse, &c.* *By* THOMAS TAYLOR.

THIS indefatigable advocate of the philosophy and religion of the ancients, not depressed by neglect, or deterred by fear of opposition, we bear his testimony once more to the excellence of these principles, from which he professes to have derived support in seasons of adversity, and which he deems alone sufficient to raise human nature to its true state of dignity and happiness. The principal piece is entitled the triumph of the wise man over fortune, according to the doctrine of the stoics and platonists, and is intended to prove the superiority of the philosopher to calamity, and the impossibility of his sustaining any injury. It is principally extracted from the writings of Seneca and Plotinus. The firmness of the principles which it advances, and the loftiness of its claims, may be estimated from the introductory paragraph, which surpasses even the paradoxes of Damasippus.

"THE doctrine of the genuine Stoics and Platonists, concerning the constancy of the wise man, is no less paradoxical to the vulgar, though perfectly scientific, than the examples which they have given of the endurance of calamity are magnanimous and sublime; for what to the apprehension of the multitude can be more incredible, than the dogma, that a wise man can neither receive an injury nor contumely? That he may be

a servant, and deprived of all the necessaries of life, and yet not be poor; that he may be insane, and yet his intellect remain uninjured? For the vulgar conceive that the wise man is not to be adorned with an imaginary honour of words, for such, in their opinion, are these assertions, but that he is to be situated in that place where no injury is permitted. Will there, however, we ask, be no one who will revile, no one who will attempt to injure him? But there is not any thing so sacred which sacrilegious hands will not attempt to violate. Divine natures, however, are not less elevated, because there are those who will attack a magnitude placed far beyond their reach. The invulnerable is not that which may not be assaulted, but that which cannot be injured. And this is the mark by which a wise man may be known. Can it indeed be doubted, but that the power is more certainly strong which cannot be conquered, than that which cannot be attacked; for strength untried is dubious; but the force is deservedly considered as most sure which baffles all attacks. Hence the wise man is of a more excellent nature, if no injury can hurt him, than if he is beyond the reach of injurious attempts. As a wise man, therefore, of this kind, is obnoxious to no injury, it is of no consequence how many darts are hurled against him, since he is not penetrable by any. Just as the hardness of certain stones is unconquerable by iron; and just as some things cannot be consumed by fire, but preserve their rigour and mode of subsistence amidst surrounding flames. Thus, too, rocks swelling on high break the sea, and do not exhibit any vestiges of its rage, though for so many ages they have been lashed by its waves."

The other pieces in this volume, are the creed of the Platonic philosopher, about as comprehensible as some other celebrated creeds, a panegyric in verse on the late Floyer Sydenham, a paraphrase of a passage of Boethius, an address to the Demiurgus or artificer of the universe, and an epigram on Mr. Taylor's adventurous exploits in philosophy, and the blind folly of his reviewers.

ART. V. *Chironomia, or a Treatise on Rhetorical Delivery, by the Rev.* GILBERT AUSTIN, 4to. pp. 600.

THERE is an elegant book of the Germans, *Engel's Mimik*, on the topic here discussed. He intends principally to instruct the actor, Mr. Austin the rhetorician. We doubt whether the variation of the pupil favours the practical value of the instruction. The player has to caricature. Unless gesture be carried further on the stage than is becoming in real life, its telegraphic value is lost to the distant part of the audience. Pantomime performed on the natural scale of expression, falls short in impressive effect. Yet the orator would be called theatrical, and would be thought affected, and would intercept the sympathy to which he aspires, were he to gesticulate with the windmill arms of a harlequin. He would be confounded with those Cherokee ambassadors, who, for want of words, had recourse to signs, and who solicited the dram of rum, the blanket, and the bedfellow, with the inhaled oosp of thirst, the shivering hûg of chilliness, and the indelicate display of Herodotus's runaway Egyptian.

Instruction ought seemingly to be hyperbolical; because its practical result usually falls short of the lesson. Hence the teacher of gesticulation must prescribe the more vehement forms of expression, must bid his pupil saw the air, like Icarus, and stamp the earth, like Poseidon, if he means to produce the desirable float of arm, and radiation of leg.

The importance of making a study of gesticulation, is well argued by Mr. Austin; yet with a just idea

of what ought to be realized, our author is liable to the suspicion of an affected taste in art, of a disposition to find pretences for gesticulation at every metaphor of phrase, and, instead of delineating and corroborating the main impression of sentiment, of attempting to paint words, and to accompany oral language with an hieroglyphic or picturesque interpretation. He notes in detail the gestures, with which he would wish a declaimer to deliver the well known fable of Gay, called the Miser and Plutus. For the first line which is this,

"The wind was high, the window shakes,"

the pupil is instructed to assume an attitude of surprize, and to point toward the sky; whereas the opening ought to be gentle and quiet. The character of suspicion is to be alarmed with slight cause; and if Gay had written

"A transient air the window shakes,
With sudden start the miser wakes,"

he would more completely have attained the end of painting the mistrustful vigilance of his gold-hoarder. Of course the reciter is not to draw attention to the loudness of the wind, is not to render the word *high* emphatic, is not to mimic the knock of window-frames rattling in the storm; but to let the timid start of the ensuing line occur rather unexpectedly, and with inadequate preparation.

"Along the silent room he stalks."

Here the attitude recommended is indicative, as of a man who has espied, and who denounces a concealed thief: but it ought to be descriptive of fearful anxiety, of curiosity screwing its eye, and lapping its ear, and treading inaudibly. The poet was compelled to use the word *stalks* on account of the rime, but he would else have preferred the word *creeps*, as more descriptive of the pantomime which prying fear is likely to adopt: the reciter's not to catch the poet's word, but his feeling, and is to paint the emotion better than the poet, if he can. The pantomime is obvious which the ensuing line requires; Gay may err in causing his miser to *stand in rapture o'er his hoard*, when he was likelier to continue kneeling at his chest, hugging and almost prostrate over his money-bags, which he finds undiminished in number; but the recitation must be here conducted on the principle adopted by the poet. On arriving at the passage

"Gold sow'd the earth with ev'ry ill,
Gold taught the murderer's sword to kill,"

the speaker is directed, during the first line, to imitate the action of sowing oats, and during the latter, that of stabbing with a dagger; whereas these phrases are such mere metaphors, that if the poet had written

Gold fills the earth with ev'ry ill,
Gold hires the soldier's arm to kill,

the meaning and purpose of the speech, would, in no wise have been altered, or affected. The same gesticulation therefore, ought, in our opinion, to be used in either case, that namely, which carefully and exactly corresponds with the leading train of thought, and which wholly overlooks the accidents of verbiage. But, in Mr. Austin's system apparently, this new pair of lines would require in the first, the gesticulation of a man filling a pail with water, and in the latter, of a volunteer charging with the bayonet; because some such imagery happens to be associated with the words used metaphorically. The gesture which belongs to the train of thought, not that which belongs to the train of words, is in all cases, in our opinion to be employed. On Mr. Austin's plan of word-painting, instead of thought-painting, he would often have to swerve, in his

directions from the practice of the great masters of recitation. In the speech of Lear, during the storm, the line occurs:

Nor rain, wind, thunder, fire, are my daughters.

Here the verbal mimesis indicate rant, noise, turbulence; but the ideal mimesis insinuates a suffocating tenderness; and so Garrick delivered it.

When the lady in Comus says:

I should be loth
To meet the rudeness and swill'd insolence
Of such late wassailers:

she is not to imitate the gait of a drunken man, but to preserve the alarmed carriage of feminine timidity, and to mention with marked disgust, the libertinism of revellers. Mr. Austin's system appears to us, to lead to the opposite conduct.

This work has the merit of discussing a new topic, with comprehensive detail, and conspicuous erudition; and of affording, by the aid of the engraver, most desirable illustrations of the practicable varieties of gesture, especially of the hands, which may be adopted by the public orator to enliven his delivery, to vary his attitude, and to corroborate the impression of his words. The adequate notation of pantomime is a point much laboured by our author, and is carried to a high degree of perfection: his symbolic language merits adoption, by those dramatic critics, who may wish to preserve a tradition of the manner, in which a Siddons or a Grassini were wont to accompany the declamation, or recitative, of their favourite parts. To contrive a grammar, is not to excel in eloquent composition: to describe attitude with concise felicity, is not to teach to expedient application. In this latter department of instruction, we have stated grounds of disagreement from our author: we admire his ingenuity, without always sympathizing with his taste. To have done so much toward a classification of the phænomena of corporeal rhetoric, is itself to have increased the power of the orator: it will stock his imagination with an inexhaustible handful of illustrative and pathetic expressions, and will enable him to render taciturnity itself, subservient to the purposes of speech.

ART. VI. *The Independent Man.* *By* GEORGE ENSOR, *Esq.* 2 vol. 8vo.

EDUCATION though a trite, is not an exhausted topic: we practise it well enough from the result of long and manifold experience, but we practise it as an art, not as a science; and can seldom give a definite or satisfactory reason for the received order of tuition and the established system of instruction. We see experimentally that a solicitous, or an extraordinary education is regularly unsuccessful: but we cannot account for the fact. Nature, wiser than man, has rendered the average degree of care and toil more conducive to human excellence than premature, industrious, and ambitious efforts. But where it is that our solicitude inverts the intended order of acquirement, by rash interference, or excess of precept, is still a riddle to the parent and the pedagogue.

This work has education for its object, the education of the statesman; it aspires to form the ruling classes of society, and through them, the subordinate community. The first chapter considers the treatment of boys, from their infancy to their eighteenth year. Something is said about a mother's suckling her own children, and the practice is strongly recommended. In the order of nature, the woman, who has to walk to market, or to the field, leaves

her child to the care of a neighbour, who suckles it during the interval, and who bequeaths her own child to a similar reciprocity of attention, when her hour for stirring abroad is come. So that children are most naturally suckled, when they have several nurses, when they share with others the milk of their own mother, and partake the nourishment of a stranger's breast. This average distribution of lacteal nutriment is quite as conducive to the health of children, as a system of exclusive property; not perhaps for the first week, but from the moment of the mother's recovery. And it is probably a moral object to accustom *the independent man* somewhat early to forego for a time, that incessancy of affectionate attention, which the mother-nurse is sure to bestow. To cry unlistened to is the cure for fractiousness; to be abandoned to personal resources is the first stimulus to voluntary activity. A great deal of stuff has been talked by Tansillo and Montaigne, and others, about children's imbibing the character of their nurses. The metaphor is incorrect. Children often imitate the gesticulation, physiognomical and corporeal of their nurses. The ideas necessarily associated with such external expressions, are thus excited in their soft brains early, and perhaps indelibly. Thus some tendencies of character may be translated from the one to the other. Beware then, and choose even the occasional nurse of graceful deportment, and benevolent disposition. But this danger exists equally in the dry nurse. The footman, who carries about a female infant, is as likely by his lewd stare, to infuse a predisposition to lasciviousness, as any nurse can be to inspire timidity or cruelty. The frequent repetition of impressions of whatever kind, is far more efficacious than incidental affections. It is safest to change often the guardians of children.

Corporal punishments are combated by Mr. Ensor. We are not convinced that punishments equally innocent can be devised. The infliction of hunger, of thirst, of dark or solitary confinement, may cause disease, cowardice, melancholy. A recurrence to disgraceful badges produces in susceptible natures an inconvenient degree of false shame, and in hardy natures an alarming indifference about honor. To punish by a task makes application odious. To punish by a fine reveals that riches can defend against the laws. It seems best to employ chiefly precedence and degradation, to levy fines for the mischiefs of awkwardness, to impose tasks for the negligences of idleness, to inflict privation for the sins of intemperance, and to reserve blows for those vulgar natures, who are incapable of prospective or circumstantial considerations, and are only influenced by the immediate impressions of sense: Solitude is the infliction most to be abhorred; it precludes improvement while it endures; it assists the passions to ferment into virulence; or drives the vacant mind to dangerous attempts at amusement.

Mr. Ensor decides, justly we think, for public schools, in preference to private education, whatever be the capacities of a boy. The more or less of Latin and Greek, learned between ten and fifteen is an unimportant consideration, compared with the knowledge of human tempers and dispositions, with the discovery of one's true and natural place in promiscuous human society, with the acquisition of the sympathetic passions and affections, which result from struggling through a crowded school. Vicious habits are best to be resisted by early unreserved instruction about the nature and consequences of the several sins of indecency. Vicious incidents are little to be lamented; for inexperience has its evils, its mor-

sifications, and its regrets; and he who avoids the freaks of the gentlemen of his age and country, will find himself an alien to the friendship of his early equals and companions. Nor is there much difference in the chance of innocence, but rather in the frankness of behaviour, between the houshold and the boarding-school pupil. A consequence of private education is that men will dare to be singular; but how few singular men would not be well commuted for quotidian characters.

Mr. Ensor, erroneously we think, is for postponing (p. 61.) all acquaintance with the learned languages, until an advanced period of life. Children easily learn languages; in the family of an English gentleman, who married a French emigrant lady, and was resident in Italy, the children at six, seven, and eight years of age, all spoke fluently and well, the three languages. If the dead languages could be taught more through the ear, and less through the eye, they too might be acquired at a very early age, and almost insensibly. Without these languages, a man will hardly care to publish in his own: so vast a portion of what may be called the literary phraseology of our tongue is influenced by their idiom: nor can a man easily acquire the modern languages of southern Europe, without a large stock of Latin nomenclature. To make any good use of early boyhood is so difficult, that we vote for the prevailing practice of applying to Latin and Greek, rather than for Mr. Ensor's Natural History. That the Eton grammar, and many other books in use, are thoroughly bad, we readily concede. To reform the habitual mode of instruction is a distinct question from diversifying its objects. Many judicious criticisms occur on the prevailing method.

The second chapter relates to the treatment of youth from their eighteenth year to manhood; the peculiarity of our author consists in his recommending foreign travel previously to college. In this innovation we coincide. The languages are most easily learnt early, and the manners are more plastic, more likely to accommodate themselves to those of the nations visited, before they are stubbornly anglicized by the independence of university life, and the imitation of the gentlemen of the country. There is this further advantage in early peregrination. The whole range of topics, which interest the European public, is thus presented to a man's contemplation before he has chosen his own line of investigation. He arrives at the lecture-rooms of the Professor, and at the libraries of the foundation, having already made his election, in what department to pursue distinction: he then appropriates his studies to his eventual objects. But if he passes straight from the school to the university, he continues ignorant of what he shall want or wish in the world, to know; and wastes this opportunity of becoming profound in the mere continuation of earlier studies. The prejudices of the place would be less likely to infect a travelled man. The use of a Professor is to teach men, not to teach boys; and it is because too young a race attends college, that the higher sort of lectures are disused. Circumstanced as the English universities at present are, sons may rationally be sent thither to scramble for the endowments; but certainly not to profit by the tuition.

A meritorious reprehension of adulterous connections is given in this chapter: the young traveller will need the caution.

The third chapter passes from manners to morals.

Duelling is discussed (p. 202—208.) and reprobated. Since the days of volunteering, it is become so popular a practice, that we should not wonder it were scouted as vulgar by the next growth of fashionable men. While it continues genteel, aspiring men must continue to practise it. Trials by a special jury of persons selected for the quickness and delicacy of their feelings in questions of honor, whose sentence should award the penalty of apology to the more culpable party, might perhaps be got up in lieu of duels. This is in fact Rousseau's proposal of a court of honor.

The relative value of avarice and prodigality, is well argued (p. 211—216.), and the preference is justly given to the miser over the spendthrift. Several excellent moral essays are interspersed in this section.

The fourth chapter endeavours to prove, that both genius and study are requisite to all great undertakings: there must be industry to provide, and talent to employ the materials.

The fifth chapter contains Remarks on Reading. An unusual opinion is advanced (p. 265.) that Richardson is not a novellist of merit: tedious he may be, and like the Dutch painters, fond of wasting labor on minutiæ; a good copyist of the dress and furniture rather than of the flesh and blood of his heroes: and yet there are passages in the story of Clementina, and in the catastrophe of Clarissa, which excite interest. His novels might still be read, if about two thirds of the text was struck out by a judicious epitomator. It is well-observed that our best novel is Goldsmith's Vicar of Wakefield: Tom Jones is ranked next, and thirdly Robinson Crusoe.

Mr. Ensor next enters on the course of study to be observed by his pupil. This comprehensive topic has again its subdivisions. The writers of all ages and countries are assembled in distinct bands, and criticized with impressive conciseness. First advance the philosophers. Socrates is first analyzed: Cumberland's book describes his manners justly. His claim to a demon may be resolved into a figurative allegorical habit of expression. There are fine traits of spirit, honour, and fidelity about Socrates, such as his fighting to save Alcibiades at Potidœa with lion-like heroism. The prison-scenes, or death-scenes again are very fine: after every allowance for the pens of Xenophon and Plato. His mode of attacking the religion and government of his country appears to have much resembled that of Thomas Paine. He rather belongs among the moralists who have pulled down prejudices, than who have built up maxims: and in this is inferior to the Jewish gnomologists.

Plato has still less claim to admiration than Socrates: both have been too long overrated. No modern anarchist ever projected such monstrous immoralities, as Plato proposes to establish in his fifth book of the Republic. His mystical dialogues are a disgrace to his intellect; unless we consider the mystical pieces as Alexandrian forgeries, in the name of Plato. The hackney authors of Alexandria often borrowed an old name to sell a new manuscript. Aristotle and Epicurus, Cicero and Seneca are talked about; then Lord Bacon. Cicero is in fact the only ancient philosopher, whose books have not been superseded by better.

The philosophical essayists come next. A British Theophrastus might be made out of Butler and Bishop Hall. We like Seneca better than Mr. Ensor does; Young is our Seneca. There are delicate remarks in Shenstone on men and manners, which deserved notice. Telema-

chus is pulled down, and merited lowering. Rousseau is a master of eloquence: his narration is picture, his exhortation, pathos: sound instruction he gives only in his dictionary of music. Sir W. Temple is forgotten; Bolingbroke is decaying; Shaftesbury passes for affected; Warburton for paradoxical; Addison for feeble; Johnson lives.

The writers on Political Economy succeed. Macchiavelli is praised for intellect: he wanted foresight: he overvalues expediency: and does not perceive in how great, in how increasing a degree the difficulties of a man multiply, who oversteps duty: he had never read Macbeth, the finest of moral lectures against unprincipled ambition. Grotius is attacked against Mackintosh, rightly we think: he has a spirit of detail hostile to the grand manner in philosophizing, and substitutes the quotation of maxims to the argument of propositions. Montesquieu was the grand architect of the French revolution: his arguments against the feudal system overthrew the state, as Voltaire's arguments against Christianity overthrew the Church: so much of both is now in a progress toward reproduction as belongs to the natural constitution of human affairs. Hobbes, Harrington, Hume, are all three deficiently praised: but Adam Smith receives a due tribute of applause. Algernon Sidney was nothing but a martyr; Sir James Steuart nothing but a nobleman.

Fourthly hover on high the unsubstantial ghosts of the metaphysicians. Metaphysics is properly a branch of grammar: it is the art of classing facts, and of expressing in general terms the common law inferred from multitudinous cases of experience. Every science has its metaphysics: chemistry, law, and medicine. Those are metaphysical disputes of the Brunonians about direct and indirect debility; they respect, abstract, or universal terms, which are aptly substituted to collections of facts. Those are metaphysical disputes of the jurists about the general principles of the law of nations; and of the chemists about negative electricity. When the phænomena of the human mind become a subject of enquiry, there are facts to detail, and general laws to infer: but these have no peculiar right to the denomination of metaphysical. This has of late been generally felt; and the word *ideology* has been introduced (by Tracy, we believe) to describe the science of ideas, the theory of the operations of thought.

We are disappointed to observe in this chapter, so scanty a mention of Hobbes. He was the earliest, and he remains the best of the British ideologists. His Human Nature is the well-head of all the clear water which the Lockes and Hartleys have pailed abroad. In his Christian Commonwealth is already to be found, the gem of that sect, which Eichhorn and Paulus are diffusing on the continent, which has converted Christianity into a lever of illumination, and the study of theology into a defence against superstition, making religious curiosity the instructress of mankind.

The historians and orators occupy two vast sections: the names are so numerous, that we shall not attempt here, to review the reviewer.

The second volume treats of the Origin of Poetry, of the Lyric Poets, of the Didactic Poets, of the Satirists, and of the Origin of the Drama. The priority of comedy to tragedy is maintained with novel ingenuity, and with convincing sagacity. A chapter is allotted to the comic writers. There is in the ridiculous, a something more transient, than in the sublime. Shakspeare's comedies have almost all ceased to please: we wonder how Ben Jonson's can ever have

pleased. Even Dryden is gone by. Congreve is the oldest comedy writer whose comedies are still popular. The palm is given to Mr. Sheridan, among our comedy-writers, perhaps with reason: yet we think the Clandestine Marriage a better comedy than the School for Scandal, though it may not imply powers of art so various and so vivid. The tragic writers are criticised in their turn. Sophocles is preferred to Euripides. The tragedies collected by Seneca are thought to have been translated from the Greek by Ovid, Julius Cæsar and others. The Italians name Maffei, Metastasio and Alfieri as their best tragic poets. The Regolo of Metastasio is his best play: and the Virginia of Alfieri. Racine is courageously and not unfoundedly attacked: what is his Iphigenia in Aulis compared with Goethe's Iphigenia in Tauris? The Phédre is a better tragedy than the Iphigenie; yet its beauties are all derived from Euripides, and the catastrophe sinks from dramatic into epic poetry. Of Racine's skill in situation-making, in bringing naturally those persons together on the scene, whose interview promises a poignant perplexity, no panegyric is attempted. Corneille's best tragedy is the death of Pompey; his next, Horace; his third, Cinna. He has only treated Roman subjects well: the Cid has a good scene or two at the beginning, but its progress as to style, interest, and pathos is in regular anticlimax, and the yielding prudery of Chimene is quite ludicrous. Voltaire, in structure of plot, excels Corneille and Racine, neither of whom have produced a tragedy equal to Zaire, which is the triumph of the French drama. The character of Orosmane is somewhat too chivalrous and Frenchmanlike for an eastern sultan; but the piece is else sufficiently probable, the incidents very affecting, and the dialogue, though inferior to that of Racine for polish of versification, and to that of Corneille for magnanimity of sentiment, is habitually beautiful; not tawdry and strutting so as to draw attention from the matter, but simple without vulgarity, and equal to the expression of feeling. Other tragedies of Voltaire have merit; but they owe a part of their popularity to transient opinions, which it was wished to diffuse. Mahomet may well be thought to have formed Bonaparte; it can have little tendency to shake European superstitions. The Death of Cæsar is not ranked in France as the third tragedy of Voltaire; yet we cannot find any other than Zaire, and Mahomet, which we should prefer decidedly. There is every where a want of ethic merit among the French tragedians.

Mr. Ensor does injustice to Lillo (vol. ii. p. 168) in placing George Barnwell at the head of his productions; the Fatal Curiosity being a much finer play; and indeed the best *houshold tragedy* (if we may so render *tragedie bourgeoise*) in our language.

The attack on Homer (p. 182—205.) displays more love of paradox than of complaisance; yet many of the remarks have permanent value. Mr. Ensor seems to value poetry, not for its own sake, as a method of enabling the imagination to employ itself agreeably, but for the sake of certain moral, or philosophical opinions, which poetry can be employed in propagating. On this principle, a christian would display just taste in preferring Watts's Hymns to Pindar's Odes. Thus (p. 220) the adoption of mythological beings in poetry is censured; because they are *beings created by ignorance and terror*. We wonder that Mr. Ensor's philosophy should not have looked a little deeper into

nature; and have discovered that those beings, which the poet employs as his mythology, thereby loose the reputation of reality among men, and become confounded in every one's imagination with the fictitious personifications and spectral creations of poetic invention.

The Italian poets pass in review. Dante is depreciated as he ought. The Orlando Furioso does not receive that praise for ethic painting, which is its due: it is in such delineations as Ruggiero expecting Alcina (canto VII. stanza 24) or Grifone dragged by the mob (canto XVII stanza 132) that Ariosto displays his habit of copying from nature and not from art, which is what communicates an impression of reality to all his personages and to all his scenery, which miracle and magic cannot dissipate. The Jerusalem Delivered is as harshly dissected as the Iliad.

After completing this critical appreciation of the writers recommended for perusal to his imaginary pupil, Mr. Ensor returns to his original topic, and treats of foreign travel, of serving the Commonwealth, of eloquence, of conduct in a ministerial capacity, and lastly of authorship; a chapter introductory to some remarks on composition and rhetoric. Lastly occurs a treatise on marriage and a short conclusion.

The remarks on education surpass in our judgement, those on the course of study: we think more highly of the wisdom than of the taste of Mr. Ensor. Could one jump from p. 272 of the first volume to p. 284 of the second volume, a completer work would be pervaded. In a new edition we recommend this separation of topic. The course of study may then be revised, corrected, proportioned and completed.

The whole work is drawn up with somewhat of pedantry; references and quotations are needlessly multiplied: trivialities are delivered oracularly. Phocylides is evoked from Lethe to declare against birdnesting. The matter however is usually worthy of attention, both from the father and from the pupil: it is oftener compiled than original, and has thus far the sanction of tradition: but if the stones for this mosaic are far-fetcht, they are well picked. The instruction is various, important, profound; the style is concise, pregnant, thoughtful; richly inlaid here with garnished eloquence, there with sententious meaning.

No topic is so important as education. It preserves knowledge, it diffuses virtue, it is the anchor of personal happiness. It involves the destiny of all the civilized classes: it is the providence which prepares the fortunes of the coming age. The only amelioration of which human society is susceptible, consists in the perpetually increasing proportion of the well educated. No modern individual can be brought up to be more accomplished than a Xenophon, or a Cicero. Our only advantage over the antients must depend on the greater extant number of men analogously instructed, which facilitates the diffusion of public advantages. Let us then turn with earnest gratitude to the Socrates, or the Crassus, who directs the studies of such illustrators of the human race: he plants the acorns of those oaks, which standing, are to be the ornament, or falling, the bulwark of the country.

CHAP. XIII.

MISCELLANIES.

ART. I. *The Complete Works, in Philosophy, Politics, and Morals, of the late Dr. Benjamin Franklin, now first collected and arranged: with Memoirs of his early Life. Written by Himself.* 3 vols. 8vo.

THE life and the other works of Dr. Benjamin Franklin will circulate long and far. His discoveries in science were important; his attention to economics popularly instructive; and his practical efficacy in preparing and consolidating the American revolution conspicuous and decisive. His autobiography, if published without mutilation, would no doubt illuminate many recesses of the human heart, and of the political theatres: it is here not given entire, but extends to the day of his marriage in 1730.

Benjamin Franklin was born at New England, in Boston, in 1705. His father had emigrated from Great Britain in 1682; his mother, the second wife, was an American. At twelve years of age he was apprenticed to his brother, a printer; but left the situation, in consequence of a disagreement, before the expiry of his indentures. He then let himself as journeyman at Philadelphia, came over to England for employ, went back, superseded his old master, set up a newspaper, and became printer to the provincial assembly. Having been employed to print the paper-currency, he defended an increase of emission in a pamphlet which drew attention. He married, in 1730, a widow lady, to whom he had been attached before her first marriage. In 1731, he proposed to found the still subsisting public library of Philadelphia on a subscription plan. In 1732, he began to publish Poor Richard's Almanac, a book which has inspired some of the meanness that distinguishes the American character. In 1736, he was appointed clerk to the general assembly of Philadelphia; and, in 1737, post-master. About this time, on the occasion of some loss by fire, he suggested a hand-in-hand assurance office.

His attention was next drawn to the phenomena of electricity. He first ascertained, in 1752, by an experiment with a silken kite, the identity of lightning and the electric fluid. This great fact is well recorded in the inscription of his bust. *Eripuit fulmen cælo.* He was already at this time a member of the general assembly of Pensylvania, having been elected as a burgess for the city of Philadelphia in 1747. He spoke seldom, sententiously, concisely, but with convincing aptness. In 1749, he drew a plan for an academy to be endowed by the state, and managed by trustees: it was realized in 1755.

In 1754, the depredations of the Indians on the American frontiers had become grievous and alarming; the colonies of New Hampshire, Massachusets, Rhode Island, New Jersey, Pensylvania, and Maryland, appointed commissioners, or deputies, to meet at Albany, and to devise some plan of military defence. Dr. Franklin attended on behalf of his province, and produced "the Albany Plan of Union." The idea was to solicit an act of parliament for establishing a gene-

ral government over the colonies, consisting of a governor to be named by the crown, and of a parliament to be named by the assemblies of the provincial states, in the proportion of their respective populousness. This general government was to raise troops, to build forts, and to provide for the public defence. The scheme was in America held too favourable to the influence of the crown, and was therefore rejected by the colonial assemblies: in England it was held too favourable to the independence of the colonies, and was therefore rejected by the ministry of Great Britain. But the discussion served to familiarize the words congress, general government, American army, and thus to prepare the very form of confederacy which was resorted to during the rebellion. Dr. Franklin was deputed, in 1757, to Great Britain, there to solicit the abolition of certain exemptions from taxation, which had been foolishly conferred on the selfish family of Penn. He succeeded in the object of his embassy: and, during his stay in London, published a pamphlet, pointing out the advantages which would result from a conquest of Canada. This pamphlet produced the desired effect, and thus delivered the North Americans from the danger of a French neighbourhood. When it is considered how exactly the Albany Plan of Union was adhered to during the rebellion, and how unsafe such a rebellion would have been for the friends of independence, if the French had retained the sovereignty of Canada, it seems reasonable to attribute to the foresight, or providence of Franklin the whole scheme of event which was subsequently realized: an instance of sagacity, or rather of power over fate, of which there are few examples even among the greatest men. In the summer of 1762, he returned to America, and was remunerated with five thousand pounds currency for his services.

In 1764, the Penn family, irritated at the taxation to which Dr. Franklin had rendered their estates liable, caballed against his re-election, and found means to exclude him from the representation of Philadelphia: but the assembly contained a majority of his friends, who appointed him provincial agent, and deputed him once more to Great Britain. He embarked for Holland, where he landed in 1766, and made a circuit which included some German territory. After presenting his credentials in Great Britain, he also visited France, and became acquainted among men of letters and talent, who were afterwards to support the American cause. On returning to London, Dr. Franklin obtained the secret correspondence of some overloyal Americans with the British government, by the publication of which a great odium was excited against them in America; thus the friends of the British ascendancy were deterred from making the communications essential to their purposes.

The presentation of a petition from the Massachusets Assembly occasioned Dr. Franklin to be called for examination before the privy-council. The solicitor-general Wedderburne poured on him a torrent of abuse, and charged him with sedition and disloyalty: there was foresight in the speech, he could perceive the drift without knowing how to intercept the purposes of Franklin. Hostilities having begun against the British government at Boston in 1774, Dr. Franklin returned, in 1775, to America, and was immediately elected a delegate to Congress by the legislature of Pensylvania. Under the command of Washington, the friends of independence displayed a perseverance in the field not unworthy of

their conduct in the senate. Dr. Franklin was deputed to France in 1776, and accomplished, in 1778, an alliance between the United States and the French. This recognition of their independence was acceded to by the British king in 1782, and Dr. Franklin triumphantly signed the treaty extorted from his humbled sovereign. A purer magna charta of liberty was won for America than that which had been obtained of old at Runnemede: Franklin was the Langton, and Washington the Fitz-walter, of this new and greater revolution.

In 1787, Dr. Franklin projected and established the Pensylvanian Society for promoting the Abolition of Slavery, and the relief of free negroes unlawfully held in bondage, and the improvement of the condition of the African race. The constitution of this society is far better devised than that of our English societies against the slave-trade, which begin attempting the reform at the wrong end.

Dr. Franklin was not elected president of the United States, an instance of national ingratitude which deserves some reprobation. In political revolutions, the directing intellect is a higher power than the hand that executes. The Moses is entitled to a pre-eminence over the Joshua, the Daniel over the Darius, the Langton over the Fitz-walter, the Franklin over the Washington, the Talleyrand over the Bonaparte. Dr. Franklin, therefore, ought first to have ascended the seat of honour; nor was it probable, considering his great age, that the presidentship could ever be allotted to him, unless given at first; whereas Washington could hope repeatedly to obtain it, after the end of Franklin's quaternion of years.

After the year 1788, Dr. Franklin was confined to his room, and died in 1790, afflicted with gout and stone, on the 17th of April. His will bequeathes a considerable fortune in public purposes.

Such are the principal incidents of a life, of which the first half is here given in Dr. Franklin's own words; and the second in those of Dr. Stuber, of Philadelphia.

To the biography succeeds a collection of tracts and pamphlets: and first, the papers on electricity. Dufaye, chief gardener to the king of France, had discovered two kinds of electricity, which he called *vitreous* and *resinous*, from the substances by which he supposed them to be furnished. Recent experiments prove that the vitreous electricity has a tendency to produce *oxygen*, and that the resinous electricity has a tendency to produce *hydrogen*. They are, therefore, distinct in kind, and might fitly be called *oxygenous* and *hydrogenous*. But Dr. Franklin rashly and mistakenly substituted the denominations positive and negative to vitreous and resinous, which were nearer the truth. This is not making a discovery in science, but the reverse: it was an offuscation of truth, which has delayed its detection. These papers on electricity are sufficiently numerous to fill the first volume: they are admirable for the clearness of intellect they display, for the natural method of philosophizing they inculcate, and for the great results they reveal; among which especially is to be remembered, the identity of electricity and lightning.

The second volume continues the collection of philosophic letters and papers.

The dissertation on smoaky chimneys is one of the most complete, and forms an admirable example of the art of turning the observations of science to purposes of immediate practical utility. The commentaries on innovations in language display less of the appropriate

abounds less with reading and with knowledge and sagacity than any other essays in the collection.

At length occur the papers on general politics, which are in every view the most important and the most excellent of Franklin's works, and which we shall therefore enumerate one by one.

I. Observations on Population. This pamphlet contains the germ of Mr. Malthus's celebrated work: it teaches the same doctrines in a more pregnant and concise form, but illustration. Dr. Franklin supplies such original information concerning North America as Mr. Malthus gives concerning Scandinavia. Dr. Franklin more willingly notices the phenomena of unpeopled countries, Mr. Malthus more willingly notices those of overpeopled countries. Both writers well deserve, not merely the perusal, but the study of the statesman. To this paper is appended a plan for extending the civilization of the earth, by transplanting and transferring to distant countries the vegetables and animals locally deficient.

II. National Wealth is the next topic of discussion. The notes to a pamphlet entitled, The Principles of Trade, printed in 1774, were, in our opinion, not written by Dr. Franklin, but by Dr. Adam Smith. The fourth note is transcribed almost word for word into the Wealth of Nations.

III. The Dissertation on the Price of Corn is written with humorous popularity of manner: it teaches the doctrine, still to be learnt in Great Britain, that entire freedom of exportation and importation, in all circumstances and in all extremities of price, is most advantageous to any country, whether agricultural or no.

IV. On Luxury. An excellent paper, both for argument and handling. The art of writing to the people, of being both clear and stimulant, was possessed by Dr. Franklin in as high a degree as by Thomas Paine, and was exerted with more taste and more discernment.

V. The duty is enforced of not buying Smuggled Wares.

VI. Observations on War. These remarks propose a further softening of the law of nations, so as to confine the miseries of war to the fighting classes. It is humanely recommended that cultivators, fishermen, traders, mechanics, should have the protection of both sides: that the hospitals of enemies should be unmolested and assisted; and that the practice of privateering, or of robbing merchants, on the high seas, should be abandoned.

VII. Marginal Comments on Foster's Argument in Favour of Impressing Seamen. This concludes with an admirable piece of irony, which cannot be read too often. Why will the present ministry not try the experiment of manning first a peculiar fleet, and, if practicable, the whole navy, by an increase of the wages of seamen, without compulsory enrolment? By abolishing tellerships and auditorships of the exchequer, a fund might be raised adequate to the deliverance of thousands from the unjust burden of forced service. High wages would give us the command of all the seamen in the world, and found the defence of our wealth on its very abundance.

VIII. On Criminal Laws. Again, an humane and well-reasoned paper. How long benevolent doctrines have been circulated, without producing the slightest practical effect on legislation!

IX. Parable against Persecution. This parable is only a republication of what Jeremy Taylor derived from his rabbinical learning, and appended to the later editions of his Liberty of Prophesying. It is still a dead letter. The declaration against transubstantia-

tion is yet extorted from members of the house of Commons, although the church of England consecrates that doctrine by maintaining that "the body and blood of Christ are verily and indeed received by the faithful at the Lord's Supper." This may be called consubstantiation by Lutheran sophistry, but it only removes the transubstantiation of the sacramental elements from the chalice of the priest to the mouth of the communicant. We comprehend not how any evangelical Christian, or other sincere member of the established Church, how Mr. Wilberforce or Mr. Thornton, for instance, can assent to this declaration without feeling the remorse of perjury. The laws against anti-trinitarian writers and thinkers still subsist, although laxly executed. The corporation and test acts still subsist. The grievances of the Irish Catholics still subsist. In short, half a century of knowledge has been lost to English legislation, in this, as in other departments of criminal law. And we wonder at discontent. O let us praise the patience of the people under the indolence or bigotry of their less enlightened rulers. The parable is accompanied by historical comments on the conduct of dissenters, which deserve the recollection of the ecclesiastical historian.

X. Slave Trade. This topic has awakened in Great Britain the desirable attention.

XI. Freedom of the Press. A piece of Socratic irony not sufficiently specific in its drift to be wisely dwelt upon.

The third volume consists, 1, Of Papers on Colonial Grievances prior to the revolutionary troubles; 2, Of Papers on American Topics, written during the Revolution; 3, Of Papers concerning the condition and constitution of America, after the recognition of its independence.

Among these papers occurs (p. 59) an historical review of Pennsylvania, which is merely an abridgement of a more extensive work of five hundred pages, printed in 1759. We should have preferred the preservation of the entire original work in a collection of this kind.

A characteristic speech is Dr. Franklin's final address to the Federal Convention.

"MR. PRESIDENT,

"I confess that I do not entirely approve of this constitution at present: but, Sir, I am not sure I shall never approve it; for having lived long, I have experienced many instances of being obliged, by better information, or fuller consideration, to change opinions, even on important subjects, which I once thought right, but found to be otherwise. It is, therefore, that the older I grow, the more apt I am to doubt my own judgment, and to pay more respect to the judgment of others. Most men, indeed, as well as most sects in religion, think themselves in possession of all truth, and that wherever others differ from them, it is so far error. Steel, a protestant, in a dedication, tells the pope, that "the only difference between our two churches, in their opinion of the certainty of their doctrines is, the Romish church is infallible, and the church of England never in the wrong." But, though many private persons think almost as highly of their own infallibility as of that of their sect, few express it so naturally as a certain French lady, who, in a little dispute with her sister, said, I don't know how it happens, sister, but I meet with nobody but myself that is always in the right. *Il n'y a que moi qui ai toujours raison.* In these sentiments, Sir, I agree to this constitution, with all its faults, if they are such, because I think a general government necessary for us, and there is no form of government but what may be a blessing, if well administered; and I believe farther, that this is likely to be well administered for a course of years, and can only end in despotism, as other forms have done before it, when the people shall become so corrupted as to need despotic government, being incapable of any other. I doubt too, whe-

her any other convention we can obtain, may be able to make a better constitution. For when you assemble a number of men, to have the advantage of their joint wisdom, you inevitably assemble with those men all their prejudices, their passions, their errors of opinion, their local interests, and their selfish views. From such an assembly can a perfect production be expected? It therefore astonishes me, sir, to find this system approaching so near to perfection as it does; and I think it will astonish our enemies, who are waiting with confidence to hear, that our councils are confounded, like those of the builders of Babylon, and that our states are on the point of separation, only to meet hereafter for the purpose of cutting each other's throats.

"Thus I consent, sir, to this constitution, because I expect no better, and because I am not sure, that this is not the best. The opinions I have had of its errors, I sacrifice to the public good. I have never whispered a syllable of them abroad. Within these walls they were born, and here they shall die. If every one of us, in returning to our constituents, were to report the objections he has had to it, and endeavour to gain partisans in support of them, we might prevent its being generally received, and thereby lose all the salutary effects and great advantages resulting naturally in our favour among foreign nations, as well as among ourselves, from our real or apparent unanimity. Much of the strength and efficiency of any government, in procuring and securing happiness to the people, depends on opinion, on the general opinion of the goodness of that government, as well as of the wisdom and integrity of its governors.

"I hope therefore, that for our own sakes, as part of the people, and for the sake of our posterity, we shall act heartily and unanimously in recommending this constitution, wherever our influence may extend, and turn our future thoughts and endeavours to the means of having it well administered.

"On the whole, sir, I cannot help expressing a wish, that every member of the convention, who may still have objections, would with me, on this occasion, doubt a little of his own infallibility, and, to make manifest our unanimity, put his name to this instrument.

"[The motion was then made for adding the last formula, viz.

"Done in Convention, by the unanimous consent, &c. which was agreed to, and added accordingly."]

This speech is an unusual lesson of political modesty. We believe it is generally understood that Dr. Franklin contended for the unity of the legislative, and the plurality of the executive power. He would have preferred a directory of three persons, of whom one was to rote out triennially and alternately, to a solitary president. This organization would have intercepted a danger, which has already occurred, of the separation of North America into geographical parties. The southern states, which have a black peasantry, were nearly unanimous in the choice of Jefferson; the northern states, which have a white peasantry, were nearly as unanimously attached to Adams. Had the latter possessed a military and independent spirit, like Burr, it is likely that he could have accomplished a division of the country into two distinct nations; and such a division is, perhaps, expedient, now that the extent of empire is become so unwieldy. Boston is adapted for the northern metropolis. The Tenessee is fitter than the Patowmak for the imperial river of the southern metropolis. The agricultural population, which pours its produce down the Mississipi, requires other laws, and tends to other manners, than the commercial settlers of the maritime provinces. The infidelity, the libertinism, the negro-vassalage of the south, amalgamate ill with the calvinism, the moral discipline, and the civic equality of the north. A federal union might continue to subsist between these regions; if it were to become necessary to consolidate, under distinct legislatures, the two sets of provinces. And such a form of union might perhaps be devised, as should facilitate an al-

liance with Canada, and even with the British isles, for several purposes of legislation and jurisdiction, in which all these countries have a joint interest. It would be expedient to concede to some common amphictyonic council the arbitration of various questions of cosmopolitical law, such as neutral rights of navigation, the adjudication of captured property, the reciprocal custom-house duties, the reclamation of emigrants, and the concession of denizenship. Why may not a purer, milder, more philanthropic law of nations be devised between the children of one family, than has hitherto prevailed in Europe. A common language has prepared common principles of equity: it remains to give them the sanction of concerted discussion and solemn acceptation.

Next follow various papers on the minor morals, and the economy of life. Of these, the most conspicuous is The Way to Wealth. There are paltry maxims in this gnomology. Such are: Fools make feasts, and wise men eat them: a ploughman on his legs is higher than a gentleman on his knees: get what you can, and what you get hold: he that murders a crown-piece, destroys all that it might have produced, even scores of pounds: a penny sav'd is two-pence clear; a pin a day's a groat a year. The very popular circulation of these low-life sentiments has evidently impaired the American national character, has taught a sordid, tricking, selfish, unfeeling, mean cast of conduct, and has introduced a bigoted one-sided appreciation of merit, an exclusive value for success in money-making. Why have the Americans so little literature, and so little of the lofty, the heroic, the generous in public sentiment or personal proceeding; but because their very boys are taught to read in Poor Richard's Almanack?

An appendix contains some writings of Dr. Franklin omitted in their proper place. Of these, an ordinary pamphlet, called Plain Truth, is the most considerable. It also compiles some letters illustrative of his pursuits, conduct, and character.

The writings of Dr. Franklin are justly admired for a plain popularity of style, for the distinct picturesque character of idea, for humorous Socratic irony, and for the art of arguing *to the selfishness*. The reader is constantly put in mind of the *use* that will accrue to him, and such as him, from the adoption of Dr. Franklin's premises. Even a question of science is never handled as a question of curiosity, where to evolve the truth is the disinterested end in view: it must be hooked to some petty practical purpose of private accommodation before it is held worthy of being investigated. This concatenation of the *cui bono* to every footstep is a clog for excellence. It illiberalizes science; but it seems to be the characteristic of American philosophy. The national foible is readily forgotten in Dr. Franklin, when his vast efficacy is contemplated. History will class him among her great men; among the strong minds employed in directing the important events. He had, perhaps, more of craft than of boldness, more of prudence than of magnanimity; but he attained his ends without harshness or waste of effort. He early saw the scope of his pursuit, and proceeded toward it, step by step, with a singleness of purpose, and an undeviating perseverance, that rarely accompany a comprehensive mind. Indeed, Dr. Franklin's range of attention and idea was but narrow. The classical, poetical, and elegant writers, had employed little of his leisure; the moral, sublime, the heroic delineations of the Muse, seldom tinged his sentiments or actions; nor had

the luxuries and refinements of social life attraction enough to encroach much on his habits of snug sufficiency. He allowed himself time to think, and time to say but little: that little was always hitting: and what especially will consecrate his memory to the grateful veneration and growing applause of the remotest posterity is, that he belonged among those worthies who have assisted the people to obtain liberty; and not among those cringelings, who have assisted sovereigns to extend their power.

ART. II. *An Essay on the Character, Immoral, and Antichristian Tendency of the Stage, by* JOHN STYLES, 12mo. pp. 132.

AN attack on the stage is alike hostile to public instruction, to public morality, and to public happiness. The fathers of the Christian Church, by conspiring to suppress the theatres of Greece and Rome, rebarbarised Europe; and condemned the victims of their mischievous tuition to a millennium of ignorance, vassalage, and woe. Experience has no effect on the students of ecclesiastical tradition. Whatever perversities of intolerance have sullied the characters of men, whom they hold sacred, are to be recommended and re-enacted, wherever they can attain an analogous influence. Let us hope they will not again find a public so unanimous, or a magistracy so superstitiously docile, as to realize the freaks of their conscientious insanity. Happily opulence is a natural defence against the vices of asceticism. Until the arts of industry and the commercial intercourse of nations, shall once more be trodden down by plundering armies, in alliance with a factious priesthood, there will remain some hope that an ascendancy may be preserved by the friends of refinement, liberality, and virtue.

This work is divided into eight chapters; to the argument of each of which we think it a duty to oppose some animadversion.

I. The first enquires into the origin and progress of the stage. It is admitted, rashly for the author's cause, that the stage has ever owed its origin to religion. The first actors were priests. In order to familiarize an illiterate multitude with the deeds ascribed to the gods, the clergy wisely represented those deeds in the public temples. They composed the dialogues; they personated the characters; they sang the intervening hymns. This is equally true of the antient and modern world.

II. The next chapter enquires into the causes which have contributed to the success of the stage, with a view to prove that civilization advanced *beyond* its zenith occasions this popularity. It is manifest, on the contrary, that the postmeridian degrees of civilization (to preserve the author's metaphor) are less favourable to the popularity of the drama, than the antemeridian degrees. The Athenian drama was a more national interest during the rivalship of Sophocles and Euripides, than under Demetrius Poliorcetes, which was a period of more exquisite refinement, and the noon of Athenian culture. The Roman drama was a more national interest when Ovid and Julius Cæsar assisted in translating Greek tragedies for the theatre of Rome, than under Hadrian and the Antonines, when civilization was far more diffusive. So again in the modern world. The French, who are but an illiterate people, who retain the plasticity and licentiousness of barbarism, and who are not yet wealthy enough to afford an habitual indulgence in several essentials of high civilization,

are remarkably attached to the drama. But the Scotch who are more literate, and the English who are more refined, are comparatively negligent of the theatre.

The fact is, that theatres are most eagerly resorted to by the ignorant, the vulgar, and the empty-minded: it is they who improve there. Tragedy is to the illiterate a lecture on history. A Marlborough has to rely on Shakspeare's authority even in his negociations. Comedy is to the uneducated a school of manners. The arts of behaviour in private life are copied by those who cannot observe them in fashionable society, from the gentleman and lady of the play-house. In proportion therefore as a nation is unread, will it love tragedy; and in proportion as it wants access to genteel company, will it love comedy. This is so true practically, that when a man's mind is stocked, and his manners are formed, he ceases to frequent the theatre. Where reading is universal, where politeness is diffusive, the stage is no longer an important source of instruction: it may still convene the idlers, and provide at a greater expense a more showy and artificial entertainment: but it has ceased to be the remedy for defective education, the academy where grown persons assemble to study propriety. Young nations, like young persons, are the most attentive to the theatre. To suppress such a school is to bid rudeness be perpetual, and to quench the most amiable of ambitions.

This author permits himself the wildest, strangest, most untenable assertions. Such is (p. 6.) that the Athenians and Romans were more virtuous, *before* they had a theatre. Can the gentleman name any Greeks conspicuous for virtue, who preceded Æschylus, the tragedian? The Romans having had no archives until the year 450 after the foundation of the city, nothing trustworthy can be known of their earlier historical characters. In the year 568 they had long had a theatre; because in that year separate seats were first allotted to the senate and the people. The story of Curius Dentatus proves a low state of public virtue; for it was then a matter of astonishment and admiration, that a consul should refuse a bribe from the enemy's ambassador. In the time of Fabricius, there was already a theatre at Tarentum; whence, probably, after the peace with Pyrrhus, the institution came to Rome. Where then, unless in the single person of Fabricius, who, since he was invited to become the minister of Pyrrhus, must have been familiar with Greek language, and probably with the Greek drama, shall a fine specimen of Roman virtue be sought, which preceded the establishment of the stage? It rather seems as if the heroic delineations of the dramatic poet were the models which gave origin to public virtue.

Another instance of rashness in assertion is (p. 17.) that nations become enervated, emasculated, effeminate, and cowardly, by affording countenance to the stage. It suffices to oppose the instance of the modern French, who are the least enervated of the civilized nations, and the most regardful of the pleasures of the theatre. There are physical and there are moral causes of effeminacy. The physical chiefly consist in a delicate or pampered rearing of children; in the too early consumption of stimulant diet, in the too precautious protection against atmospheric inclemency, in the sluggish disuse of various and violent exercises of the limbs. On these causes of effeminacy, the stage has little effect. By exhibiting dances and pantomimes, it tends to inspire a taste for graceful exercises, and thus in some degree to counteract one cause of

enervation. The moral causes of effeminacy are chiefly to be sought in the opinions of certain teachers, who advise that men should be inured to all the virtues of women; that they should subdue anger and resentment; that they should cultivate patience and content. Now, as courage is much connected with anger, and with activity; it will generally be found that the moral principles, which attack these qualities, will, in proportion as they prevail, diminish the mass of national bravery. In the antient world, principles of this kind were propagated by the Alexandrian Platonists and their disciples, in alliance with an unintelligible mysticism: and, in the modern world, principles of this kind are propagated by the puritanic methodists: in both cases, with the obvious effect of diffusing a gentle humane unresisting temper, running over with benevolence, empty of courage.

A third assertion, which ought to be retracted, is made at p. 24. It is there said that a theatre much more pure than any which modern Europe ever knew was established at ancient Athens. Will this admirer of the chaste genius of antiquity, of the pure morality of Athenian representations, deign to read brough the Ecclesiazousai of Aristophanes. It requires no small share of moral tolerance to argue respectfully with an author, who founds his argument on assertions like these, and, while he is making them, solemnly and unblushingly calls out p. 17.) "Standing on the base of *truth* I point to the column of history." The French theatre is not only purer than that of Athens, which was the most impudent on record, but purer than that of any modern nation: yet even the virtue of chastity has not thereby been nationalized.

III. The third chapter considers the effects of the stage, in order to appreciate its practical utility. The author admits a beneficial effect on literary refinement and taste. He then passes on to other classes of morals. He is not sufficiently aware that the theatre is a succedaneum for neglected education. Tragedy serves instead of a lecture on history; and comedy for a school of living manners. Tragedy has this advantage over history, that, by omitting in the characters it exhibits those personalities which have no influence on the action celebrated, a more heroic, public-spirited, and generally interesting, delineation of human nature is engraven on the memory; and thus a tendency is generated to imitate the ideal excellence of the poet. Comedy has this advantage over real life, that, by caricaturing the ridiculous, and embellishing the graceful, it provides a more powerfully operating warning and examples, than mere observation would have supplied. Tragedy gives the pith and marrow of the past; comedy, the pith and marrow of the present; in the most condensed and most stimulant form. The love of praise is a common propensity; but the art of deserving it will hardly be attained without some frequentation of the theatre. It is there that the sentiments and actions, at which a whole public sympathetically exults, are seen to produce a gush of tears, or a thunder of applause: it is there, that the selfish feelings learn their insignificance, and the generous, their beauty. Ye feel not for others, ye care not for the public, who hold such a discipline indifferent to the evolution of the sublimest virtues.

In cases of collision between personal and general interest, the public wish must be, that any one should sacrifice himself to the rest. Hence the will of multitudes is naturally virtuous and philanthropic: it is only from igno-

rance of what is for the universal good, that their praise is bestowed on hurtful conduct. A habit of deference for the instinctive sentiment of a play-house audience is likely to operate beneficially, and to invigorate the good inclinations. Some persons grow up benevolent, who are also recluse; but they will commonly be found to place merit in forwarding the ends of a sect or party, distinct from the common service of mankind. The theatre breaks in on such prejudices, and unfolds to the philanthropist the natural claims of society, the comprehensive sympathies of human nature, the feelings of unsophisticated man.

It is next said that the stage relaxes industry; that it transforms the citizen, the tradesman, and the mechanic, into the man of fashion, the lounger, and the libertine. This is a question of fact. Directly, the stage does not interfere with industry; as it is not open, until the hour of labor is gone by. When toil ends, enjoyment must begin: else the alacrity requisite for the repetition of effort would fail. There is little choice of relaxation. When the necessary meal is dispatched, what is to be done next? The habits of high life and low life, the habits of foreign and of domestic families, will supply few varieties of employ—some sit down to drink, some to play cards; some get up to dance, some go to the theatre. Drinking, gaming, dancing, or the play; these are the alternatives between which tired industry has to to choose its evening recreation. Look at those disciples of intemperance, with purple nose and gouty feet, almost unable now to limp with the train of Comus into the banquet-room; listen to the empty talk, the incessant oaths, the captious ill-humour, the disappointed avarice of the card-player;—think of the tumult of lascivious ardor, which glows panting at every extremity of the frame, during the brisk pulsations and consentaneous whirls of the embracing dancers—recollect that in every country *dancing girls* form the select basis of the prostitute population, and if you have a wife, sisters, daughters, hesitate whether you will often encourage, or indulge so wanton a delight. Come then to the theatre, where you will pass your evening temperately, instructively, morally.

A further charge is that the theatre encourages suicide. It must however be observed that this objection does not apply to comedies, and although tragic poets, when at a loss to terminate the piece, often urge the unsuccessful hero to self-slaughter, few tragedies teach forms of behaviour applicable in common life. Cato kills himself with universal applause; but who else heads a disappointed party in the republic? The modern hero conforms, and takes a place in coalition with his rival. We would in nothing strengthen, or extenuate fact: there are no doubt tragedies, which irradiate the suicide of public characters. The French, who, of all nations are most influenced by the drama, accordingly exhibit more instances of suicide in public life, and fewer instances of suicide in private life, than other countries. Is this a formidable evil? At any rate the objection lies against certain plays, not against the theatre.

As there are some tragedies, which soften down suicide: so there are some comedies, which soften down adultery. Moliere's George Dandin is one: to look no nearer home. In Moliere's time, and in the unrefined nations, it had not yet been discovered in how high a degree domestic happiness, and social order, depend on conjugal fidelity. It was not yet notorious, that a husband will submit to no privations, and will undertake no labor,

o hazard, to provide for the children of a wife, whom he has suspected. It was not yet notorious, hat filial, as well as parental affection, vanishes, where its object s uncertain, or infamous. The son lisdains at home without scruple the rown of a stranger, or the tears of a iarlot: the daughter forsakes in heir old age the one parent because ie is not akin, and the other because he has not a character. It was not 'et calculated, how short-lived is he pleasure of gallantry, how long-ived its miserable and irrevocable ffect. Beauty lasts but an olymiad; the constancy of a gallant but summer: and for this summer, were it to be spent in the paradise of Mahomet, without fear and without emorse, it would not be worth while o endanger, far less to fling away, hirty, forty years of mutual confience and friendship. This, where here are no children. And where here are---mothers, if such there e, who for a moment have meditated to snap these ties asunder, how hink you to buy again those enearing charities and purest pleaures of your nature, that sympathy f family affection, forbidden for ver to the hearth polluted by the dulterer? The degradation of ank, the dissolution of acquaintnce, are comparatively feeble conderations. Let the comic poet nerefore be called to a severe reponsibility, when he seems to dally ith the holiest bonds, which hold our earts together; let the matron rise nd quit the play-house with her aughter, if her sacred presence is rofaned by coarse ribaldry or systeiatic licentiousness. Genius can be taught, that, unless he is the ave of virtue, he must become the ut-cast of fame; that no works of t endure, but those which advoite the enduring interests of manind; and that the true road to peranent praise on earth is to merit ie favour of a retributive Deity.

By the meritorious conspiracy of exemplary characters, by the apt exertion of the social frown, any exceptionable comedies can be cried down, and banished from the stage. They are not numerous, and may be disused unmissed.

IV. The fourth chapter falsely asserts that the great historians, philosophers, legislators and divines have been hostile to the theatre. What names are quoted? Only the witnesses of Greek and Roman exhibitions. Among these, some are fraudulently adduced as foes to the stage, for instance Aristotle, the dramatic critic. No such public shows exist now as those against which Tertullian, Augustine, Valerius Maximus, and other antients have left their protest. Collier and the abbé Clement have aped their anger without their provocation, and have left behind the character of waspish puritans without obtaining credit for sincerity or judgment. Saint Paul quotes a scrap of Euripides, as if he frequented and loved the theatre.

V. An enquiry is undertaken whether the stage be in a progress toward moral epuration. This author says it is not; and maintains that "the writings of Congreve and Dryden are absolutely pure, when compared with the vile disgusting offspring of the profligate Kotzebue." We hold Kotzebue the purer moralist. Some petty critics, out of a national envy which hates to recognize foreign merit, have raised an outcry against Kotzebue, for which there is seldom a pretext. The malignant eye can better bear the splendor of genius, when it has detected some specks of licentiousness.

VI. The proposition is defended that play-writers and play-actors, being usually vicious, ought to be held infamous: and to be indirectly suppressed by a desertion of the theatre which maintains them. As to writers of plays, they have fre-

quently been men of respectability; like Addison, Young, Hoadley and Home. The shifting residence of actors is less favourable to a regard for character, than a more stationary way of living: military men, who are circumstanced in like manner, are also distinguished for promiscuous libertinism and negligence of payments. The remedy seems to be frequenting theatres the whole year round, which would enable actors to be stationary.

VII. Here comes out the secret cause of our author's antipathy to the theatre; it retards forsooth the progress of a fanatical sect. Observe what sort of beings grow up under their mischievous discipline. The men are spiritless and cunning: the women want the amenity of benevolence. All are austere, anxious, shy, melancholy; speaking with a slothful whine, and with few radiations of intelligence. Without being aware of the blasphemous impiety, and worse than atheistic profaneness of such an opinion, they think and teach of God, as if he had a dislike to the happiness of his creatures. Pitiable mistakers of the eternal interest which you affect to have at heart; O! learn, while it is yet time, that to enjoy is to obey, and that habitually to diffuse happiness is alone to deserve perpetual existence.

VIII. The eighth chapter, or letter, considers the stage as an amusement only, and declares against the occasional visitation of the playhouse, even when the piece is unexceptionable. What a stride! at first it was to be avoided merely because certain plays have an immoral tendency. Now it is to be shunned because it excites emotion, because it consumes time, and because it steeps the spectator in an azotic atmosphere: three reasons equally applicable against attending popular preachers in crowded places of worship.

We exhort this writer to reconsider his inconsistent but dangerous arguments. He is for abolishing an institution, which to the young and uneducated is an important teacher of historic event and of living manners; an institution, which powerfully calls forth the important virtues of courage, sense of honor, generosity, love of character, fear of shame, feeling, beneficence, public spirit and philanthropy; which is the foe of hypocrisy, and effeminacy, and asceticism, and intolerance; an institution, which bestows more hours of glowing delight on the guests of its indiscriminate hospitality, than any other plan of assemblage; an institution, which genius has nursed into celebrity, and which taste has converted into a defence of refinement and morality.

We denounce this work as in its object and tendency essentially misanthropic: the rashness of assertion, which we had occasion to chastise, we are content to ascribe to the author's ignorance, we should be sorry to find piety in alliance with voluntary fraud: the composition is very elegant: if we concede to it the praise of eloquence, we consider that eloquence but as a splendid sin.

ART. III. *The Prose Works of* JOHN MILTON, *with a Life of the Author*, 4 vols. 8vo.

THE national culture of Britain was founded by the reformation. Protestantism was an appeal to the people, and was compelled to use the language of the multitude. [illegible] the death of Henry VIII. the Norman-English of Chaucer continued to be the court-dialect; after that period, our present more vulgar English, was constantly ascending into vogue. Under Elizabeth, the vernacular liturgies and

homilies were promulgated, which prepared a uniformity of dialect; and the translation of the bible, by the bishops of James the first, gave fixity to the tongue of the new religion. Without a glossary, the writers are unintelligible, who preceded the establishment of the reformed worship. Even Spenser, who imitated their manner, is sinking into neglect. All our popular classics, all those authors who are still universally known to British readers, are subsequent to the ecclesiastical revolution. Shakspeare is the earliest poet, Lord Bacon the earliest prose-writer, who is a student's manual in England.

Third in the order of time and popularity, among our elder classics of lofty name, may be classed Milton. No preceding poet but Shakspeare, no preceding prosaist but Bacon, is acknowledged to have surpassed him, either in matter or in manner. For native force Milton is the inferior of these two men: he has combined their forms of excellence indeed, but he has not all the genius of Shakspeare, nor all the intellect of Bacon. For acquired accomplishment he is their superior: he was better read than either, and displays more ancient learning than Shakspeare, and more fine literature than Bacon. In the resources not of invention, but of adaptation, he mainly excels. He knows whence to transplant the expression, the sentiment, the decoration, which best suits his immediate purpose. The flowers he has so strow, are numerous, beautiful, and rare; but they are not home-grown, they were gathered far and near, one by one, with toil and choice. Both in his poetry and in his prose, Milton is the artist, the rhetorician, the compiler; like the garden-fountain, he pours through marble urns a shining, and a copious stream; but the supply is oftener from the cistern, than from the spring.

Milton is an admirable, rather than a lively writer: one always quits his book with approbation, not always with reluctance. His august reputation is not yet on the decline; but it is on some sides supported by religious partialities, which new variations of opinion are likely to withdraw.

A more permanent, and a more generally interesting portion of Milton's works, than those which relate to ecclesiastical affairs, is the political controversy. In order to adapt his writings for a long posterity, he prefers abstract to concrete grounds of argument, and too studiously avoids allusions to the heroes of the cause in opposition to, or in behalf of whom he struggles. Had he involved in his discourses a busy mention of the greater men of his age and country; had he preserved with picturesque fidelity, the more striking and peculiar features of the manners and incidents of his time; patriotism would more gratefully have bent over his book, and history would more curiously have consulted, and more frequently have applauded the hoards of his information. To arouse the national mind, to found a British sect of opinion, Milton ought, like Burke, to have selected native imagery, and to have ingrafted his argumentation on the received articles of belief of domestic parties: but he always kept in view that European public of latinists, which the reformers had enjoyed; and, by neglecting the vernacular in idea, he has missed in part the advantage of home praise, and hereditary sympathy.

The fact is Milton was not much an observer. In his poems he seldom paints from nature. In his prose he plays the part of a Chrysostom, or a Cicero, and endea-

vours to talk about every thing as an ancient might have done. There is in this a something theatrical, not life-like, which gives to reality the fainter impressiveness of fiction. Questions about our church, our king, our country, which might agitate to passion the piety, the loyalty, and the patriotism, appear too much like college-declamations waiting quietly for the criticism of a Quintilian.

Still the writings of Milton constitute a rich treasury of diction grandly embellished, of thoughts nobly conceived, and of principles weightily argued. His eloquence, like the imitations of a musical composer, whether employed to express anger or ridicule, still vibrates within the limits of pleasure, and delights by the beauty and melody of its modulations. When from distant ages and regions, he calls in the aid of those chosen minds with whom he held habitual converse, and adduces from the poets and sages of antiquity, those moral maxims with which his pages are studded, he seems to speak in the name, and with the no longer mortal voice of the assembled wise and good in the elysium of the worthies. A strong sense of justice, a daring pursuit of duty, a love of the fair and good, the high consciousness how greater far than rank and wealth, are the gifts of genius and virtue—such are the lofty sentiments he is able and worthy to inculcate. One rises from his book dilated as it were, and purified; may it long form the manual of our youth, and the canon of the patriot!

This republication of the prose-works of Milton, has been confided to the joint care of several editors. The second defence, and the latin correspondence, is chiefly translated by Mr. Robert Fellowes; some of the controversial pieces by Mr. Francis Wrangham; a few of the poetical quotations by Mr. William Gifford; and the biography, which is so extensive as exactly to fill the whole seventh volume, was composed by Dr. Charles Symmons of Oxford, to whom the mass of annotation, and the general superintendance more immediately belong. We shall notice one by one, the leading tracts here brought together; it would be an impiety against taste, to pass them unregarded. The massy theatres, and granite temples of antiquity, which survive successive demolitions and resurrections of the contiguous habitations, are examined anew by every generation of travellers with undiminished curiosity, and aweful impression. And shall pillars of the literary world, which have remained from age to age so majestically conspicuous, and which will attest to a remote posterity the intellectual wealth of the builder, not be viewed and reviewed by the passing critic with a like courageous vigilance and admiring solicitude?

I. The first section comprizes a translation of thirty-one familiar epistles, as they are called: they are chiefly parade letters to men of celebrity, intended to be shown about among the learned world, and composed with all the anxiety of a sonnet. They want that idiosyncrasy, which constitutes the charm of correspondence; they do not display Milton in undress, but Milton in court dress. When Johnson composed a paper for the Rambler, he employed an eloquence so magnificent, that the effort seems over-proportioned to the object, and to the effect: a similar feeling is excited by this epistolary composition. Here and there a glimpse of peculiar opinion glimmers through the laurel shade: as (XIII) where Fabius Pictor is classed with Cicero; and (XXXIV) where Sallust is placed at the head of the Latin historians. The XXVIII letter to Badiaus is honorable to the heart of

Milton: it displays, or implies, much industrious adaptation of beneficence.

II. The second section consists of the two letters, or books, treating of Reformation in England. They vindicate Calvinism. They teach that puritanism of moral taste; that preference of a naked and metaphysical to a sensual and pompous worship; and that zeal for a presbyteral, rather than an episcopal organization of church-government, which distinguished the more successful continental reformers. Milton attacks, under the name of Libertines, the favourers of Sunday sports and human enjoyment; under the name of antiquitarians, the apologists of catholic ceremonies, and fine art; and under the name of politicians, those who were for weighing the different schemes of hierarchy, not by their expediency for the people, but by their expediency for the crown. It would have been worthy of the scrupulous and accomplished mind of Milton, to choose a religion for itself, and to become the herald of an eclectic and peculiar system. But he follows the track of his party, with a subservitiey, which gives to his treatise an appearance of bespoken work, of composition by command. Nor has the style any of that catching glow, of that eager spring toward its goal and purpose, which gives to the anxious overmuchness of Baxter its animation and effect. The author cannot forget himself in his cause. He is the advocate, the party. He must be pacing out in his rhetor's cassock, watching its turgid folds, and trailing it testy, instead of baring his arm to the struggle, and venting the best anger of his feeling. One of the most original portions is the fable of the wen (p. 36.) but it is unfortunately narrated. The second book greatly surpasses the former: the republican are more heartfelt than the theological passages.

III. The third is a Treatise of Prelatical Episcopacy: a pamphlet less artificially composed than the preceding. The metaphors are not so mixed and far-sought; the periods not so stately, capacious, and echoing, nor are they inlaid and interpolated gaudily and minutely like mosaic work. It was, no doubt, written hastily on the spur of the occasion, and is the better for the lack of burnish.

IV. The Reason of Church Government urged against Prelaty, is the most finished of Milton's writings on church affairs: it contains mystical passages; but it displays all his learning with less than usual pedantry. The flowers of his diction and imagination blossom up at every step; and some sweeps of a sublime and pathetic eloquence recal into no unequal comparison the orators of antiquity.

The forms of church-government are four: independency, presbytery, episcopacy, popery. When a preacher, or a writer, first publishes opinions which are to found a sect, they can immediately be embraced only by the contiguous public. By degrees the doctrines spread, a few are converted in several congregations, and at length a majority in one or two. The converted church or churches, if a reform is to be introduced, must assert a right of private judgment to belong to each church, a congregational power to decree articles and ceremonies for itself. A nascent sect cannot justify its own conduct, without defending *independency*. When a considerable number of congregations have received the leading principles of a sect, the priests and the more eminent laymen of such congregations are led by a natural sympathy to associate; their opinions become amalgamated; in little things, each

yields a little to his neighbour, and the cohesion is strengthened by a voluntary discipline, tending to superinduce uniformity. The ministers, whose talent and learning, the laymen, whose opulence and beneficence, fit them for the superintendance of the spiritual and charitable concerns of the embodied interest, gradually become a permanent committee, and call in the aid of the most aged, or venerable pastor, to lend sanction and authority, to the general will. And thus every adolescent sect comes to be governed by a practical *presbytery*. So soon as a sect is sufficiently important to make its alliance valuable to political parties, it begins to listen to the wishes of such parties in the selection of its superintendent, or episcopal, presbyter. The election is still from below, but the *congé d'elire* from above. From the moment such a political faction acquires the administration of public affairs, and establishes itself in power, a real bishopdom prevails in the allied sect. Thus all religious parties tend in their manhood of strength, to *episcopacy*. When a sect has passed the limits of a single nation, when successive generations of its pupils have multiplied in distant places, when missions have extended its conquests among barbarians, a common centre of union, distinct from, and independant of the patriarch of any particular country, becomes expedient. France is not to decree ceremonies for England, nor England for France; but if these two countries each depute their proportion of learned men to a college of cardinals, if the other European nations do the same, such a standing committee of Christendom may form an impartial, and a fit tribunal of decision. The president of such committee, the common father of the church, will naturally be called on to sign his name and to affix his bull to the award; and thus a practical *popery* insensibly arises in all sects, whether they spread from Tibet, or from Italy, if the adherents are distributed under various national governments. But popery announces the old age of a sect; for the civil governor, finding inconvenience from that ecclesiastical allegiance, which is often stronger than the patriotic, and which then gives occasion to traitorous intrigue, takes the earliest opportunity of encouraging some native domestic heresy, which has no sympathies beyond the limits of the empire. And thus a papism crumbles once more into a multiplicity of rival independencies, some one of which repeats the original progress, through presbyterianism to episcopacy. The forms of church-government are all natural alike. They are successively applicable to any doctrinal sect of extensive force. Wisdom of choice consists in adopting each at the right time; and in always preferring that ecclesiastic organization, which corresponds with the stage of growth attained by the opinions.

V. Animadversions on the Remonstrant's Defence against Smectymnuus, and an apology for Smectymnuus, are laborious defences of a pamphlet which is valued no longer. The first is thrown into a dialogue-form, and contains awkward attempts at humour. The familiar idiomatic dialect of conversation is best adapted for ridicule; Milton always wrote as if he thought in Latin. The second defence, the Apology, is a more interesting composition; because it wanders more from the subject. But even here Milton laughs, like a comic mask dug up at Herculaneum, with all the caricature of satyric grimace, and in the chosen forms of antique sculpture, but with none of the catching glee, the sleek moveable muscles, the nar-

rowed eyes and echoing jaws of living laughter.

VI. The Tractate of Education is a singular plan for a polytechnic school, which displays more curious erudition, than practical good sense. Latin and Greek are keys to the best model-rooms of fine art; but they are not keys to the best repositories of science: it would be time misspent to study agriculture, as Milton recommends, in Columella and Hesiod.

VII. Areopagitica. This is one of the most perfect compositions of Milton, both for matter and manner: it ranks among the best specimens of solemn oration, handed down to us from antient or modern times: it is a masterly speech for the liberty of unlicensed printing, which accomplished its great object, and was worthy to attain it. Yet, if one were about to include this work in a collection of chosen harangues, one would strike out some comic passages, as below the dignity of the occasion, and some excursive declamations, as foreign to the purpose: and one would wish for a verbiage less copious and moratory. Lord Bacon already complains, that the admiration of ancient authors, the hate of the schoolmen, the exact study of languages, and the efficacy of preaching, had brought in an affected eloquence; and that the bent of the times was rather toward copia than weight. Men begin, he says, to hunt more after words than matter; and more after the choiceness of the phrase, and the round and clean composition of the sentence, and the sweet falling of the clauses, and the varying and illustration of their works with tropes and figures, than after soundness of argument and depth of judgment. Milton did not overlook worth of subject or strength of plea; but his sentences are distended to exuberance, and the lustre of his ornaments often intercepts an attention which should settle on the work within the frame.

VIII. The Doctrine and Discipline of Divorce; the Judgment of Martin Bucer; the Tetrachordon; and the Colasterion; all discuss, on grounds chiefly scriptural, the propriety of extending the liberty of divorce to other cases than the adultery of the wife. In times of faction, it has usually been found expedient to propose an easier cassation of matrimonial connexions, as a mean of attracting the domestically discontented into the party of the innovators. A short experience of the mischief arising from easy divorce, has as usually sufficed to replace marriage on the severer footing. Sterility; cases of confirmed insanity, in which the law withdraws the management of property; and crimes, which degrade, which exile, or which permanently imprison the one party; have been indicated as grievances easily defined and ascertained, and sufficiently important to justify a dissolution of the marriage-vow. Jubilee-years have been recommended, every seventh or tenth, in which alone divorces should be sued for. But, in general, marriages involve so many interests of property, as well as of comfort, that the difficulty of legislating liberally, with safety, has deterred from the attempt. Marriages would be contracted with more levity, and borne with more impatience, if the chance of separation were sensibly increased. The victims of looser laws might be full as numerous as those of the tighter. The words of Jesus Christ forbid a man to sue for a divorce, unless his wife has prostituted her person; but the magistrate is not bound to make that a crime, which Christianity has made a sin: nor does he always; as, for instance, in the case of simple fornication.

IX. The Tenure of Kings and Magistrates is the triumph of Mil-

ton's pen, one may add, of modern pamphleteering. The precedents of erudition, the illustrations of fancy, the arguments of reason, are employed with a readiness which leaves nothing to be spared.

It may be doubted, if Cicero could have composed for Brutus a better defence. Maturer taste, or aroused feeling here gives direction and an energy to the march of the author's mind, which forbids it to saunter in search of gay decoration, or to waste words in idle entertainment. The cause of nations, the traditional morality of past and future ages, the eternal interests of human kind are at stake, and they are weighed as in the balance of the universal father. By the citation of those solemn apophthegms, which the poets and historians, the orators and philosophers have consecrated, a jury is impanelled from distant times and places of the collective leaders and teachers of mankind to vote in the great cause then pending within the precincts of this country. The shades of the illustrious dead seem assembled around the genius of Britain to sanction his awful severity.

This pamphlet by substituting, to the ancient doctrine of tyrannicide, the modern doctrine of royal responsibility, has given security to sovereigns, and has thereby favoured the mild exercise of power. The Greeks held a private individual entitled to remove by violence a bad ruler; they defended in their schools the assassination of tyrants. Since the book of Milton, the verdict of the community has been held requisite; the right of private judgment, of personal determination, of individual decision, about the fate of a monarch, has been denied even to a Brutus. We now disapprove a Cordé who removes a Marat. We expect from the historian a resolute censure of parties, who by abrupt violence endeavour to take off an hereditary ruler; and we claim that the extinction of a monarch should always be accompanied with formalities which may necessitate the deliberate concurrence of many men reputable among the people, and responsible to posterity. 'Long bleeds the wound by which a king is slain': we ought therefore to deter the discontented from the repetition of such acts, without mighty motives of national expediency. That trial ought to precede punishment, however great the difficulty of apprehending the culprit, is become a maxim in the law of nations, only since this treatise.

In former republications of Milton's Prose-Works, the Tenure of Kings and Magistrates is reprinted from the first edition of the book published in February, 1648: here it is reprinted from the revised edition published in 1650. Many additional sentences were interpolated by the author in this amended edition, especially various quotations from the politics of Aristotle, which he seems in the interval to have perused:

X. Observations on the Articles of Peace between the Earl of Ormond and the Irish. To these observations are prefixed forty-six pages not written by Milton, which contain the articles commented by him, and other public papers relating thereto. We see no reason for preserving this preliminary matter; unless the defence of the king by Salmasius, and every other work to which Milton wrote replies, had also been preserved. Even the comments are of secondary value, more factious than philosophic.

XI. Iconoclastes. Mr. Baron's preface to his republication of this tract is superfluous here. The tract itself is written with a spirit and a fluency far more animating than the trailing affectation of the juvenile compositions. Milton's first manner, to transfer a painter's

phrase, smells too much of the schools: his second manner begins with the Tenure of Kings and Magistrates, and pervades all his subsequent writings: this latter style has more of nature and of real life, and is more worthy of the man of business than his first manner: it is less dilute. While he was learning to write, he copied others too anxiously; as soon as he wrote offhand his own way, he wrote well: to a fastidious writer, the loss of leisure is a cause of excellence.

XI. The Defence of the People of England may be considered as a continuation or second part, of the Tenure of Kings and Magistrates, occasioned by the attack of Salmasius on that book. No higher praise can be given to this work than to say that the continuation is worthy of the commencement. The English version (for Milton provided only the Latin original) is ascribed to an ancestor of General Washington.

XII. A Treatise of Civil Power in Ecclesiastical Causes is more remarkable for the display of a mystical theology, than for any definite circumscription of the right of the magistrate to legislate concerning religion. While at college, Milton became a presbyterian, and for that reason declined taking orders; from this tract it appears, that he afterwards became an independent. Traces of millennarianism occur both in his earlier and later theological pamphlets. The abolition of ecclesiastical jurisdiction and spiritual courts remains to be effected: doctrinal professions are required not merely of the magistrate, but of the marrier: the encroachments of the church on the state are numerous and oppressive: let these be removed first. The encroachments of the state on the church form the objects of Milton's jealousy: he was no disciple of Hobbes.

XIII. The likeliest means to remove hirelings out of the church, are, in Milton's opinion, to withdraw wholly the salaries of preachers. This plan of leaving religion to its own resources, has been admirably defended by Adam Smith in his fifth book (Art. 3.) of the Wealth of Nations. Milton denies the moral obligation of the sabbath, and thinks every tenth day as proper as every seventh. He recommends to inculcate religion by the occasional mission of itinerant preachers; and to leave the intervening perpetuation of it to lay-elders, who are to be provided with homiletic and liturgic books. Surely in all this Milton is the sophist of government; he is recommending a measure of finance with the arguments of fanaticism; at least there is a one-sidedness in his point of view, a cold overlooking of the comforts of the clergy, of the rights of property, and of the interests of learning, which, in our opinion, does not result from a sour bigotry, but from a statesman-like resolution to conceal the wrong side of an unavoidable regulation.

XIV. Letter to a friend concerning the ruptures of the commonwealth. This letter does not display to advantage, the political sentiments of Milton. He writes, no doubt, to general Monk, in a moment of anarchy; he says to the leader of an army, which was in fact omnipotent: "The things to be insisted on are, (1.) liberty of conscience, and (2) the abjuration of a single person: but whether the civil government be an annual democracy, or a perpetual aristocracy, is not a consideration." An oath of hatred to royalty, is here made of more importance than a provision for the periodical influence of popular choice on the constitution of parliament. There is a false sense of proportionate value in this estimate; and a contempt for the multitude, as if it were incapable of any other libert

than liberty of conscience: indeed Mr. Burke's phrase "swinish multitude," is borrowed from Milton; although in this edition it has been slily misprinted "swainish." Dissent from the church of England, and oligarchic republicanism, are principles from which Milton never swerves: but the importance of an elective constitution to the stability of liberty, he seems not to have perceived: nor the importance of a constitution partially hereditary to the stability of an elective one.

The delineation of a free commonwealth recommends, in opposition to the partial rotation so fitly suggested by Harrington, that the seats in parliament be for life. Hume's idea of a perfect commonwealth is superior to this; he displays an intellect more inventive, and principles more comprehensive than Milton: they both agree in preferring a gradationed representation.

The brief notes on Dr. Griffith's sermon had no doubt their value, while the public mind was irritated by it: there is hardly wit enough for the triviality of the occasion: the fable of the frogs is well used.

XV. Accedence commenced Grammar. It is possible to do little things in a superior manner: The Persian grammar of Sir William Jones, is deservedly admired for the tasteful selection of the passages in which the rules are exemplified. The German Grammar of Adelung displays a profound insight into the origin, structure, and philosophy of language. The Latin Grammar of Milton, without these merits, may claim rank for its conciseness, for the command of classical example displayed, for the original notice of some laws of language not usually recorded, and for greatly surpassing the grammars then extant. This last description of merit comes to be undervalued in the literary world, so soon as a meliorater is superseded in his turn.

XVI. This History of Britain to the Norman Conquest, still remains the best extant account of that obscure period of our annals. Too much of that traditional fable, which the poet may employ, but which the critic must reject, has been solemnly incorporated. More might be collected concerning the literature, religion, enterprises, and manners of the primœval settlers. A passage in Procopius, and some things in the Byzantine historians, have escaped the notice of Milton. But in general the execution of this task is every way so worthy of his learning, of his eloquence, and of his moral spirit, that patriotism and posterity must alike regret the early termination of his toil. The publication of the history, and some of the interwoven remarks, are subsequent to the blindness of Milton, but the composition of the great body of the work, must have been prior to that event. A national history, a national epopea, were the two everlasting possessions which he aspired to bestow on his country.

XVII. The discourse of true religion, heresy, schism, and toleration, has this of objectionable, that it proposes to withhold toleration from popery, under the insufficient pretext, that papists necessarily form a pernicious foreign faction, bearing allegiance to the Roman see, not to the national metropolis. The cure for this bias, consists in complete toleration. Because papists are oppressed by the civil power at home, they transfer their allegiance to an outlandish authority. Large sects of all kinds form however an inconvenient force: the multiplication of heresies, is the true interest of the civil magistrate, and the natural result of the political equality of religious sects.

XVIII. A brief history of Muscovy. This is one of the many

proofs of Milton's great attention, while he was in fact secretary of state, to the commercial and prospective interests of Great Britain. He has here condensed and promulgated that information concerning Russia, which the age could supply, with a view to predispose the government and the people here, to cultivate a friendly, profitable, and civilizing intercourse with that vast empire.

XIX. The various state-papers here collected, exhibit the strong sympathies of the republican government, with the private and personal interests of the subject; and with the European interests of protestantism. Almost every letter is to sollicit redress from the courts of international law; or to heal differences hostile to the protestant interest. This plain policy is wise and great: the subjects of a state can every where conduct their concerns to more advantage, if assured of the ready interference of the supreme power to protect them from wrong: and a nation can no way so well ascend to the rank of a leading power in Europe, as by heading one of the great European parties, and taking in tow the adherent potentates, or the adherent population. The Manifesto, composed in defence of the Spanish war of 1655, which seems to have had the murder of Ascham for its cause, and commercial differences for its pretext, is unlike the usual composition of Milton. Some of the grievances alleged are too far fetched: the details are excessive: and the eloquence is not so brilliant as might have been desired in a paper intended for European circulation. Gibbon's Manifesto surpasses this, for weight of argument and majesty of eloquence.

XX. The Latin Works of Milton, compose the next subdivision. Beside those originals of which we have been noticing the translations, occur some academic prolusions of secondary merit. The best of them is entitled *Beatiores Reddit Homines Ars Quam Ignorantia.* An Art of Logic follows, accommodated to the method of Ramus. These institutes, and the Life of Ramus, might have been translated for the English reader.

XXI. The collection closes with a translation by Mr. Robert Fellowes, of the Second Defence of the People of England. To all the merits of the first defence, this superadds the interesting character of mingling more among men. The leaders of the British revolution are marshalled in proud array; their several features are sketched in that heroic style of delineation, to which the sublime fancy of Milton was accustomed,--Cromwell, Fairfax, Fleetwood, and others. The panegyric of Cromwell is peculiarly well managed; it is a model of what Lord Bacon calls *laudando præcipere;* and under pretext of telling the protector what he is, puts him in mind of what he should be: in the scented garb of flattery, truth is ushered into the very presence-chamber of power. The translation does great honor to the pen of Mr. Fellowes.

This edition of the prose works of Milton, has the merit of a completer text than the folio of 1738: it is not printed with so much verbal accuracy. We almost wish that the work of Salmasius, and the other pamphlets to which Milton has replied, were inserted in this collection; in order that at least one edition might exist, including all the pieces of the controversy. Popular the works of Milton can hardly be called; but they repose in the libraries of the educated; they are dear to all the friends of liberty; they have especially been studied by dissenting ministers, through whom the creed of Milton has incessantly animated a powerful sect, the real nucleus of whiggism,

though at times adorned, and at times forsaken, by the coma of an aristocratic chieftainry. Milton may be designated as a religious jacobin. For deliberate hostility to Church and King, he yields not to the disciples of Diderot. They lean more to democratic sway, he to aristocratic. They display abhorrence at Christianity, his shudders are excited by popery and infidelity to a degree, which can as little be acquitted of prejudice and intolerance. This yet remains to be done for the diffusion of Milton's desirable influence on national opinion: to separate those finer passages, which preserve their interest and their value, from the transient matter; and to publish apart in a cheap compendious edition, the Beauties of Milton's Prose. Such extracts would become a popular classic, and would invite to the perusal and possession of the whole.

The appended Biography is rather adapted for accompanying the collective works of Milton, than merely his prose; it is more occupied with Milton the poet, than with Milton the statesman; it throws no new light on the nature of his influence over public affairs; but it is written with attention and taste, with impartiality and elegance. Much that is known concerning the life of Milton, is inference from the auto-biographical passages dispersed in his several writings: like the antient writers, he took a pleasure in recording little details concerning his personal fortunes. His father was a scrivener resident at London, in Bread Street: he was born there the 9th of December, 1608. His education was prematurely sollicitous, and early injurious to his sight. He was first sent to St. Paul's school, and then put under the care of M. Thomas Young, vicar at Stow-market, from whom he imbibed puritanic principles. In February, 1625, he was entered a pensioner at Christ's College, Cambridge: he took his bachelor's degree in 1628. In one of his elegies he thus complains of college:

Nec duri libet usque minas perferre magistri;
Cœteraque ingenio non subeunda meo.

Johnson, who was a sturdy bigot, and loved his church better than truth, has endeavoured to explain this et cœtera, of a flogging received by Milton for riotous misconduct. Such inflictions are not *ingenio subeunda.* The fact is, Milton has left the explanation in a passage, which Johnson wished to withdraw from notice, and which occurs in these words in the reason of church government urged against prelaty.

"But were it the meanest underservice, if God by his secretary conscience enjoin it, it were sad for me if I should draw back; for me especially, now when all men offer their aid to help, ease, and lighten the different labors of the church, to whose service, by the intentions of my parents and friends, I was destined of a child, and in my own resolutions: till coming to some maturity of years, and perceiving what tyranny had invaded the church, that he would take orders must suscribe slave, and take an oath withal, which, unless he took with a conscience that would retch, he must either straight perjure, or split his faith; I thought it better to prefer a blameless silence, before the sacred office of speaking, bought and begun with servitude and forswearing."

It is this refusal to subscribe the articles, and to take an oath of fidelity in the creed, which Milton, writing from his father's house, alludes to, as things which his mind could not undergo. Milton was no libertine; he valued himself on the immaculate purity of his conduct at college, and until marriage: in the sixth elegy to Diodati, he boasts

the *casta juventus;* and in the apology for Smectymnuus, (vol. I. p. 226.) he advances the peculiar doctrine, that unchastity in a man is more deflowering and dishonourable than in a woman; and asserts that his conduct corresponded with this principle. He repeats the same vaunt after visiting Geneva: not only those who knew Milton in England, but those who observed him in Italy, have borne testimony to the austerity of his morals: he ought not to be deprived of the praise of acting up to his own idea of duty. His doctrine is that of the Christian Scriptures, which deny salvation to the incontinent.

Milton, after quitting college, passed nearly ten years at home, during which period, his minor poems were composed. This is little for his industry. Surely he must have been engaged in assisting his father, or in studying the law with his brother. In 1638, Milton determined to travel into Italy; and returned in the following year, after an absence of fifteen months.

The long Parliament met in 1640. Milton soon became a conspicuous writer for the presbyterian party, and assisted greatly in the overthrow of the church: the fall of the monarchy he vindicated with wonderful ability and dignity. It does not appear how Milton subsisted, unless by private tuition, previous to his connection with government; nor to which of the political leaders he was attached, before he became secretary of state. Some anonymous productions are with probability ascribed to him; such is "An Argument or Debate in Law, of the Great Question concerning the Militia, by J. M., London 1642." His "Idea Theologice" was never printed; but it may well exist among the manuscripts of private collectors. On the other hand, the Declaration for the Election of John III., king of Poland, although here printed with Milton's works, cannot have been translated by him, the latin document itself being posterior to his decease.

In 1643, Milton married unhappily: he separated from his wife, wrote in behalf of divorce, was again reconciled to her, but lost her finally in 1653. He married a second time, in 1657; and a third time in 1661. In 1654, he became blind. He vainly opposed the inglorious restoration, in a fine letter to general Monk. The Paradise Lost was published in 1667: the Paradise Regained, and Samson Agonistes are among his latest works: he died in 1674, on the 8th of November, leaving three daughters.

Whether the prose or the poetry of Milton does most honor to our literature, may well be questioned. We think the prose. The Paradise Lost is rather eloquent than picturesque, it excels in expression, not in imagery, and is then finest, when it approaches nearest to oratory: nor is the design, or fable, fortunate in its knot and solution, or progressive in its interest and splendor. But the tenure of kings and magistrates, and the Defences of the English People, are all that such works can be: they discuss a mighty cause in a grand manner, and exhibit the sublimest of human spectacles, a great man taking part in a great event. The debating schools of Greece frequently disputed whether it were best to have been Homer or Demosthenes, and the strife was renewed by every generation of sophists as an undecided proposition. Here the question is not merely between poetry and oratory, but whether a secondary rank in epopea be not inferior to the first in rhetoric.

ART. IV. *A Restoration of the ancient Modes of bestowing Names.* By G. DYER. 8vo.

THIS Mr. George Dyer is not the poet, not the author of a work on subscription to the articles of religion, but a respectable bookseller of Exeter, who is ambitious of literary distinction as a geographical etymologist. His researches have begun, as is natural, with Devonshire, his native county.

Of the three tribes, who contributed to form the primæval population of Great Britain, the Gaelic, the Cimbric, and the Gothic, only the two first can in early times have wandered so far westward as Exeter. Mr. Dyer is rational, therefore, in preferring to deduce those names, which are not of Roman imposition, from the dialects of Ireland and of Wales, rather than from the Anglo-Saxon. But it may be doubted whether his intimacy with these dialects is sufficient to justify the daring character of his conjectures. In common with the Bryants, the Vallanceys, the Fabers, he has this of a rash etymologist, that, under the names of prefixes and postfixes, of servile and commutable letters, he throws away whatever portions of words cannot be acccommodated to his system, and thus converts the ferula of Priscian into a harlequin's wand, which turns churches into mountains, and camps into fountains, with sprightly but improbable metamorphose.

In the first place, we are told (p. 18), that *an*, *en*, *in*, *on*, *un*, all mean water in Gaelic: this is a strange waste of the first page of the spelling-book. *An* is also an article in Gaelic, and may mean nothing at all.

We are next told that *ad*, *ed*, *id*, *od*, *ud*, (p. 19), all mean water in Gaelic: a still more marvellous profusion of the primary syllables. *Ad*, in the Irish Gaelic, signifies *ten*, and is used to form numerals, as *tricchad*, thirty; *cearachad*, forty; *seasgad*, sixty; *ochad*, eighty; and so forth.

Thirdly, we are told, (p. 19 and 20), that *av*, *ev*, *iv*, *ov*; *al*, *il*, *ar*, *or*; *ec*, *oc*; *asc*, *esc*, *osc*, and *usc*, all signify water. The Arabs are said to have three hundred names for a camel; but they are epithets: here are as many terms for water, as if the Gaelic children were all suckled by mermaids.

This, however, does not exhaust Mr. Dyer's *humoral* vocabulary: there are not more drops in an April shower, than he can find syllables to specify water. From duads of letters, he passes on to triads; and gives a multiplication-table of five-and-twenty terms more, of which he still makes water. This constant dropping must wear away the stoniest credulity. Mr. Dyer seems to have sipped with nymphs their elemental tea; until he not only sees double, but through the polyedrous eyes of a dragon-fly; all is cerulean to his imagination. He views in every vowel a trickling of streams; he hears, in every consonant, a gush of waves; he wanders, at every word, among cascades, and is wet through. Like Moses, he turns the rock into water; like Lavoisier, the air. Spenser calls for a hundred tongues to name the rivers and the brooks who attended in Proteus's hall the marriage of the Thames and the Medway—Mr. Dyer has learnt his languages only to translate all their names into water.

Rivers have in no country been often named from water, for this obvious reason, that the term is not discriminating. Rivers are called the clear, the muddy, the swift, the slow, as the Rhine, the Ooze, the Dart, the Wensom: they are called the great, the small, the yel-

ow, the black; as the Rio-mayor, he Tine, the Hoangho, the Niger; ut if the word *water* occurs at all n the name of a river, it is the first ortion of the word which is drop-ed, as in Oroonoko-poni, and the Black-water: such is the natural rogress of human convenience. Every derivation of the name of a iver, which includes the term wa-er, is therefore somewhat improba-le; yet here and there it occurs, s in Guadiana and Guadalquivir. We suspect, however, that Mr. Dyer as often no other authority than the ame of a river for imputing to a iven syllable the meaning of wa-er. He learns his Gaelic and his Welsh by induction, from the name e has to explain: on which princi-le the Welsh Floridans, who found d Caer-madoc, may easily be dis-overed on the Mobile. We know hat this river was so called by the Spaniards because of the brisk mo-ion of its waters, *Mobile*, the move-ble: but, by the help of Mr. Dyer's nethod, it may easily be analysed nto Welsh—*mam-bala*, the mother-utlet; it being the supposed course f the superfluous waters of the sup-osed lake of Patamba, where the upposed canoes of the supposed Tuhidthiton are supposed to have een defeated. The incipient syl-ables, Mr. Dyer might argue, in act agree; the *a*, or *aw*, for so in ncient times that letter was always ronounced, is really the long sound f *o*; these vowels are often inter-hanged, as in *mater*, mother; the *m* is a cognate letter with *b*, and *s* naturally cut off in pronunciation efore it, thus the English *embrace* ecomes *abraço* in Spanish: the *ala* r *ile* of the terminations are plainly quivalent, as we say the *ile* of a ca-hedral from the latin *ala*, wing: *mo-ile* and *mam-bala* are consequently he same word.

Mr. Dyer's first attempt at inno-ation respects Dartmoor, a moor, r marsh, in which the river Dart rises. Dart is a natural appellation for a strait swift stream: the word is French, and the name can have been given by the inhabitants of Brittany, in whose Armorican dialect it also occurs. Rivers are usually first named at the mouth, and the name travels backwards to the principal source. But with this derivation Mr. Dyer cannot rest satisfied: he finds out a Welsh word, Dwr, or *Dur*, signifying water, and makes this the original of Dart. It corroborates his conjecture, that in the itinerary of Richard of Cirencester, the stream is called Durius. He next changes *moor* into *meer*, and makes Dartmoor the lake, or meer, where the Door rises. This is one of the most ingenious, fortunate, and probable of Mr. Dyer's new pedigrees of the river gods. Indeed, he is more satisfactory where his etymons are Welsh, than where they are Gaelic or Gothic: his acquirements in that language are probably more complete.

Aware of the character of his strength, Mr. Dyer takes peculiar pleasure in denying the Saxon origin of names, and in referring them to his darling Cimbric. Thus Bidiford, which is naturally expounded in Saxon *the ford of prayer*, (no doubt there was a little chapel hard by), is here made to mean *hill-ford*, or *water-ford*, at the reader's pleasure. So Oakhampton, which is naturally expounded in Saxon, *the town of the home of oāks*, is here Gaelicized into *water-border-town*.

At p. 179, Mr. Dyer blames Mr. Whitaker for saying that *street* comes from the latin *stratum*, and means a paved way. Unquestionably it does so originate. Mr. Dyer pleads in opposition that there is a Gaelic word *strait*, signifying *street*. This is not the only latin word which the Romans have supplied to the Gaelic savages: their very numerals are latin.

Mr. Dyer talks in this same page

of the Saxon invasion, and seems to think that the Gothic population of Great Britain began with Hengist and Horsa; whereas, all the eastern coast was originally a Gothic population. Agricola strove against Goths. Boadicea was a Goth. The Romans had counts of the Saxon shore long before Hengist and Horsa. The name English occurs in the Byzantine historians, as our national appellation, much earlier than the invitation of the Anglo-Saxons, or continental English. The Gaelic tribes seem to have passed from the Loire to Ireland, and thence to have spread into Scotland, and into a few Welsh ports. The Cimbric tribes appear to have passed from Brittany into Dorsetshire, and thence to have spread over Cornwall, Wales, and Cumberland; but that they ever occupied the eastern provinces, either as colonists or as conquerors, is assumed by antiquaries without a shadow of proof, without a vapor of probability.

Stoke (p. 180) is a Gothic word, signifying a stock or family: we still say a stock of bees, a stock of cattle. On what authority does Mr. Dyer presume to assert that the word may mean *water*? Stoke, as a name of place, signifies a single dwelling, in contradistinction to *thorpe*, which means a troop of dwellings. The stokes were settled by that class of colonists who housed with their dependent labours under one roof.

Bury, *berry*, which is the Gothic *berg*, hill, is by Mr. Dyer (p. 182) as usual, made into a little *stream*.

Worth has long been the stumbling-block of antiquaries. Mr. Dyer is for striking out the *w* as a prefix, an intolerable licence: he then makes the remaining letters to signify *border*, in what dialect he omits to mention. Passages in Welsh or Gaelic should be produced, where the word has such a meaning. Probably *worth* means eminence, and is the root of the adjective *worthy*, which means eminent.

Mr. Dyer is for seeking the derivation of London in his British dialects, as he calls them, and makes of it the *marsh-fortress*. A Gothic population in Julius Cæsar's time inhabited this district: in their language the root must be sought: *Long-town* is on every account a likely origin.

We recommend this book to the criticism, not to the confidence of antiquaries An anti-gothic spirit, a desire of extirpating every trace of kindred with the Scandinavian and German nations, is the unfortunate prejudice which biasses every research. The great mass of our language is notoriously Gothic; how is it possible that the names of places alone should be exempt from every trace of a filiation, which our wells, brooks, streams, firths, and seas, which our homes, stokes, thorpes, towns, and havens, so indubitably retain?

On the western coast Mr. Dyer is more fortunate than on the eastern, because he ransacks those dialects for his guesses which really prevailed there in old times. We believe him right with respect to Liverpool: and that there may be an Irish word signifying *haven*, which gave its name to the Liffy, and which forms the first half of Liverpool. Yet *pool* is certainly Gothic, and hybrid names are unusual: perhaps *pool* is miswritten for *pole*, which is a Cimbric word, and that Liverpool describes a *haven-pole*, or sea-mark. The first light-houses, like those still extant in the Mediterranean, consisted of a pole, to the top of which a lantern was hauled every night.

The Caledonii are spoken of at p. 284. M. Pinkerton has irreversibly demonstrated that the Caledonians were Goths. Of course, their name must not be analized into Celtic syl-

ables. Caledonia, from *kal* and *dun*, he *bald hills*, is a more likely, because a Gothic derivation, than that adopted by Mr. Dyer.

ART. V. *Accounts of Two Attempts towards the Civilization of some Indian Natives.* 8vo. pp. 45.

THE progress of such truths as are of great practical importance to mankind, though it be slow, is as certain as that of time. The discoveries of the philosopher may slumber, but it is only such as are of no utility, or of which the utility has not yet been perceived. The actions of men are forgotten, and happily the greater number of their bad actions leave no seed behind them, while all good is progressive, prolific, and undestructible. We know nothing of the heroes who lived before Agamemnon; they and their monuments have mouldered, they and their crimes are forgotten, and we trust forgiven. The chain of evil events is of iron; it rusts, and breaks: the chain of good is of gold. He who first sowed a field, and he who first broke in the ox to the yoke, have continued from that hour to be the benefactor of mankind; the good which they have done continues to increase with the increase of civilization, and will continue so to do till the consummation of the present new order of men, and the next revolution of the globe.

William Penn was a member of that sect which was in his time the most despised and persecuted in England, and nothing but the heroism of an English jury (and it was then as extraordinary to find a jury honest, as it is now to find them otherwise) saved him from perpetual imprisonment under sentence of *premunire*. It is frightful to remember how nearly the Paradise Lost, and the settlement of Pensylvania, the two greatest works of literature and polity, which have ever done honour to the human race had been prevented under the accursed reign of Charles II. This king, who still keeps his festival in the kalender, (when the Virgin Mary and the apostles have been expunged from it) gibbeted the bones of Ireton, sent Hutchinson to be poisoned by the marsh miasmata of the shores of Kent, and ordered Sidney to the scaffold; and if he had left Penn to rot in a dungeon, and hoisted the quarters of Milton upon the gates of London, we should still have disbranched our green oaks, and rung our church bells in his honour.

The French philosophers, who were not wrong in every thing, taught us rightly to estimate the character of William Penn, and he is now acknowledged to be one of the great men of England and of the world. To say that George Fox was such also, would still be "to the Greeks foolishness." The tree, however, is to be judged by its fruits, and William Penn was the disciple of this man, whom all our historians, in the blindness of their hearts and of their understandings, either pass unnoticed in contempt, or if they condescend to notice him, call him a fanatic.

Upon the principles of morality which Penn imbibed from him, he established his colony, and the event has proved that sound morals and sound policy are the same. Since the day when he purchased his territory from the Indians, no dispute has arisen between the Pensylvanians and the natives; and of all the Europeans who have ever established themselves in America, he and his people are the only ones who have never either disgraced religion nor outraged humanity.

The present attempts towards the civilization of some of the Indians are perfectly in unison with the society in whom they originated. They

are perfect and practical models how to reduce savages to Christianity. A few Quakers, furnished by the society with whatever was necessary for the purpose, have gone and settled among certain of the native tribes long enough to teach them to hoe and plough their fields, to inclose them, to raise domestic cattle, to build comfortable houses for themselves; and, having taught them these things, and instructed some of them in the blacksmith's trade, have left them the implements, and returned to their own families. This is the language which they have held to them:

"Brothers,

"In coming into the country of our Red Brethren, we have come with our *eyes open*. And although we are affected with sorrow, in believing, that many of the red people suffer much, for the want of food, and for the want of clothing; yet our hearts have been made glad, in seeing, that it has pleased the Great Spirit, to give you a rich and valuable country. Because we know, that it is *out of the earth*, that food and clothing come. We are sure, brothers, that, with but little labour and attention, you may raise much more corn, and other grain than will be necessary for yourselves, your women, and children; and may also, with great ease, raise many more horses, cows, sheep, hogs, and other valuable animals, than will be necessary for your own use. We are also confident, that if you will pursue our method, in the cultivation of your land, you will live in much greater ease and plenty, and with much less fatigue and toil, than attend hunting for a subsistence.

"Brothers,

"We are fully convinced, that if you adopt our mode of cultivating the earth, and of raising useful animals, you will find it to be a mode of living not only far more plentiful and much less fatiguing; but also much more *certain*, and will expose your bodies less to the inclemencies of the weather, than *hunting*. It will lead you, brothers, to have fixed homes. You will build comfortable dwelling-houses for yourselves, your women, and children, where you may be sheltered from the rain, from the frost, and from the snow; and where you may enjoy in plenty the rewards of your labours.

"Brothers,

"In laying these things before you, we have no other motive, than a desire of benefit for the improvement, the benefit, and the welfare of our Red Brethren; and therefore it is, that we speak with freedom; and we hope that what we have to say, will *go in at one ear, and not come out at the other*; but that it will be remembered by our Red Brethren. For we know, brothers, that we shall not be ashamed of what we say, when in time to come, you compare the things we are saying to you, with your experience in practising them.

"Brothers,

"We will here mention, that the time was, when the forefathers of your brothers, the white people, lived beyond the great water, in the same manner that our Red Brethren now live. The winters can yet be counted, when they went almost naked, when they procured their living by fishing, and by the bow and arrow in hunting; and when they lived in houses no better than yours. They were encouraged by some, who came from towards the sun-rising, and lived amongst them, to change their mode of living. They did change: they cultivated the earth; and we are sure the change was a happy one.

"Brothers and Friends,

"We are not ashamed to acknowledge, that the time was, when our forefathers rejoiced at finding a wild plum-tree, or at killing a little game, and that they wandered up and down, living on the uncertain supplies of fishing and hunting. But, brothers, for your encouragement, we now mention, that by turning their attention to the cultivation of the earth, instead of the plum-tree, they soon had orchards, of many kinds of good fruit; instead of the wild game, they soon had large numbers of cattle, horses, sheep, hogs, and of other valuable animals; and in many places, instead of their forests, they had large fields of corn and of other grain, as also of many other valuable productions of the earth."

"Brothers,

"We have spoken plainly; we desire to speak plain. We will now tell you, that we have not come merely to *talk* with you.

We have come prepared to render you a little assistance. Our beloved brother, Philip Deanis, who is now present, has come along with us. His desire is to cultivate for you, a field of corn; also to shew you how to raise some of the other productions of the earth. He knows how to use the plough, the hoe, the axe, and other implements of husbandry.

" Brothers,

" We will here ask you, Are you still desirous to be instructed by us, in the cultivation of your lands? If you say, you are; our brother, whom we have just mentioned, will continue with you, during the summer. We shall leave it to you, to shew him the spot where to begin to work.

" Brothers,

" He has left a farm; he has left a wife, and five small children, who are very dear to him; he has come from a sincere desire to be useful to our Red Brethren. His motives are pure; he will ask no reward from you, for his services; his greatest reward will be, in the satisfaction he will feel, in finding you inclined to take hold of the same tools which he takes hold of; to receive from him instruction in the cultivation of your lands, and to pursue the example he will set you.

" Brothers,

" We hope, you will make the situation of our brother as comfortable as circumstances will admit. We hope, also, that many of your young men will be willing to be taught by him, to use the plough, the hoe, and other implements of husbandry. For we are sure, brothers, that as you take hold of such tools, as are in the hands of the white people, you will find them to be to you, like having additional hands. You will also find, that by using them, they will enable you to do many things, which, without them, cannot be performed.

" Brothers,

" There is one thing more, which we wish to add. The white people, in order to get their land cultivated, find it necessary, that their young men should be employed in it, and not their women. Women are less than men. They are not as strong as men. They are not as able to endure fatigue and toil as men. It is the business of our women, to be employed in our houses, to keep them clean, to sew, knit, spin, and weave; to dress food for themselves and families; to make clothes for the men and the rest of their families, to keep the clothing of their families clean, and to take care of their children.

" Brothers,

" We desire not to mention too many things to you; but we must add a little further. We are fully convinced, that if you will turn your attention to the cultivation of the earth, to raising the different kinds of grain, to erecting mills for grinding grain, to building comfortable dwelling-houses for your families, to raising useful animals; amongst others, sheep, for the advantage of the wool, in making clothing; and to raising flax and hemp, for your linen; and if your young women learn to spin, and weave; that your lives will be much easier, and happier, than at present; and that your numbers will increase, and not continue to diminish. As we before observed, brothers, your land is good. It is far better than the land the white people near the great water cultivate. We are persuaded, that your land will produce double the quantity of any kind of grain, or of flax, or hemp, with the same labour necessary near the great water.

" Brothers and Friends,

" We shall now end what we have to say, with informing you, that all the corn, and other productions of the earth, which Philip Dennis, may raise, we wish our Red Brethren to accept of, as a token of our friendship. And it is our desire that the chiefs of the *Pottowattomi* and *Miami* nations, who are now present, added to our brothers, the Five Medals, Tuthinipee, and Philip Dennis, make such a distribution thereof, as they may think proper."

The Indians observed great decorum, and gave close attention during the delivery of this address. They respectfully manifested their approbation of the sentiments it contained, by reiterated exclamations of applause, and the most evident demonstrations of satisfaction. In reply, the Little Turtle delivered a speech on behalf of the council, from which the following is extracted:

" Brothers and Friends,

" We rejoice, that the Great Spirit has appointed that we should meet this day; for we believe, this meeting will be of the utmost consequence to your Red Brethren.

" Brothers,

" The things you have said to us, require our greatest attention: it is really necessary, that we should deliberate upon them. In order to do so, we must beg you to leave the paper, upon which they are written, that we may communicate them to our chiefs, when they assemble in Grand Council.

" Brothers,

" You have been very particular in pointing out to us, the duties of our women; and you have told us, that in adopting your mode of living, our numbers would increase, and not continue to diminish "

The word of a Quaker is believed by the Indians, as it is in our own courts of justice, and it has never been broken. From the Quakers they have uniformly received wise advice and kind actions. How others continue to deal by them is beautifully related by one of their own leaders:

" Brothers and Friends,

" When our forefathers first met on this island, your Red Brethren were very numerous. But since the introduction amongst us, of what you call spirituous liquors, and what we think may justly be called *Poison*, our numbers are greatly diminished. It has destroyed a great part of your Red Brethren.

" My Brothers and Friends,

" We plainly perceive, that you see the very evil which destroys your Red Brethren. It is not an evil of our own making. We have not placed it amongst ourselves. It is an evil placed amongst us by the white people. We look to them to remove it out of our country. We tell them, Brethren, fetch us useful things; bring goods that will clothe us, our women, and our children; and not this evil liquor, that destroys our reason, that destroys our health, that destroys our lives. But all we can say on this subject, is of no service, nor gives relief to your Red Brethren.

" My Brothers and Friends,

" I rejoice to find, that you agree in opinion with us, and express an anxiety to be, if possible, of service to us, in removing this great evil out of our country: an evil which has had so much room in it, and has destroyed so many of our lives, that it causes our young men to say, 'We had better be at war with the white people. This liquor, which they introduce into our country, is more to be feared than the gun and the tomahawk. There are more of us dead since the treaty of Greeneville, than we lost by the six years war before. It is all owing to the introduction of this liquor amongst us.'

" Brothers,

" When our young men have been out hunting, and are returning home loaded with skins and furs; on their way, if it happens that they come where some of this whiskey is deposited, the white man who sells it, tells them to take a little drink. Some of them will say No, I do not want it. They go on till they come to another house, where they find more of the same kind of drink. It is there offered again; they refuse; and again the third time; but finally, the fourth or fifth time, one accepts of it, and takes a drink; and getting one, he wants another; and then a third, or fourth, till his senses have left him. After his reason comes back again to him; when he gets up, and finds where he is, he asks for his peltry. The answer is, 'You have drunk them.' 'Where is my gun?' 'It is gone. 'Where is my blanket?' 'It is gone.' 'Where is my shirt?' 'You have sold it for whiskey!!' Now, Brothers, figure to yourselves what condition this man must be in. He has a family at home; a wife and children, who stand in need of the profits of his hunting. What must be *their* wants, when he himself is even without a shirt!"

While the Quaker missionaries of agriculture have been resident among the Indians, some Indian girls have been taken to the neighbourhood of Philadelphia, and there instructed in such things as were likely to be most useful to them on their return home. One of them writes thus after her return:

" I have spun some flaxe and woole since I came home and made some cheese, to show our Indians how to make cheese. They been very much pleas'd to know how to make chees. Some said they never thought Indians could make cheese so well. They been try to keep thear cows ever since, to make cheese and butter. Some of them begin to sewe some flax, and good many of our Indian got sheepe, and they found very good to keep sheep, meat good to eat, and wool good for cloth. I hope we will do better ever year. Good many has left off drinking; and some of them drink very heard yet. I have been to see Oneidas, not longe go. I found they improve very much since thee come away. Good many has new frame-houses, and frame-barns. They improves very much, ever since they left of drinking. I believe three hundred, of man and women both, left of drinking this some time. I hope they will keep their words good," &c.

It is to be hoped that these attempts are the prelude to great and extensive good. The Quakers begin the right way: they communicate instruction which is of immediate benefit. The question, Why are you so good? will necessarily arise in the minds of the Indians, and they will be prepared to embrace opinions, of which they have already witnessed the excellent effects. It is absurd to go to savages with tales of mysteries, the true method of converting them is by showing them, like the old blind man in Madoc, how little difference there is in the basis of our faith.

" Know ye not him who laid
The deep foundations of the earth, and built
The arch of heaven, and kindled yonder sun,
And breathed into the woods, and waves, and sky,
The power of life?

We know him! they replied,
The great For-Ever One, the God of Gods,
Ipalnemoani. He by whom we live.

" And we too," quoth Ayayaca, we know
And worship the Great Spirit, who in clouds
And storms, in mountain caves, and by the fall
Of waters, in the woodland solitude,
And in the night and silence of the sky,
Doth make his being felt. We also know,
And fear, and worship the Beloved One."
" *Our God,*" replied Cynetha, "*is the same, The Universal Father.*"

Such language the Quakers may hold with perfect truth: in fact, it is the language which they have held to the Indians, and which the Indians understand. Let them go on in doing good to them, and time and example, and the Universal Father, will bring about the rest.

ART. VI. *Gleanings from Zimmerman's Solitude; to which are added, Occasional Observations, and an Ode to Retirement. By* MRS. BAYFIELD. 12mo. pp. 194.

THIS lady is an enthusiastic admirer of the author, from whose writings she has made the selection before us. It is introduced by two dedications, one in high heroic measure to her Royal Highness the Duchess of York; and another, in more melting mood, to the ladies of Great Britain, who are earnestly recommended to dissipate their ennui in the perusal of the book, which is prettily printed on thick vellum paper, and is of a convenient size for the pocket. What would the ladies have more?

ART. VII. *Views in Suffolk, Norfolk, and Northamptonshire, illustrative of the Works of Robert Bloomfield; accompanied with Descriptions. To which is added, a Memoir of the Poet's Life. By* E. W. BRAYLEY. 8vo. pp. 55, and 15 Plates.

NO unworthy companion to the illustrations of Cowper and Burns,

both which we noticed on their appearance. It is a pity that these engravings do not accompany some edition of the works of the respective poets, and that the descriptions are not incorporated as notes.

ART. VIII. *A New Collection of Charades, Enigmas, Transpositions, &c.* 12mo.

WE do not profess to have much judgment in these matters, but the present collection seems to us a pretty good one.

ART. IX. *Hours of Leisure; or, Essays and Characteristics. By* GEORGE BREWER. 12mo.

IF it could be supposed for a moment that Mr. Brewer would condescend to take a hint from us, we should certainly advise him for the future to employ his 'leisure hours' in some other manner than in writing moral essays for the public eye.

ART. X. *The Nonpareil; or, Harmless Feast of Wit, &c. &c.*

A plentiful collection of jests, untainted by obscenity.

ART. XI. *The Triflers, &c. By the Rev.* ROBERT GRAVES, *Author of the Spiritual Quixote,* 12mo. pp. 178.

THESE are the "nugæ canoræ" of a cheerful nonagenarian, who seems, like Anacreon, to have been indifferent about the scarceness of his locks, so long as he could but enjoy the few remaining hours of life. This is the part of true wisdom; let no one rebuke an old man for amusing himself with *trifles.* His work is finished: and rest is the natural reward of labour.

This little volume consists of essays, anecdotes, and poetical bagatelles: it may be thrown on the sopha, or the window-seat, and taken up in the dusk hour, when we have not much else to employ us. We see by an advertisement at the end of the volume, that the venerable author is no more; and that an uniform edition of his works, with notes, and a preface to the Spiritual Quixote, is preparing for publication.

ART. XII. *Naval Anecdotes; illustrating the Characters of British Seamen, and recording the most impressive examples of their Skill, Valour, Fortitude, and Magnanimity, which have occurred at various Periods, in every Quarter of the Globe,* 8vo. pp. 544.

A lounge-book for land-lubbers. It contains a great number of anecdotes, which a Briton cannot read without feeling proud of his country, and grateful to her defenders, the brave sons of the ocean. The editor has, however, raked and scraped up a great many silly jokes, which add more to the bulk than to the value of the volume.

ART. XIII. *A Portraiture of Quakerism, as taken from a View of the Moral Education, Discipline, peculiar Customs, Religious Principles, Political and Civil Œconomy, and Character, of the Society of Friends, By* THOMAS CLARKSON, M. A. *Author of several Essays on the Subject of the Slave Trade, in Three Volumes,* 8vo.

DOMENICO BERNINO, who dedicated a History of all Heresies to Clement XI., says of the Quakers, that they are the followers of James Naylor, an Englishman, who asserted himself to be Christ. A Mr. Bugg (who had crawled out of the society, and got snug in the rug of

the church) says, they are not christians; and the old women of both genders, who now write letters about them to the archbishop of Canterbury, say they are papists. To expect common sense from all writers (especially from controversial ones,) would be asking too much, but the world has a right to expect common honesty from them; and it is a breach of common honesty, either to advance an accusation against any man, or body of men, without having examined into its truth, or to repeat it, when it has been proved to be false, and without foundation.

Mr. Clarkson is, in the best sense of the expression, *well* known to the world. What Bartolomé de las Casas did for the American-Indians, he has done for the Negroes, with the same humanity, the same zeal, the same self-devotement, and with more consistency. If there be one man living who has laboured more earnestly than all others, for the good of his fellow creatures, Thomas Clarkson is that man.

The motives which induced Mr. Clarkson to treat upon the present subject, are thus stated in his introduction.

"FROM the year 1787, when I began to devote my labours to the abolition of the Slave-trade, I was thrown frequently into the company of the people called Quakers. These people had been then long unanimous upon this subject. Indeed, they had placed it among the articles of their religious discipline. Their houses were of course open to me in all parts of the kingdom. Hence I came to a knowledge of their living manners, which no other person, who was not a Quaker, could have easily obtained.

"As soon as I became possessed of this knowledge, or at least of so much of it as to feel that it was considerable, I conceived a desire of writing their moral history. I believed that I should be able to exhibit to the rest of the world many excellent customs of which they were ignorant, but which it might be useful to them to know. I believed, too, that I should be affording to the Quakers themselves some lessons of utility, by letting them see, as it were in a glass, the reflection of their own images. I felalso a great desire, amidst these consit derations, to do them justice; for ignorance and prejudice had invented many expressions concerning them to the detriment of their character, which their conduct never gave me reason to suppose, during all my intercourse with them, to be true.

"Nor was I without the belief that such a history might afford entertainment to many. The Quakers, as every-body knows, differ more than even many foreigners do from their own countrymen. They adopt a singular mode of language. Their domestic customs are peculiar. They have renounced religious ceremonies, which all other Christians, in some form or other, have retained. They are distinguished from all the other islanders by their dress. These differences are great and striking; and I thought, therefore, that those who were curious in the developement of character, might be gratified in knowing the principles which produced such numerous exceptions from the general practices of the world.

"But though I had conceived from the operation of these sentiments upon my mind, as long ago as I have stated, a strong desire to write the moral history of the Quakers, yet my incessant occupations on the subject of the Slave-trade, and indisposition of body afterwards, in consequence of the great mental exertions necessary in such a cause, prevented me from attempting my design. At length these causes of prevention ceased. But when, after this, the subject recurred, I did not seem to have the industry and perseverance, though I had still the inclination left, for the undertaking. Time, however, continued to steal on, till at length I began to be apprehensive, but more particularly within the last two years, that if I were to delay my work much longer I might not live to begin it at all. This consideration operated upon me. But I was forcibly struck by another; namely, that if I were not to put my hand to the task, the Quakers would probably continue to be as little known to their fellow-citizens as they are at present. For I did not see who was ever

to give a full and satisfactory account of them."

The introduction contains a brief sketch of the life and labours of George Fox, the founder of the society; perhaps the only founder of any religious sect or order, in whom no love of power, no latent feeling of ambition, no taint of worldliness, can be discovered. Upon the history of Quakerism, Mr. Clarkson has not touched; we wish he had devoted an introductory volume to it. Sewell's is, on many accounts, a highly curious and valuable book; it is not only the longest, but probably also the best written English work by a foreigner: it conveys much information concerning the state of England, which would vainly be sought in more celebrated authors; and it furnishes abundant matter of fruitful thoughts for those persons who do not like plain truth the less for being told in plain language, and who are able to extract the philosophy of history for themselves. They who buy the article ready made, had need beware of counterfeits! But a summary of that history in which impulse should not be represented as inspiration, in which the same facts should be humanly accounted for, enthusiasm traced from its origin in the human mind to its *Sarcasm*, its natural and easy death, and the great truth established that a people whose principle it is never to resist evil, and always to bear testimony against it, cannot be crushed by any exertion of human power short of universal massacre;—such a summary would be as acceptable as useful to the public. Mr. Clarkson could execute it well, and would be well employed in executing it.

"George Fox never gave, while living, nor left, after his death, any definition of Quakerism. He left, however, his journal behind him; and he left, what is of equal importance, his example. Combining these with the sentiments and practice of the early Quakers, I may state in a few words what Quakerism is, or at least what we may suppose George Fox intended it to be.

"Quakerism may be defined to be an attempt, under the divine influence, at practical Christianity, as far as it can be carried. Those who profess it consider themselves bound to regulate their opinions, words, actions, and even outward demeanour, by Christianity, and by Christianity alone. They consider themselves bound to give up such of the customs or fashions of men, however general or generally approved, as militate, in any manner, against the letter or the spirit of the Gospel. Hence, they mix but little with the world, that they may be less liable to imbibe its spirit. Hence, George Fox made a distinction between the members of his own society and others, by the different appellations of Friends, and People of the World. They consider themselves also under an obligation to follow virtue, not ordinarily, but even to death. For they profess never to make a sacrifice of conscience; and, therefore, if any ordinances of man are enjoined them, which they think to be contrary to the divine will, they believe it right not to submit to them, but rather, after the example of the Apostles and primitive Christians, to suffer any loss, penalty, or inconvenience, which may result to them for so doing.

"This then, in a few words, is a general definition of Quakerism*. It is, as we see, a most strict profession of practical virtue under the direction of Christianity, and such as, when we consider the infirmities of human nature, and the temptations that daily surround it, it must be exceedingly difficult to fulfil. But whatever difficulties may have lain in the way; or however, on account of the necessary weakness of human nature, the best individuals among the

* I wish to be understood, in writing this work, that I can give no account that will be applicable to all under the name of Quakers. My account will comprehend the general practice, or that which ought to be the practice, of those who profess Quakerism."

Quakers may have fallen below the pattern of excellence which they have copied, nothing is more true, than that the result has been,—that the whole society, as a body, have obtained from their countrymen the character of a moral people."

These means Mr. Clarkson states to be their Moral Education, their Discipline, their Peculiar Customs, and their Peculiar Tenets of Religion.

Moral Education. The quakers forbid all games of chance, cards, dice, and such amusements: they say, that the abuse and use are inseparably connected: such games would not be resorted to, unless they excited hopes and fears, and the aim of their system, is as much as possible, to keep the mind tranquil. If thought is required at them they cease to be relaxation; and thought is unworthily employed upon such subjects. Upon the same principle, they prohibit adventuring in the lottery, and all speculations which partake of the nature of gambling.

They forbid music both vocal and instrumental. Instrumental music, they argue, is not conducive to the improvement of the moral character, and affords no solid ground of comfort, nor of true elevation of mind. They say, it is a sensual gratification. This is true, but it is an intellectual gratification as well, and is the only sensual one, which can be made so. It is better to despise these things, than to prohibit them. The quakers might safely permit all their members, who have musical talents, to indulge them, the number would be very small, and they might trust to the good sense of the society, to prevent those who had no such talents, from wasting their own time, and torturing the ears of their acquaintance. The danger, which they alledge, that music would lead them to public meetings, is averted by the prohibition, against all places of public diversion. The prohibition of vocal music is even less defensible. It is, admitted, that singing in itself, is no more immoral than reading, but they urge, that 'as vocal music articulates ideas, it may convey poison to the mind,' and that the greater number of songs are, according to their peculiar opinions, immoral. True, but they might make such songs as they approve, for themselves, and if they were good, they would get beyond the society, and tend to supersede what they complain of. Singing is almost as natural as speaking; the quaker sermons are rather chanted than spoken. If they were engaged more in agriculture, or in navigation, they would find its use. There is also a moral use in it, if it does not bring good thoughts, it may prevent evil ones. Whistling to keep away the ghosts in the churchyard, is a receipt which every schoolboy, whose way has lain through one, knows to be efficacious. Singing to keep the devil away, is not less so; in wiser language, there are, and must be times, when the faculties are unemployed, and at such times, thoughts come into the head, we know not how, like the wind which bloweth where it listeth. The girl of sixteen is better and safelier employed in innocently modulating her sweet voice to measured sounds, than in dreaming with her eyes open. Some catholics cross themselves whenever they gape, least the devil should take that opportunity, and jump down their throats; it is when the mind is gaping, that he gets in. The old priest at Mansetter, recommended tobacco and psalm-singing to George Fox; he who writes this, has as little taste for either, as George Fox himself, and moreover believes that his was a good spirit; but music and fumigation are receipts against an evil one, as old as the days of

King David and Tobias. These things are useful, because they lull idleness, and prevent vacuity.

The quakers prohibit their members from going to the theatre. It should seem that the police might remove their most reasonable objection. They have others of a subtler nature. They object to the effects of histrionism upon the moral character of the actor, as necessarily tending to sophisticate him: in this there may be some truth, though probably, not much; but in representing it as hypocrisy, there is none. They object to the usual morals of the drama, with good reason; its false heroism, false honour, false sentimentability are often abominable, and the custom of making love the main business, is more mischievous than either. They object to it as occasioning that excitement of mind, which it is the main object of their system to prevent. But this is a healthy excitement; it is indignation without anger, and sorrow without pain. Children probably derive much good from the theatre, nothing kindles their imagination so harmlessly. They object to it, as leading people from home, this objection is valid.

Οικοι βελτερον ειναι, επει βλαβερον το θυρηφι.

They forbid dancing. This was at first done from superstitious motives, upon the nonsensical notions of the Albigenses, that all the ten commandments were broken by dancing, and every step in a dance, was a step towards hell. Mr. Clarkson has drawn up a more rational plea, which I am by no means disposed to dispute, but this too is one of those things, which it is better to despise, than to prohibit; it would be more easy to prove, that it is ridiculous, than that it is wicked. The same may be said of novel reading; prohibition is likely to excite curiosity.

They prohibit field sports, and all such as are any way connected with the infliction of pain upon animals; such sports may be indulged in without injury to the moral feeling, by those who have never thought upon the subject, but he who having thought upon it, still indulges in them, hardens his heart.

The objections to this system of education are stated by Mr. Clarkson, and the reply which the quakers would make. He then thus tries the system by its effects.

"In the first place I may observe, that it is an old saying, that 'it is difficult to put old heads on young shoulders.' The Quakers, however, do this more effectually than any other people. It has often been observed that a Quaker-boy has an unnatural appearance. This idea has arisen from his dress and his sedateness, which, together, have produced an appearance of age above the youth in his countenance, or the stature of his person. This, however, is confessing, in some degree, in the case before us, that the discretion of age has appeared upon youthful shoulders. It is certainly an undeniable fact, that the youth of this Society, generally speaking, get earlier into a knowledge of just sentiments, or into a knowledge of human nature, or into a knowledge of the true wisdom of life, than those of the world at large. I have often been surprised to hear young Quakers talk of the folly and vanity of pursuits, in which persons older than themselves were then embarking for the purposes of pleasure, and which the same persons have afterwards found to have been the pursuits only of uneasiness and pain."

"I know of no fact more striking or more true in the Quaker-history than this, namely, that the young Quaker, who is educated as a Quaker, gets such a knowledge of human nature, and of the paths to wisdom and happiness, at an early age, that, though he is known to be a young mariner by the youth displayed in his countenance, he is enabled to conduct his bark through the dangerous rocks and shoals of life, with greater safety than many others who have been longer on the ocean of his probationary world.

"I may observe, again, as the second act, that it is not unusual to hear persons say that you seldom see a disorderly Quaker, or that a Quaker-prostitute or a Quaker-criminal is unknown. These declarations, frequently and openly made, show at least that there is an opinion among the world at large that the Quakers are a moral people.

"The mention of this last fact leads me to the notice and the correction of an error which I have found to have been taken up by individuals. It is said by these that the Quakers are very wary with respect to their disorderly members; for that when any of them behave ill they are expelled the Society, in order to rescue it from the disgrace of a bad character. Thus, if a Quaker-woman were discovered to be a prostitute, or a Quaker-man to be taken up for a criminal offence, no disgrace could attach to this Society, as it would to others; for if in the course of a week, after a discovery had been made of their several offences, any person were to state that two Quaker-members had become infamous, it would be retorted upon him that they were not members of the Society.

"It will be proper to observe upon the subject of this error, that it is not so probable that the Quakers would disown these, after the discovery of their infamy, to get rid of any stain upon the character of the Society, as it is that these persons, long before the facts could be known, had been both admonished and disowned. For there is great truth in the old maxim,—'Nemo fuit repentè turpissimus,' or 'no man was ever all at once a rogue.'

"So in the case of these persons, as of all others, they must have been vicious by degrees: they must have shown symptoms of some deviations from rectitude, before the measure of their iniquity could have been completed. But by the constitution of Quakerism, as will appear soon, no person of the Society can be found erring, even for the first time, without being liable to be privately admonished. These admonitions may be repeated for weeks, or for months, or even for years, before the subjects of them are pronounced so incorrigible as to be disowned. There is great reason therefore to presume, in the case before us, though the offenders in question would have undoubtedly been disowned by the Quakers, after they were known to be such, yet that they had been disowned long before their offences had been made public."

Discipline of the Quakers. This the author divides into two parts, the Regulation of the Internal Affairs of the Society, and the Cognisance of immoral conduct.

The great principle upon which this latter branch of their discipline is founded is, that every Christian is bound to watch over another for his good. There are therefore, in every meeting, two or more persons of each sex appointed as overseers, to watch over the conduct of the congregation. If they perceive any member acting contrary to the principles of the society, it is their duty to admonish him in private, a duty which any individual of the society may, and ought to perform, but which they are especially called upon to discharge. When private admonishment has been patiently and ineffectually tried, the overseer opens the matter to one of his colleagues, or to one or more serious members, and they jointly visit the offender. The affair is now more public, but still it is not spoken of abroad. If this fails, and the case is of a serious nature, it is laid before the monthly meeting, and a committee is appointed to wait upon him. It is now a public act of the society, and is no longer called *admonishing*, but *dealing;* and the person offending, is excluded from the meetings for discipline, though not from those for worship. If he acknowledges his error, the matter is at an end; if he persist, a report is made accordingly to the monthly meeting, and he is publicly excluded from membership, or in their language *disowned*. He may appeal to a quarterly meeting, and from that to the yearly one, which is the general council of the society. And

if the sentence be confirmed by this supreme authority, he may at any time be readmitted upon due proof of his amendment.

By these monthly, quarterly and yearly meetings, their discipline is carried on. Each little district or diocese has its monthly meeting, to which deputies of both sexes are sent from all the congregations or parishes within its limits. These deputies are charged with the business of their respective meetings, and therefore must appear, but it is expected that all who can conveniently attend should be present. The women transact the business of their sex apart. This is the only community in which women are admitted to a share in public concerns, but the business of the society as a body, is transacted by the men. This chiefly relates to the poor, and to the education of their children, births, marriages and funerals, admissions, and expulsions. As then monthly meetings take cognizance of the separate congregations, the quarterly meetings are in like manner attended by deputies from these; still however, all within this wider circuit are expected to be present, if they can: and deputies from these higher assemblies go to the great yearly meeting, where also as many members of the whole society as can conveniently appear, are present.

"I may mention here two circumstances that are worthy of notice on these occasions.

"It may be observed that whether ... business as that which I have just ...led, or any of any other sort, comes ... the yearly meeting at large, it is ... not by the influence of num... but by the weight of religious cha... er. As most subjects afford cause for ... ference of opinion, so the Quakers ... meeting are found taking their dif... sides of the argument as they believe it right. Those, however, who are in opposition to any measure, if they perceive by the turn the debate takes either that they are going against the general will, or that they are opposing the sentiments of members of high moral reputation in the Society, give way. And so far do the Quakers carry their condescension on these occasions, that if a few antient and respectable individuals seem to be dissatisfied with any measure that may have been proposed, though otherwise respectably supported, the measure is frequently postponed, out of tenderness to the feelings of such members, and from a desire of gaining them in time by forbearance. But in whatever way the question before them is settled, no division is ever called for. No counting of numbers is allowed. No protest is suffered to be entered. In such a case there can be no ostensible leader of any party: no ostensible minority or majority. The Quakers are of opinion that such things, if allowed, would be inconsistent with their profession. They would lead, also, to broils and divisions, and ultimately to the detriment of the Society. Every measure, therefore, is settled by the Quakers at this meeting in the way I have mentioned, in brotherly love, and, as the name of the Society signifies, as Friends.

"The other remarkable circumstance is, that there is no ostensible president, or head*, of this great assembly, nor any ostensible president, or head, of any one of its committees; and yet the business of the Society is conducted in as orderly a manner as it is possible to be among any body of men where the number is so great, and where every individual has a right to speak."

"Such is the organization of the discipline or government of the Quakers. Nor may it improperly be called a government, when we consider that, besides all matters relating to the church, it takes cognizance of the actions of Quakers to Quakers, and of these to their fellow-citizens; and of these, again, to the state; in fact, of all actions of Quakers, if immoral in the eye of the Society, as soon as they are known. It gives out its prohibitions. It marks its

* Christ is supposed by the Quakers to be the head, under whose guidance all ... deliberations ought to take place.

crimes. It imposes offices on its subjects. It calls them to disciplinary duties. This government, however, notwithstanding its power, has, as I observed before, no president or head, either permanent or temporary*. There is no first man through the whole Society. Neither has it any badge of office, or mace, or constable's staff, or sword. It may be observed, also, that it has no office of emolument by which its hands can be strengthened, neither minister, elder, clerk†, overseer, or deputy, being paid: and yet its administration is firmly conducted, and its laws are better obeyed than laws by persons under any other denomination or government. The constant assemblage of the Quakers at their places of worship, and their unwearied attendances at the monthly and quarterly meetings, which they must often frequent at a great distance, to their own personal inconvenience and to the hindrance of their worldly concerns, must be admitted, in part, as proofs of this last remark. But when we consider them as a distinct people, differing in their manner of speech and in their dress and customs from others, rebelling against fashion and the fashionable world, and likely therefore to become rather the objects of ridicule than of praise; when we consider these things, and their steady and rigid perseverance in the singular rules and customs of the Society, we cannot but regard their obedience to their own discipline, which makes a point of the observance of such distinctions, as extraordinary.

"This singular obedience, however, to the laws of the Society may be accounted for on three principles. In the first place, in no society is there so much vigilance over the conduct of its members as in that of the Quakers, as this history of their discipline must have already manifested. This vigilance, of course, cannot miss of its effect. But a second cause is the following:—The Quaker-laws and regulations are not made by any one person, nor by any number even of deputies. They are made by themselves, that is, by the Society in yearly meeting assembled. If a bad law, or the repeal of a good one, be proposed, every one present, without distinction, has a right to speak against the motion. The proposition cannot pass against the sense of the meeting. If persons are not present, it is their own fault. Thus it happens that every law passed at the yearly meeting may be considered, in some measure, as the law of every Quaker's own making, or as the law of his own will: and people are much more likely to follow regulations made by their own consent, than those which are made against it."

Peculiar Customs of the Quakers. The costume of the quakers is well known. Mr. Clarkson shows, that it was not singular originally, but has become so, being the common dress of grave people, when the sect began. It has, however, obviously been altered of late years, and is at present, precisely what it should be, to answer the end proposed in the best way, it distinguishes them, and does not expose them to ridicule. They generally use plain and frugal furniture; in this they are to be commended, they seldom ornament their rooms with prints, and still more rarely with portraits; but prints well chosen, are excellent books for children, and it might be easily shown, that if portrait-painting is not the highest branch of the art, it is that which produces most pleasure, and perhaps most good.

Their peculiar language manifestly originated in superstition, as language is always to be taken at its current value. Their argument that it is more grammatically correct than the common idiom is childish, and they themselves sin against syntax, by their substitution of *thee* for thou. The names of the days and the months, might also have been suffered to remain unaltered; if a quaker writes poetry, he will find, that *Fifth Month* will not do as well as *May*. To their modes of address and salutation, there can

* This government or discipline is considered as a theocracy.

† The clerk who keeps the records of the Society in London is the only person who has a salary.

be no reasonable objection, these things, like language, are to be taken as they are meant.

They are the only class of dissenters, whose form of marriage is recognised by the laws of England, the parties take each other by the hand at a public meeting, and declare that they take each other as husband and wife. Whoever marries out of the society is disowned, and this is, perhaps, the most frequent cause of disownment. Mr. Clarkson has well shown the necessity of this rigour. More women transgress in this particular, than men, for this obvious reason, that the men cannot get better wives out of their own communion, and the women may perhaps get better husbands. Knowledge is becoming more general among them, and this will cease to be the case.

In their funerals they have effected what the Scotch aimed at; nothing can be more solemn than theirs, nothing more indecent than those of the kirk. The quakers carry the corpse into the meeting, and sit in silence, as at a meeting for worship, unless any one feel an impulse to address the congregation. They pause over it, when it is placed by the side of the grave, and again after it is interred.

> And this is all;—sole ceremony this,
> The sight of death, and silence.—

and what ceremony can be more impressive!

They formerly buried in their fields and gardens like the patriarchs; it is to be wished, that they had continued this, and that the practice had become universal. Now, however, they have their burial-yards, like other communities, and as it is their principle to discourage all useless and enfeebling feelings, they have no tomb-stones, and no family vaults. They are truly, what the Franciscans falsely style themselves, the Christian Stoics. A record, however, of the dead, if his virtues have been such as to deserve to be recorded, is entered in the minutes of the monthly meeting to which he belonged. They wear no mourning.

Their children ought to be brought up to some employment, according to the principles which they profess, but those principles exclude them from many branches of trade, and from all the professions except that of medicine, in which very few can find room. A few also practise conveyancing. Their abhorrence of tythes has induced them very generally to forsake agricultural pursuits, and to live in towns. Originally, they were chiefly countrymen, and this change has been detrimental to the society. It has increased their wealth, and lessened their numbers, for the children of the rich generally forsake their society.

The quakers are called upon frequently to examine their accounts. When any one becomes a bankrupt, his affairs are inspected by a committee of his own monthly meeting, and if it appears that his bankruptcy has been the effect of misconduct, he is disowned. If, on the other hand, it has been occasioned by unavoidable misfortune, no blame is imputed to him. But even after his certificate has been signed, and he is thus legally discharged, no collection for the poor, nor any contribution to the society, will ever be accepted from him, till he has paid his creditors to the uttermost farthing; their principle is that a man can have nothing to give, while he owes any thing to another.

However subject to anger quakers may be like other men, it does not lead to the same mischievous effects. Their principles prohibit all violence. If a difference arises between two of the society, they have recourse to arbitration, to go to law is regarded

as an offence. The good effects of this custom are obvious. Recourse to the law is allowed in a dispute with one who is not a quaker, but arbitration is generally first proposed. They provide for their own poor, and take especial care of the education of their children.

"It is a remarkable circumstance, when we consider it to be recommended that Quaker-masters of families should take Quaker-servants, that persons of the latter description are not found to be sufficiently numerous for those who want them. This is probably a proof of the rising situation of this Society. It is remarkable again, that the rich have by no means their proportion of such servants. Those of the wealthy who are exemplary, get them if they can. Others decline their services. Of these some do it from good motives; for knowing that it would be difficult to make up their complement of servants from the Society, they do not wish to break in upon the customs and morals of those belonging to it by mixing them with others. The rest, who mix more with the world, as I have been informed, are fearful of having them, lest they should be overseers of their words and manners. For it is in the essence of the Quaker-discipline, as I observed upon that subject, that every member should watch over another for his good. There are no exceptions as to persons. The servant has as much right to watch over his master with respect to his religious conduct and conversation, as the master over his servant; and he has also a right, if his master violates the discipline, to speak to him, in a respectful manner, for so doing. Nor would a Quaker-servant, if he were well grounded in the principles of the Society, and felt it to be his duty, want the courage to speak his mind upon such occasions. There have been instances where this has happened, and where the master, in the true spirit of his religion, has not felt himself insulted by such interference, but has looked upon his servant afterwards as more worthy of his confidence and esteem. Such a right, however, of remonstrance is, I presume, but rarely exercised."

Religion of the Quakers. It would lead us too far, were we to enter fully into this very curious and able part of this work. God, they affirm, has given to all, besides an intellectual, a spiritual understanding, to some in a greater degree than others, as to the prophets and apostles. Christ had it without limit; but every man has a portion of the same spirit of God, as a primary and infallible guide. Mr. Clarkson shows, that this system which is as philosophical as it is beautiful, is perfectly consistent with the scriptures: though it may, perhaps, be thought, that he confounds the second and third persons of the trinity, and advances a new heresy.

As it is the Spirit which alone can qualify for the ministry, they hold, that women are equally qualified with men, and accordingly many of their preachers are women. Their discourses are supposed to be delivered under the immediate influence of the Spirit. It is obvious, that inclination and impulse are then confounded with inspiration, things indeed, which can seldom be distinguished. But as the quaker's sermons are certainly worse than those of any other society, except perhaps, the coarsest Calvinists, this fact is decisive against their inspiration. A few years ago, half the pictures of the Virgin Mary in Rome, rolled their eyes about, one of them however, squinted, and thereby fairly disproved the miracle to every body, who was not determined to believe it.

The quakers never attempt to explain, what the scriptures have left obscure; on such subjects, they are humbly and wisely silent. *Tale est enim velle scrutare inscrutabilia, et investigabilia vestigare, quale est velle invisibilia videre, et ineffabilia fari.* They therefore seldom use the words original sin, or trinity. It would be well, if other Christians imitated them. Their seems however, at present, to be some danger

of their deviating in this point from the wisdom of their predecessors. Some of their late writers, in their zeal against certain heretics, have got into the labyrinths of theology. We once heard a very able member of the society say, that their discipline had grown up like the common law of the land, the systematised result of experience and common sense. Let them beware, lest a canon law should arise among them, in defiance of both.

They reject baptism and the Lord's supper: both these subjects, and in particular the latter, are discussed in a most masterly manner, by Mr. Clarkson. We cannot follow him through his arguments, they are erudite and original in the highest degree, and will doubtless lead to much controversy.

Great Tenets of the Quakers. By this name, Mr. Clarkson distinguishes four principles of the society; 1. That governors have no right to interfere in matters of religion, and that if they do, it is the duty of the subject to refuse compliance in all unlawful things, and passively to bear all the penalties annexed to such a refusal, never ceasing to bear witness to the truth. 2. That oaths are unlawful. 3. That war is unlawful. 4. That it is unlawful to pay any minister of religion for their gospel-labours.

Upon the fitness of a church establishment many persons will differ from them; that it is equally absurd and wicked for any government to attempt to force the conscience of any part of its subjects, all persons will allow, except Catholics, and perhaps Calvinists; and that when such intolerance is exercised, their principle of action is the wisest and best, their history triumphantly proves. With respect to oaths, whether they are unlawful or not, it is plain that they are useless in most cases. The question concerning war is treated with much interest by Mr. Clarkson, who like Voltaire in the Micromegas, represents a superior Being, as inquiring with wonder, into the mischievous practice of the little inhabitants of this globe. It is obvious, that if all mankind acted upon the principles of the quakers, the greatest possible quantity of good would be produced; can other proof be needed than that their principles are the best? And these principles have been carried into effect in Pensylvania, the single state upon the face of this wide world, of which the history has never been stained with a crime.

As to tythes, it is exceedingly to be wished, both for their own sakes, and for the sake of the clergy, that the quakers could be induced to relax: at present, their scruples occasion great inconvenience to themselves, some injury, and frequently still more to the clergyman. It is a cruel thing, that the clergyman should be obliged to appear cruel in recovering what is lawfully his right. The law allows him to distrain to the value of ten pounds, but for any thing above this, he must have recourse to a civil action, a remedy so burthensome, that he generally finds it better to be contented with the loss. The clergy should be authorised to distrain to the full amount of what is due. These scruples have been particularly injurious to the quakers, as the vexation to which they thus render themselves subject, has been the main cause of their forsaking agriculture, and getting into towns, which is the chief, if not the only cause of their decrease.

Character of the Quakers. Mr. Clarkson states all the excellencies, and all the defects, which are usually attributed to them as a body, examines how far they are true, and how far they are likely to be produced by their moral education, and peculiar habits. It is admitted

by the world, that they are a moral people: they are eminently benevolent and humane; they never either in conformity to custom or law, do what they believe to be wrong; they always reason from principle and not from consequences; they have an extraordinary independence and presence of mind, and are punctual to their words and engagements. On the other hand, as a body they are deficient in learning: this is true, but it is daily becoming less so; they are a superstitious people, certainly less so, than might have been pre-supposed, from their doctrine of inspiration, and certainly not so much so, as many other existing sects: they are accused of obstinacy, but this only means, that they *will* do what they believe to be right, and *will not* do what they believe to be wrong; it is one of their virtues. They are remarkable for the accumulation of wealth; into this question, Mr. Clarkson enters at some length: their habits almost render success in trade certain, and as their means of expenditure are fewer than those of others, they must accumulate, and of all habits, that of accumulation is the most soul-benumbing.

Wealth is the conjurer's devil,
Whom when he thinks he hath, the devil
hath him.

Two methods are recommended by the author as remedies for this evil, both strictly accordant to the principles of the society.

"The first method, which I would recommend to those who are in trade, and who know their own habits of life and the extent of their families, would be to fix upon a certain sum, which they may think sufficient for a future decent and moderate competency, and to leave off business as soon as this should be obtained. Such a step would be useful. It would be making room for others to live as well as themselves. It would be honourable, for it would be generous. And it would operate as a certain preventive of the money-getting spirit, as well as of the imputation of it. For if such a retreat from trade were laid down, and known as a general custom of the Society, the Quakers might bid their hearts rise in defiance against the corruptions of money, and their reputation against the clamours of the world.

"This step, hard and difficult as it may appear to those who are thriving in the world, is, notwithstanding, not a novel one, if we may judge either by the example of many of the pure-minded Christians of other denominations, or by that of many estimable persons in this Society. John Woolman, among many others, was uneasy on account of his business 'growing cumbersome,' for so he expresses it, lest it should hurt the purity of his mind. And he contracted it, leaving himself only enough of it, and this by the labour of his own hands, for a decent support. And here I might mention other individuals of this Society, if I had no objection to offend the living by praise, who, following his example, have retired upon only a moderate competency, though in the way of great accumulations, for no other reason than because they were afraid lest such accumulations, should interfere with their duty, or injure their character as Christians.

"But if this measure should not be approved of, under an idea that men ought to have employment for their time, or that, in these days of increasing taxes and of progressively expensive living, they cannot specify the sum that may be sufficient for their future wants,—I have another to propose, in consequence of which they may still follow their commercial pursuits, and avoid the imputation in question. I mean that the Quakers ought to make it a rule, after the annual expenses of living have been settled, to lay by but small savings. They ought never to accustom their eyes to behold an undue accumulation of money, but liberally to deal it out in charity to the poor and afflicted, in proportion to their gains; thus making their occupations a blessing to mankind. No other measure will be effectual but this, if the former be not resolved upon, while they continue in trade. Their ordinary charity, it is clear, will not do. Large

as it may have been, it has not been found large enough to prove a corrective of this spirit in the opinion of the world. Indeed it matters not how large a charitable donation may seem, if we view it either as a check upon this spirit or as an act of merit, but how large it is, when compared with the bulk of the savings that are left. A hundred pounds given away annually in benevolence may appear something, and may sound handsomely in the ears of the public. But if this sum be taken from the savings of two thousand, it will be little less than a reproach to the donor as a Christian. In short, no other way than the estimation of the gift by the surplus saving will do in the case in question. But this would certainly be effectual to the end proposed. It would entirely keep down the money-getting spirit. It would also do away the imputation of it in the public mind. For it is impossible, in this case, that the word Quakerism should not become synonymous with charity, as it ought to be, if Quakerism be a more than ordinary profession of the Christian religion."

It is said that they want animation and affection, that they are addicted to equivocation, that they are sly, and that 'though they will not swear, they will lie.' These imputations are plainly shown by Mr. Clarkson to originate in ignorance and misconception. The women when compared with others, gain by the comparison, for they have virtues of their own, induced by their higher political privileges, and have not the worthless accomplishments, the follies, and the frivolities of the world. Something is wanting to keep them when young, from idleness, and it is to be hoped, that the quakers, as they are gradually becoming sensible of the advantages of learning, will perceive, that it is of equal importance for both sexes. But even now, a female quaker, who is sincerely such, is one of the most estimable of human beings.

Miscellaneous Particulars relative to the Quakers. They are a happy people, because they are moral and domestic. They do good, not merely by their acts of benevolence, but by the example which they hold forth, and the important facts which their system establishes. For they show to the world, that all angry passions may be subdued, and that a body of men may exist, acting upon the principles of peace on earth, and good will towards men. Are they as a society on the decline? Mr. Clarkson thinks they are, their laws respecting marriage, occasion many expulsions, but the great cause of their decrease is to be found in the wealth of their members, the children of the rich almost always drop off, and rarely for any motive which they can either justify or excuse. He earnestly recommends them to check the money-getting spirit, and to encourage literary and philosophical pursuits as the best, and only means of preventing this decrease.

We have thus, as far as our limits would permit, stated what are the contents of these highly curious volumes. The book has been very extensively read, a large edition having been sold, even before it was advertised. It will doubtless, provoke much controversy, and the Buggs of the present day, who have been biting Mr. Lancaster, will not spare Mr. Clarkson. The theological part will, it is to be hoped, call out abler opponents. His opinions upon the Lord's supper, deserve consideration, we have never seen the subject so ably treated. The book, however, is to be considered, not as a controversial work, but as a faithful portraiture from the life, of the most remarkable people existing among us, a people eminently flourishing, eminently happy, and eminently moral, and as an able elucidation of the principles which make them so. Its publication will form as great an æra in the history of the society, as that of their famous Apology: it will induce all

persons to think respectably of the sect, and perhaps, though it is written with no such intention, it may lead others to join it, for there are still *Seekers* in the land. We must not omit to mention, that we know of no modern book which is written in so pure and natural a style.

ART. XIV. *Dissertations on Man, Philosophical, Physiological, and Political: in Answer to Mr. Malthus's "Essay on the Principle of Population. By* T. JARROLD, *M. D.* 8vo. pp. 340.

THE principles of Mr. Malthus's work, says Dr. Jarrold, are to me extremely offensive, as they are wholly incompatible with revelation, as they forbid the expectation of any improvement in the condition of man, and as they sanction the worst of rulers in the worst of crimes.

After stating, in Mr. Malthus's own words, the sum of his system, that the rate of doubling in the population is geometrical, but in the subsistence it is only arithmetical, and that the strong law of necessity keeps down the increase of the human species by means of vice and misery, Dr. Jarrold quotes that monstrous account of the Table of Nature, which they who have once read, can never possibly forget, and which they who have not, may find in the 301st page of our second volume. Upon this passage the following comments are made.

"This sentence might have been applauded in the councils of Nero, or in the camps of Attilla or of Cortez; for the indiscriminate murders committed by the orders of these chiefs could not fail to produce in their minds an idea that the conduct they had sanctioned and commanded would be deemed monstrous by the bulk of mankind; how must they then be gratified at finding that, in place of an execrable, they had acted a meritorious part; and that the numbers they had slain, were only the unprotected guests, who craved admittance to a table already full, to take which away from the hall, was to render those who remained an acceptable service.

"That such sentiments would be agreeable to such characters cannot be doubted, but that Mr. M. should dare to advance them, excites my surprise; had he been in a sportive humour, and ironically attempted to compare what he conceived to be the government of the world with the management of a diocese, and the feast of nature with a visitation dinner, the conceit might have amused us. A bishop has a right to say to a curate, striving to thrust himself into a benefice, that he may partake of a feast, "Begone! there is no empty cover for you!" The curate might say he was starving, "that is no consideration of mine; your friends, to whom you have a right to look, cannot assist you, and I will not. Porter, do your office, and thrust this friendless suppliant from the door."

"Such language, on such an occasion, it is possible to conceive, may have happened. But at Nature's mighty feast, none are bishops, but all are men; there is no distinction; all that are invited are at liberty to partake, and the life of a guest is sacred: to be invited to the same table, implies equality; and to possess life, is to possess the invitation. The table is not spread by any set of men, they only pluck the fruit; the Master himself presides, and all he invites are equally welcome. Nor is it the prerogative of one guest to dismiss another from the hall, the Master calls on whom he will to vacate a seat, and his voice is irresistibly heard. Should an arrogant guest say, at our last feast we had greater plenty, and were better accommodated; the strangers that are introduced have changed the face of our affairs, and converted an abundance into a scarcity:—It may be asked, has all the fruit been gathered? is it not possible to provide another cover, and to lengthen the table? The same ill-tempered individual may reply, that cannot be done without trouble, and these intruding strangers will never render us any service. Suppose they do not, they will never do you an injury: you can al-

low them to labour and gain their living; they are willing to cultivate the waste lands, and they have a right to them; it is the vacant cover nature has provided, as their share of the feast. And when the time arrives that there is no waste land to break up, it will be proper to enquire whether the great Master of the feast continues to press guests into the hall; if he does, Mr. M. may then come forward and charge his Maker with folly."

Dr. Jarrold then proceeds to show that subsistence increases wherever population increases: a fact which it is impossible to deny, and which is destructive of the whole system of Mr. Malthus; for, till the means of subsistence can no longer be possibly increased, it is absurd to say the world is overstocked. The argument is ably and decisively stated.

"If Mr. M. had said, that population is equal to the cotton or woollen cloth, and endeavouring to get beyond it, and if more children were born they must go naked, the conceit would be laughed at: but really there is no difference in principle, between saying the population presses hard upon the cotton or woollen cloth, or upon the subsistence; all are articles in common use, and of limited production; and as the country has sufficient confidence in her manufacturers to be under no anxiety about the supply of cloth, why not rely on her farmers in like manner? The world is in as great danger of a scarcity of clothing as of corn, but hitherto the increase in sheep has kept pace with the increase of people, and dispels all fears upon that subject, at least from the present generation. In the existing state of the world, if more cotton or more corn were wanted, more would be grown; all the soil is not cultivated, and it is indifferent to the great bulk of the people how they are occupied; they plant cotton, or sow corn, or throw the shuttle, just as they are directed.

"Suppose it was known at Manchester, that twice as many yards of muslin would be wanted to purchase in a few years as at present are brought to market, would it be consistent with the well-earned character for assiduity and enterprise of the merchants of that town, phlegmatically to say, the demand cannot be supplied; no more goods are in the market than are regularly purchased by old customers, and we shall not abridge their orders to accommodate strangers? Or would they not rather be induced to greater exertion, under a prospect of an increase of gain? One merchant would inform the growers, who in consequence would engage more servants and more land; another lays plans for an acceleration of carriage; another invites strangers to the manufactories by an increase of wages: thus the demand is met by the supply. It is exactly in the same way, and on the same principles, a market is stocked with provisions. Was the demand instantaneous and peremptory, it could not be supplied; but the increase is gradual, and it is anticipated.

"Suppose a colony sent to a distant country, in which the natives were hostile to them, how must they live? The answer is not difficult: they have a claim on the mother country for the corn they contributed to raise, and which they would have consumed had they not emigrated; and, by the next harvest, their own labour will furnish them an abundant supply. In this case, an increase of population was not invited by an increase of subsistence,—but an increase in population has occasioned an increase of subsistence. The very reverse of Mr. M's second proposition.

"Again, if a town is built on a waste, as has been done in Scotland, the offers of easy rents and advantageous terms, fill it with people, who convert the waste to a garden: they accept the offer under no idea of finding plenty gathered to their hands; they calculate on nothing but a reward for their labour.—Or if barracks are built on an uncultivated heath, barrenness gives way to fertility; and land, that before was of little value, now yields an abundant crop. Such are the uniform consequences of an increase of people, in countries protected by laws."

Some Sections follow upon drunkenness, Prostitution, Celibacy, and Unwholesome Occupations. In these remarks the author shows that he has thought much upon these subjects, and to much purpose. We

do not, however, suspect that his recommendation will induce Dr. Beddoes to send consumptive patients into the winding room of a cotton factory, in order to be cured by an artificial atmosphere of due heat, the salubrity of which is improved by the carbonic acid gas, from the fermenting flour in which the yarn is boiled previously to the process of winding. The section concerning misery is more important.

'There is no physical cause of war, none of famine, none of pestilence!' To the two first propositions no one will demur, and the author thus clearly satisfies those who may hesitate at admitting the last.

"Pestilence commonly arises out of some act of human folly, or is the consequence of ignorance. War is the parent of pestilence; it follows in its train as one attached to it, as the history of the world too fully testifies. Improvements in the arts of peace have always driven away pestilence, even when it had had long possession of a country. When Bengal was first occupied by the British, the life of a man was not worth more than two monsoons; but the goodness of the situation made its retention desirable; and by discovering the cause of the malady to be in the undrained state of the land, by remedying it, the effect ceased, and Bengal is now as heathful as any town in China. The middle states of Europe, about a century and a half ago, and for many preceding years, were visited by frequent returns of pestilential seasons, but now these scourges are happily unknown; the advancement of cultivation, and the generally improved condition of the people, are the causes that have produced this important change. Constantinople, the mother of plagues, was not wasted by them when the ceptre of the Roman government was etained in her palaces; and her present ondage to them, we may fairly infer, riginates not in a permanent, immoveble cause, but in one which it is the uty of the government to enquire into nd remedy."

Dr. Jarrold now follows Mr. Malthus through great part of his detail, and points out how often his arguments are inconclusive, how often they are discordant; how often he is misled by deficient information, deficient judgment, and still more by the strange wish of discovering evil every where, and nothing but evil. When it fell to our lot to animadvert upon the work in question, we did not stop to notice the errors of this part, but confined ourselves to prove, 1st. That the assumption upon which the whole reasoning rested, was false; namely, that lust and hunger are alike passions of physical necessity, and the one, equally with the other, independent of the reason and the will. 2dly. That the author falsely attributes to an evil God, or to a necessity more powerful than a good one, all those miseries which are the effect of the vices and folly and ignorance of man. 3dly. That it is as absurd as it is wicked to cry out against the Creator for overstocking the world, till every inch of cultivable ground upon its whole surface be in the highest possible state of cultivation. 4thly. That Mr. Malthus, when he discovered that the practice of moral restraint was possible, gave up the whole of his argument against the improvcability of the human race. And lastly, what the legitimate consequences would be if our legislature could be so foolish and so cruel as to adopt his principles, and act upon them; and we might have added, if it were possible that the English poor, numerous as they are, and with their means of information, would submit to regulations avowedly meant to keep them from increasing, by denying them food. However popular a book, containing such gross errors might become, owing to the lamentable want of sound knowledge among those who call themselves the public, it was impossible

that its popularity could be of any long continuance. To point out all its errors would require a volume of the same size. Dr. Jarrold having noticed enough to show the general inaccuracy of this author, and totally objected to his principles, proceeds to declare his own sentiments upon the subject.

It is rare to find a physician reasoning from Scripture history; still more rare, we are sorry to say, to find any person reasoning from it philosophically. A bigot, indeed, will still prove the Copernican system to be heresy, by referring to the authority of Joshua: a Creole with a sallow face, *kakkerlaken* eyes, eye-brows, and hair, a white hat, white trowsers, and nothing black about him except his heart and a few of his teeth, shall justify himself for marking his negroes with red hot irons, lashing them till their backs are laid open from shoulder to flank, and then rubbing salt upon the wounds, and working a few of them every season to death,—by telling you that Ham uncovered his father's nakedness, and therefore the Slave Trade is authorized by the Bible. Dr. Christianus Franciscus Paullinus will tell us that Job is the same person as King Jobabus; and Dr. Geddes that the Spirit of God means a high wind! and in this way is the Bible brought to sanction every sort of foolery, and every sort of wickedness. In the present enquiry, the author refers to the Books of Moses like a Christian and a philosopher. He believes in the longevity of the first men, because the earth was so soon peopled, and so soon civilized; and the traditions of all nations concur upon this point, as well as in attesting the fact of the deluge. To effect this, such length of life was necessary; when it was no longer so, He who made the world knew how to regulate it.

"When the world was repeopled, and vice and misery, on Mr. Malthus's theory, were about to exert their full influence, the life of man was shortened by the Giver of it; how unlike the calling in the aid of vice and misery. In this check there was nothing afflictive; the feelings of no one were injured; dismay and desolation were not scattered by the hand of violence, nor was the progress of knowledge wholly interrupted: it had received its direction, and went forward: one individual sunk to his grave earlier than his predecessors, but equally as old in constitution, and as incapable of enjoying the pleasures of life: to an old man death does not appear as an enemy, and a broken constitution is old age.—Although I speak of shortening the duration of life as the appointment of God, it does not follow that it was effected in any other way than by the operation of the laws of nature: it was gradual: the seed of this event might have been sown in the constitution as well as the seed of death. It is not uncommon for a person to grow old sooner than his father; and the only remark it occasions is, that he had a weaker constitution. The constitutions of the generations that flourished immediately after the flood, might, in like manner, one after another, become less robust, and less capable of resisting so great a weight of years.—To those who persist in the idea, that the patriarchs lived no longer than we do, and as the bible is probably a book of no authority with such, I refer to Sanchoniatho, Berosus, Diodorus Siculus, and other ancient authors, who relate the same fact.

"I have dwelt the longer on this subject, in the hope of establishing two points: first, that man, as a social being, cannot sustain any considerable increase of evil, consequently, that it cannot be applied under all circumstances; and, secondly, that the momentum given to the principle of increase, when greater than was consistent with permanent utility, was checked in an unobserved, undistressing, but decisive and sufficient manner. These points being granted, their application to Mr. Malthus's theory is obvious."

Whether the life of man, which was reduced to threescore years and ten at the time David wrote, be not further shortened, says Dr. Jarrold, is a consideration entitled to notice:

he proves that it is not, and that it is not likely to be, deriving an argument from the dignity and the obligations of man; his duties require that term of years.

A most able and original section follows upon the increase of animals. The question is thus introduced and stated.

"In the judgment of those philosophers who found theories on external characters, there is a redundancy, an unnecessary waste of creative power, in all the works of God. Africa is bounded by a desert, which it is impossible to render otherwise; the arctic circles are inhospitable and rude, unfit for the abode of man; the ocean itself is calculated to destroy, rather than protect, the nobler parts of the animal creation; myriads of seed, brought to perfection, fall to the ground and perish; some animals are venomous, others ravenous, and seem to exist only that they may destroy; children are born and grow up idiots, others pass from the cradle to the grave. These vast regions of silence and of danger, these instances of cruelty and death, are lamented, by superficial observers, who conclude, because their utility is not apparent, that they possess none; and hence the wisdom of the Creator is disputed.

"Upon the principle of condemning what is not understood, Mr. Malthus has written his book."

"The brute creation presents as many seeming blank, unproductive, and useless parts, as the globe itself, or as the race of man; and as animals are below us in the scale of creation, and familiar to us by daily observation, we are able, in some measure, to comprehend the benefit one part derives from another, and to judge of the dependence of the parts on the whole: and as brutes are endowed with a stronger principle of increase than man, by enquiring by what means their increase is checked, and they kept down to the level of their food, we may be assisted in our further enquiries.

"In a country, fenced round and cultivated, man is the check: thousands of animals bleed to supply his table; he protects and then destroys them, and their number is balanced by his wants. This conduct has the semblance of cruelty, and Mr. M. would rank it under the head misery, but it does not admit of such a character: the animals we use as food, seldom die of sickness and disease, and it was never designed they should, as I shall hereafter attempt to prove. Death, in any form, is horrible,—but *I* do not know that a sudden extinction of life is more so than after a lingering disease; besides, the length of the life of a domestic animal, notwithstanding its being subjected to the will of man, is greater than those of the same species in the wild state: they are more numerous in our pastures than in the forest, consequently, their lives being better protected, in the aggregate, are longer; and thus any idea of man's inflicting misery upon them, by putting them to death, loses its force. Man does not add to the misery of animals that sport in meadows made fertile by his labour; if they die by his hands, he shields them from many dangers, and thus increases the sum of their happiness. But all animals are not under the care and protection of man; in the forest he has no influence, he has not even a habitation, and his right to controul and appropriate the feeblest animal would be contested by the stronger. In the forest, the lion and the panther, the leopard and the rhinoceros, make their dens, and reign undisturbed masters: if one be killed in battle it is a male, which has no lasting influence on their number. When they are seeking the means to satisfy their hunger, other animals fly before them, and are pursued, overtaken, and devoured; or should a larger animal not come in their way, they make a repast on the smaller,—beetles, flies, and worms, forming, there is reason to believe, part of their food, as they do of the fox. So entirely are they masters of the forests, that it must be wholly deserted of other animals before they can suffer famine.

"The want of the means of subsistence, which Mr. M. contends prevents the increase of the human race, does not prevent the increase of beasts of prey; they are exempt from this check, which rather militates against his theory. But if this be not the check to their increase, where is it to be found? Are they unprolific? Quite the reverse: beasts of

prey seldom bring forth fewer than four young in a season. Are they short-lived? No; a lion, even when confined to a cage, in an unfriendly climate, and exposed to cruel treatment, lives many years: the same remark holds goods of other beasts of prey.

"Reasoning on the principles laid down by Mr. M., we at once conclude that there is a constant struggle between the principle of increase and the means of subsistence, and that the most powerful and obvious checks cut off their redundant numbers. The population of America is doubled in 25 years, but the principle of increase in beasts of prey is a hundred fold greater, and neither vice, misery, nor moral restraint, in any of the ramifications through which Mr. M. traces them, oppose its progress: it is stationary: some appointment of nature, unconsidered by Mr. M., must, doubtless, be the cause. There are laws which extend their influence through the universe, others are of particular and partial application, of this description are those that relate to the various inhabitants and productions of the earth. In the same forest in which the lion and other beasts hold undisputed sway, and are prolific, the timid deer a prey to every beast, with only one solitary fawn in a year, are far more numerous than them all."

The argument is new and forcible,—it strikes home. Of all Mr. Malthus's checks positive, and checks preventative, there is none which is to stop the indefinite increase of beasts of prey. The solution is as ingenious as the question. All animals in which any particular faculty is carried to a high degree of acuteness, are difficultly reared: of high-bred whelps more than half are cut off by a disease, which bears an evident analogy to hydrocephalus. What is true of domesticated animals will apply to beasts of prey, who surpass the most acute dogs in the very properties for which they are so highly prized. The least noise, the slightest sound, the smallest object, rouse them from sleep; reasoning from strict analogy, it is highly probable that their young therefore are subject to that deadly disease which a premature activity of the nervous system induces. It may be that this is the means by which those animals who limit the encrease of all inferior ones, are themselves limited in number by that presiding intelligence who hath numbered the very hairs of our head, and without whose knowledge not a sparrow falls to the ground.

Of the Checks to the Increase of the Human Race. It is not possible from the nature and attributes of God that his creatures should be inevitably doomed to vice and misery. A proposition so monstrous, is refuted by experience, says Dr. Jarrold. The world has received pledge after pledge that it is governed by wisdom and benevolence. When its population was increasing faster than was consistent with the happiness of man, life was shortened; life is now no longer than the duties connected with it require, and consequently will not be again curtailed. Increase and multiply was the first commandment, the first law of nature:—"it becomes us to enquire whether the laws of nature require to be broken, in order that the end for which they were instituted may be answered." Death in its ordinary form is not equal to the principle of increase. In what direction then are we to look for the due balance on the ground that misery is unnatural to man? We must look to his constitution.

"Before an investigation of this subject is entered upon, it may not be improper to make a few remarks, which place it at issue with the theory advanced by Mr. M. on an interesting question: Can the condition of man be improved? I am not disposed to advance any Utopian scheme of human perfectibility, but I avow my belief that the time is approaching when the whole world will

acknowledge the truth, and be guided by the spirit of the religion of Jesus Christ, which implies a prodigious amelioration in the state of the human race. It enjoins peace: ambition, intemperance, pride, and indolence, the great sources of pestilential and other diseases and famine, are forbidden by its maxims and corrected by its influence. Unwholesome occupations are unnecessary, many being rendered so by improper application. Large towns are unpleasant, and will, in a measure, be abandoned when they present no vicious gratification to tempt the stay of their inhabitants. Excessive labour, bad nursing of children, and every other check of this nature, do not apply to a community of christians, by whom all things are done in order. The theory I advance admits of such an order of things taking place: that advanced by Mr. Malthus is in direct opposition to it. The checks to population, which he contends are insurmountable, are discountenanced and forbidden by the religion of Jesus Christ; both cannot be true; if Mr. M. can substantiate his doctrines, the christian religion admits of no defence.—But I will go a step further: there are some gentlemen who discredit revelation, yet believe in the being of a God, to these the theory of Mr. M. must also be in opposition. It must meet their ideas, that the world is capable of presenting scenes sufficientiy interesting to attract the attention and gratify the noblest feelings of man, were he much wiser and better than he is: it is a theatre on which much may be enjoyed that is not enjoyed. Has the design of God in creation been counteracted? Is the constitution of the world imperfect? Will man never taste in this world the pleasures it was designed to communicate, and which he is capacitated to receive? Certainly he will. There are few intelligent deists who will not join in expressions of the fullest confidence that such a period will come: how many volumes have they not written to hasten its approach: they have spoken much of the possibility of equality, virtue, and good order becoming universal:—the theory of Mr. M. is in direct opposition to such ideas: but that which is proposed is in unison with revelation, and includes the opinion of the deists; it admits the progress of knowledge, connected with the progress of happiness; it inculcates the practice of virtue, that life may be enjoyed; it limits the number of children, without calling in the aid of the ridiculous notion that celibacy is a virtue of the highest magnitude, a charm by which vice and misery are to be lulled to sleep, On the theory of Mr. M., let man turn to which side he will, misery presents itself; knowledge and virtue can only quicken his sensibility; they can alleviate no evil, they can do him no good."

A book necessarily leading to such topics of investigation as Mr. Malthus's, ought not to have been written in English. He has gained an unfair advantage by it. Pray sir what do you think of Mr. Malthus's essay? is not an uncommon question to be put by a lady metaphysician; and when ladies think proper to discuss the subject of population, men must have the modesty to be ashamed for them, and turn aside from it. The irresistable strength of the sexual passion, and the necessity of *vice* for the preservation of *good order*, were not subjects to be sent into circulating libraries and book-societies, and to be canvassed at tea-tables.

Dr. Jarrold, while he properly states that the nature of the subject does not admit of a full discussion, thus satisfactorily explains his opinions.

"The relation of the mind to the body is so intimate, yet in its nature so incomprehensible, that all which can be done is to make some advances toward explaining of it. A bad piece of intelligence, or any event that depressess the mind, weakens the body, and interrupts the due performance of its functions. Here, then, is an incontestible proof of the relation which subsists, and which should be kept in mind as we go on. If, under circumstances of mental distress, a meal be made, the food does not digest, it is not converted into chyle and assimilated to the body, yet digestion is entirely an

animal, or as some would even call it, a chemical process; the food swallowed is, in the ordinary way, acted on in the stomach by a fluid peculiar to it, (the gastric juice), but should the mind be disturbed, this juice is rendered unfit to perform the part natural to it, and the food remains unaltered. A wish will not occasion hunger, but intense thought destroys it; in consequence of the action of the mind the tears flow, the mouth becomes dry, and even the hair changes colour. No secretion is improved by the influence of the mind; on the contrary, the more powerful its operation, the less perfect is the discharge of the functions of the body.

"That the influence of the mind extends to the propagation of the species, may, after what has been said, easily be credited, and is supported by facts. All savages are unprolific, and they are so just in proportion as they are entitled to this character; in other terms, as they are fierce, vindictive, and cruel. Bruce noticed this fact, with respect to some of the African tribes; but as we are somewhat better acquainted with the American, I shall particularly notice the circumstances of that people. An American lives in a forest, surrounded by enemies thirsting mutually for revenge; ardent in the pursuit of one object, his mind contemplates that alone, while the scenery around him, and his great ignorance, heightens his malignancy; none of his operations are directed by an enlightened government inspiring confidence and dispelling care, but he is at once a soldier and a statesman, on whose shoulders the concerns of the nation rest, he thinks and acts as if there were none other; the gravity of the deportment of the whole, their silence, their acute senses, their retentive memories, evince the strong and constant exercise of their minds; their life is that of care. The mind, ever on the rack, is insensible to the soul's calm sunshine. Bound by a savage bond, the members of a tribe direct their joint efforts to the extirpation of their enemies; by this motive, and to this end, all their actions are directed; wealth they disregard, and are insensible to honour, unless it be connected with blood. A life so spent must affect the constitution, the economy of nature is interrupted and broken, the whole system is deranged, and few children are born. But, on the other hand, the American who spends his life in tranquillity, who is free from care, is surrounded by a numerous offspring. Can there be an inference more natural, than, that the number of children depend on the condition of life?

"Again,—In civilized society instances are common of a family that promised to be numerous being stopped in its progress by some circumstance of distress preying on the minds of the parents. It seldom happens that an honest man is a parent in the year in which he becomes a bankrupt."

The same effect as is produced by a life of care, of fear, and of suspicion, is also produced by the predominance of any strong passion; the more the mind is exerted, the more the body suffers. Man is a prolific animal in proportion as he is a tranquil one; and the nearer he approaches to an animal the more prolific does he become. It is the lower class which supplies the constant consumption of society; it is they who are cut off by contagious diseases, who are poisoned in manufactories, who supply our fleets and our armies. The other classes of society are exempt from most of these chances of destruction; yet they produce little or no surplus of population, and the families of all such as have been truly illustrious soon become extinct. The most thoughtful people, taken as a body, are the least prolific. An increase of animal life depends on something more than animal passion, or the abundance of the means of subsistence.

For farther physiological speculations, generally just and always ingenious, we must refer the reader to the book itself.

We earnestly recommend these Dissertations to those persons who have been perplexed by Mr. Malthus's system, while their hearts

bore witness against it. They will here find ample proof that the principles of that gentleman are as erroneous as his conclusions are mischievous: that he who made the world knows how to govern it; and that as there does not appear to be any occasion for the House of Commons at present to interfere and take the management out of his hands, Sir —— need not bring in his bill for the purpose.

CHAPTER XIV.

COMMERCE.

ART. I. *Tables of Simple Interest, and of Commission, Brokerage or Exchange, at all the usual Rates per Cent. Constructed on a Plan entirely new, easy, and mathematically accurate; to which is prefixed a Complete Ready Reckoner, and several new Tables, useful in Commercial Operations. By* WILLIAM STENHOUSE, *Accountant. F. A. S. E.* 8vo. pp. 511.

At the restoration in 1660, the legal rate of interest was reduced from eight to six per cent.; at which price it continued until the twelfth year of Queen Anne, when the legal rate was further reduced to its present price of five per cent. We believe this rate too low for the greatest benefit of commerce: not perhaps in cases of domestic intercourse, so much as where money is advanced to colonial proprietors and merchants. Yet, even on domestic mortgages and bonds, the property-tax, by flinging the task of deduction on the borrower, has eroded this low rate to 4¼ per cent. Frugality is less common in the trading world than among those who subsist on the interest of money lent out: hence the certain progress of prosperity which results from saving is become rarer, and the uncertain and capricious gain of speculation and adventure is become more frequent. The community suffers by this change: expenditure is less regular, more fitful; it depends on the accidental profits of the rash, not on the permanent means of the prudent. We exhort ministers to restore the six per cent. interest of better times.

Until such a change shall be made, these tables will appear sufficiently complete: they are very accurate, and compute the interest for a single day to the 7300th part of a farthing.

The first book of interest which we find noticed, was published in 1625, by William Webster, of London: it comprehends tables at eight per cent.

The next, we believe, was printed in 1711, and computed by Edward Hatton. A circular instrument for finding the number of days contained between any two of the year, peculiarizes this work.

Thomson's Tables, which, till lately, were in very general use, appeared in 1768. They suppress fractions of a farthing in the borrower's favor.

Mr. Thomas Hurry, of Great Yarmouth, introduced in 1786 the present method in use among bankers, of calculating on a given sum the interest for one day, and of multiplying by the number of days of deposit. He completes the fractions of farthings in the lender's favour.

This writer follows in the main Mr. Hurry's plan; but by recording the exact fraction of every farthing, he obtains with some increase of figures an exacter justice. We doubt whether the increased labor will in practice be preferred to a slight inaccuracy.

CHAPTER XV.

NAVAL AND MILITARY AFFAIRS.

ART. I. *Observations on the Use of Light Armour.* 8vo.

IN an ordonnance of John V. duke of Britany in 1525 the command is issued that the infantry should appear *armes de jacques, capelines et haches, avec ce ayant panier de tremble:* that is armed with *jakes*, helmets and hatchets, and bearing osier shields. These jakes, the antiquaries tell us, were quilted waistcoats, covered with narrow plates of thin iron, so intersected as to comply with the motions of the body.

With the progress of military experience a change of fashion took place; these jakes, or iron waistcoats, were laid aside as costly and cumbrous.

The author of this pamphlet advertises a revival of the invention just described; he has contrived a sort of patent jakes for the use of the military; which he avers to be proof against the bayonet, and which he recommends to be tried by the commander in chief, and by the British soldiery.

The style of the pamphlet is burnished, like the specimens of armour manufactured for display: it abounds with quotations from Homer and Virgil, from Cæsar and the New-York newspaper.

We have no doubt the proper authorities will make some experiments on the plan of clothing here recommended: we presume it was formerly laid aside, because the impediment to activity was found to be a surrender of all the advantage of partial invulnerability.

ART. II. *Memoirs of the Rise and Progress of the Royal Navy. By* CHARLES DERRICK, *Esq. of the Navy Office.* 4to. pp. 309.

THIS work is by no means a subject for the exercise of literary criticism; the author's object has been to shew the state of the Navy, as to the number, tonnage, &c. of the several classes of ships and vessels at different periods; to notice in what reigns the naval force was promoted, neglected, or preserved stationary; and at what periods improvements in ship-building were introduced into it. The state of the dock yards and magazines of naval stores at different periods is also noticed. "If the history of the navy is divided into two parts, the latter should perhaps commence with the reign of Henry the Eighth; before whose time there was, strictly speaking, no royal navy. But as a large ship was built by Henry the Seventh, this reign may, from that circumstance, be deemed entitled to be held the true æra of the origin of our navy: and these memoirs accordingly commence from that period." *Pref.*— They are brought down to the year 1806. To the historian, and to the professional man, such an account as the present will be found very highly useful. Mr. Derrick has derived his information from the most authentic sources, and his numerous tables are drawn up with great clearness.

CHAPTER XVI.

AGRICULTURE AND RURAL ECONOMY.

ART. I. *Remarks on the Husbandry and Internal Commerce of Bengal.* By H. T. COLEBROOK, *Esq.*—Calcutta. Reprinted in London. 8vo. pp. 206.

"IT may be proper to apprize the reader," says Mr. Colebrook, in his preface, "that the original treatise was written in 1794, and was corrected for this edition in 1803. Several passages already require alteration since the last revision, and still more since the work was first printed." The fact is, that at the period alluded to, an unfinished treatise on the husbandry and commerce of Bengal, the joint production of several gentlemen conversant with different branches of the subject, was printed for private circulation. Extracts, however, having been introduced into other works, the author of the first portion of that treatise has now reprinted an amended edition of his own share in it; the remainder, relating to manufactures and external commerce, was chiefly written by a gentleman now deceased, and as it never received the revision and corrections of its author, the present editor does not feel himself authorized to make it public.

There never was a time, perhaps, when the state of our affairs in the East excited more general interest than they do at this moment; it is an interest, however, inspired not by hope, but apprehension; not by the confidence of prosperity, but the dread of ruin. From the India Budget, which was brought forward by Lord Morpeth in the month of July last, and from the debate which took place upon it in the House of Commons, it appears that the debts of the Company in India amounted to upwards of twenty-five millions sterling in the month of April, 1805, and at the time of the debate, (namely, within sixteen months afterwards), the debt had increased to more than thirty-one millions, seventeen and a half of which were on securities given in England, and payable at the option of the holders. From an estimate also of the amount of the charges and revenues for the year 1805-6, it appears that the excess of the former is £2,651,939, exclusive of commercial charges, not added to the invoices, amounting to £199,806! The Company, in short, has been broadly asserted to be in a "state of absolute insolvency;" and there is but too much reason to fear, that the people of England will be forced to pay its debts. An alarming hint of this nature at least was given by Lord Castlereagh, when he suggested that a loan should be raised for the assistance of the Company, *under the sanction of parliament*, in the same manner as it had been the custom of parliament before Ireland was united with England to include in one general vote the loan for the two countries. Such an incorporation as this is clearly intended to guarantee the East-India Company's debt, and to make the public responsible for the payment of the interest of it. The specious, but the treacherous ground on which

this alarming project was brought forward, is, that by the adoption of such a system, the Company would gain what they most particularly want, an extension of their capital, and that the public would have considerably better securitythan they can possibly have now, as from the profits to accrue from such an extension of capital, there would be a sinking fund for the total and speedy extinction of the whole debt! The secret is at last out then, that the capital of the Company—twelve millions—is insufficient to carry on its concerns. What can be simpler than the remedy? Has not the Company forfeited its charter by the non-payment to government of its stipulated half million annually? Throw open the trade—the capital of the Company is avowedly insufficient—by the grant, then, of an exclusive charter to it, this country is positively interdicted from enjoying its natural share of the commerce of the East. Throw open the trade, and a capital will soon be engaged in it commensurate with the magnitude of the concern.'

If in so perilous a state are the commercial transactions of the India Company, a sort of statistical account of the country must have peculiar interest, as it may disclose resources of revenue not generally known or expected, resources which at no time were more imperiously called for than at the present moment.

The work before us treats of the territorial capacities, if the expression be allowable, of one only of the Presidencies, namely, that of Bengal. We shall endeavour to extract from it as much information as can be condensed within the customary limits of a single article, and perhaps may be induced to exceed them.

The Ganges, like the Nile, fertilizes the tract which it annually inundates; it flows into the sea through a champaign country, limited by chains of mountains and by elevated tracts which Bengal touches, and on which it encroaches in many places. This portion is the most considerable in its area, as well as in its produce and manufactures. Rice, which is luxuriant in the range of the inundation, thrives in all the southern districts, but in the ascent of the Ganges it gradually yields its superiority to wheat and barley. The mulberry of the middle provinces gives place to the culture of the poppy, which is peculiar to the northern and western provinces. Sugar and indigo are common to the whole champaign, and so are coarse cloths; coarse at least when compared with the more delicate fabrics of the tract subject to the annual inundation. The Hindus themselves remark, that "the resort of the Antelope sanctifies the countries graced by his presence, while his absence degrades the countries which he avoids. This seems more connected with physical observation than with popular prejudice: the wide and open range in which the antelope delights is equally denied by the forests of the mountains, and by the inundation of the fens."

The periodical winds which prevail in the bay of Bengal extend their influence over the flat country, until they are diverted by chains of mountains nearly corresponding with the course of the Ganges. Northerly and southerly winds blow alternately, during unequal portions of the year, over that part of the province which faces the head of the bay. The seasons nearly correspond with these changes of the prevailing winds, and are distinguished by the terms of hot, cold, and rainy; the natives subdivide them, and reckon six seasons, each containing two months. During the rainy season, an intermission of many successive days is rare, and the rain

pours with such force and continuance, that three, four, and even five inches, have fallen in a single day. The annual fall of rain in the lower parts of Bengal is seldom short of seventy inches, and as seldom exceeds eighty. The rivers, and the Ganges especially, which had begun to rise even before the commencement of the rainy season, continue to increase during the two first months of it, and the Ganges reaches its greatest height in the third, when the Delta is overflowed.

The general soil of Bengal is clay, with varied proportions of sand, fertilized by various salts, and by decayed substances, animal and vegetable.

There are no grounds for ascertaining with any precision approaching to accuracy, the amount of its population; in a country where there are no bills of mortality, no registers of births, marriages, and burials, to afford data for calculation, every estimate must be vague: inferences, however drawn from the actual number of husbandmen holding leases, and of artificers paying ground rent, together with the average consumption of food, lead to an estimate of the whole population of Bengal, including the province of Benares, at twenty-seven millions. This population is represented as sufficient to bring into tillage the whole of the waste lands (which are supposed to constitute about one-fourth of its area), if the industry of the people could be set in motion; that is to say, if new channels of trade were opened to take off the superfluous produce.

Nothing can be conceived half so wretched as the system of agriculture which prevails; but bad as it is, the land yields several crops within the year, necessaries of life are cheap, and the price of labour is low. All this is easily accounted for: the food of the Indian is simple, his absolute wants are few, nor does his ambition create imaginary ones. The very fertility of the soil which he inhabits would perhaps be sufficient to account for his negligent cultivation of it; where produce is almost spontaneous, culture becomes almost unnecessary. But that which presents the most insuperable barrier against improvement in agriculture, is the oppressed state of the occupants; where tenures are indefinite and insecure, and where cultivators are robbed of their fair profits by the excessive rents of an intermediate tenantry, no capital will ever be embarked in agriculture more than is strictly necessary; a man of the most enterprizing spirit is damped in contemplating the greatness of his risk, and the precariousness of his return. The confusion which had grown up under the Moghul administration in Bengal with respect to tenures, has hitherto by no means been reduced to order by the influence of British legislation; these tenures were extremely vague, and although various, they presented only a variety of wretchedness. As the hands of the landlord or of the tenant have been strengthened, the former have reverted to their practice of extortion, and the latter to that of fraud. The revenue of the state having had the form of a land rent, of a land-rent too levied oftentimes in the most arbitrary and oppressive manner by zemindars who engaged with government for a fixed salary to collect a stipulated sum, it followed that the management of the public finances had a more immediate influence on agriculture, than on any other part of the administration. Our author indulges a hope, however, that the system which has been adopted of withdrawing from direct interference with the occupants, and leaving them to rent their fields from landlords, will correct the abuses and evils which had for-

merly rendered the situation of the cultivator precarious. This chapter, which treats of the tenures of occupants; property in the soil; rents and duties; tenures of free lands, and of lands liable for revenue, is pregnant with curious information; the account is already so condensed that it admits of no abstract, and we must therefore refer to the original.

The system adopted by a numerous class of land-holders is, that of re-letting their land to the actual cultivator for some stipulated proportion, either of the produce taken in kind, or of its equivalent in cash estimated at the market-price. In the rule for dividing the crop, whether under special agreements or by custom, the three proportions most in use are, one half for the landlord, one third, or two fifths, the correspondent proportions of one half, two thirds, or three fifths, being left for the tenant *. The usual rate of distribution is half the produce; but from a calculation of the average expences of tillage, and the average produce of a crop of rice, it appears that the cultivator is not even so well rewarded for his toil as the hired labourer. To which must be added, the consideration that he is under the necessity of anticipating his crop for seed and for subsistence; and if borrowing for both, as well as for his cattle and for the implements of husbandry, at the usurious advance of *a quarter*, if the loan be repaid at the succeeding harvest; and of *a half*, if repaid later! "We cannot then wonder," says Mr. Colebrook, "at the scenes of distress which this class of cultivators exhibits, nor that they are often compelled, by accumulating debts, to emigrate from province to province. The cultivator, however, recovers himself a little, by adopting the system of his superiors: if he employs servants, he keeps one for every plough; the task of the ploughman is completed by noon, and the cattle are left to the care of the herdsman. The ploughman then employs his time in the cultivation of some land which he has hired from his master the peasant, on the same terms that his master the peasant had hired his own, namely, at a rent of half the produce!

We have said, that the system of husbandry in the East is deplorably bad: the avidity of the cultivator is a necessary consequence of that of his landlord; the former, in order to discharge a loan of money with usurious interest, must tax his farm with the payment of an usurious produce for his loan of labour. The rotation of crops is not understood in India; a course extending beyond the year has never been dreamt of by a Bengal farmer; and even in the succession of crops within that year he is guided to no choice of an article adapted to restore the fertility of exhausted land. So far from exhibiting any compunction for the impoverishment of the soil, being able to command at any season some article suited to the time, he is not even content to use his field so soon as the harvest makes room for sowing it afresh, but anticipates the vacancy, and obtains a crop of quick vegetation during the first progress of a slower plant!

* These rates, and others less common, are subject to taxes like other tenures; and in consequence, we are told, that another proportion, engrafted on equal partition, has in some places been fixed by government in lieu of all taxes; such, for example, as nine-sixteenths for the landlord, and seven-sixteenths for the husbandman. It is curious enough that we should have adopted a similiar assessment in this country; but so it is: in the collection of the property-tax, the landlord pays per centage upon the rent he receives from his tenant, and the tenant upon that which he pays to his landlord.

When the soil, thus reduced, as it were, to a mere caput mortuum, disappoints the avidity of the Indian farmer, he lets it lie fallow without any tillage; nor, except for particular crops, does he employ the dung of his herds for manure, this being carefully collected for fuel. In the culture of tobacco, the sugar cane, mulberry, poppy, and a few other plants, manure is used; occasionally that of oil cake.

One is tempted to believe that the science, or at least the practice of agriculture, must have been better understood formerly than it is now: the old laws of the Hindus gave redress for trespasses of cattle into inclosed fields, but not into unfenced lands, unless the transgression were wilful on the part of the herdsman or of the owner. This was a positive discouragement against uninclosed lands, and implied that protection by fences was not uncommon. Inclosures now are much neglected: but as corn and cattle both require to be defended, watchmen are stationed on stages erected for the purpose, to prevent the approach of wild animals in those districts which are infested by them. Reservoirs, ponds, water-courses, and dikes, which were formerly works of piety and policy, as well as of ostentation, are represented as being more generally in a progress of decay than of improvement. These are lamentable facts, and clearly indicate a degenerate state of agriculture. The drill husbandry is not unknown in India: the intervals between the drills are cleared by means of a plough drawn by oxen. As this is practised in remote countries, almost unvisited by Europeans, Mr. Colebrook infers it to be an original invention of the country, and that it is not borrowed from the European practice, which, indeed, has never yet been introduced into any part of India. The implements of husbandry employed in Hindustan are very rude and inefficient: the plough has no contrivance for turning the earth, and the share has neither width nor depth to stir a new soil. The scythe being unknown, crops are reaped by the sickle: this, indeed, seems necessary, for the Indians adopt the practice of selecting, from a single crop, the plants as they ripen; and rather than begin a second field before they have finished the first, while they return frequently to one field, they suffer another to stand till the grain is shed on the ground so profusely as to have furnished sufficient seed for a next year's crop. The practice of stacking corn either for seed or for sale, is very unusual: the husk which covers rice is sufficient to preserve it, and this serves as a model for the management of corn, which is usually left exposed to the inclemencies of the weather. At the convenience of the peasant, his cattle tread out the corn, or his staff thrashes out the smaller seeds: grain is winnowed in the wind, and is stored either in jars of unbaked earth, or in baskets made of twigs or of grass.

The plough is drawn by oxen, not by horses. The advantage which might be derived from this custom is lost upon the Hindus, namely, that of fattening the animals for slaughter after they have become unfit for work. The disuse of animal food, however, burdens them with the support of a great number of animals, fallow cows, and oxen, which, but for their religious prejudices, would contribute to the support of them. The want of good roads might have been considered as a serious evil, if the farmer, even where circumstances actually offer him the option of bringing home all his harvest by means of cattle, had not wilfully declined their assistance. The form of those carts which are used in the flat countries of Ben-

gal and Hindustan are ill suited for any but the best roads.

Irrigation is less neglected than facility of transport: the necessity of attending to it in the culture of rice is so pressing, that it cannot be dispensed with.

After what has been said, it can excite no surprise that the peasant, who should rely on the cultivation of corn or rice only, would have a very hard-earned, humble, and insufficient maintenance: but his wealth consists in cattle, which are grazed at little expence, and which yield less precarious profit. Cows are usually fed on reserved pastures near home; buffaloes, requiring more nutriment, and thriving on rank vegetation, travel in the dry season into the vast forests which border on Bengal. His orchard, however, is what principally attaches the peasant to his soil: the mango, the palmyra, the cocoa-nut, the date, and the areca, are cultivated in various parts, and gratify the palate of the Indian with their respective fruits.

The chief objects of the merchant's attention in Bengal are sugar, tobacco, silk, cotton, indigo, and opium. OPIUM is monopolized by government: Mr. Colebrook is inclined to vindicate *this* monopoly, on the ground that from the facility of adulteration, the quality of the drug, if left to the private merchant, would be much debased, to the injury of the export trade; he says also, that "*if* the first grower receive from the monopolist as equitable a payment as the competition of free trade could afford him, the monopoly cannot be deemed a public injury; it only takes for the benefit of the state what otherwise would afford gain to a few intermediate traders." But it is surely an extravagant supposition that the first grower does receive from the monopolist a price equal to what might be obtained by the competition of a free trade, to say nothing of the impolicy of prohibiting intermediate traders. In the preceding sentence too, it is acknowledged to have been an effect of this monopoly, that Bihar has lost the market of the western countries, which formerly were supplied by that province, but which now raise not merely enough for their own consumption, but even furnish some opium to the British provinces. As to the adulteration of the drug, the circumstance of its being solely in the hands of government, affords, we should imagine, but a very questionable security against it: the argument might be applied with equal force against the wine-merchants of Oporto, and, indeed, against the traders in any commodity which admits of an easy adulteration. The government of a country might, according to this reasoning, be its only merchants, and dole out to the people the produce of their soil with a profuse or parsimonious hand, as best suited the convenience or the views of the moment.

The culture of TOBACCO is very profitable; and though it requires an excellent soil, and must be well manured, it might be raised in sufficient abundance to supply the consumption of Europe: it is now raised in every part of Hindustan, but there is no reason to believe it was known there before the discovery of America. The practice of inhaling the smoke of hemp leaves, and of intoxicating drugs, accounts for the prevalence of the use of tobacco when it was once introduced.

The SUGAR-CANE grew luxuriantly throughout Bengal in the remotest times; and that our eastern territories are capable of supplying all Europe without the intervention of slaves, is a fact of infinite importance to the interests of humanity.

Labour is from six to ten times cheaper in Bengal than it is in the West Indies, and if any confidence

is to be placed in the facts, reasonings, and calculations here brought forward, nothing more is necessary in order to supply this country with sugars at a much lower rate from Bengal than we now pay for them from the West Indies, than to equalize the duties, and permit sugar to be conveyed on private shipping. It is not to be tolerated that the West India merchants should fatten on a monopoly of sugar at the expence of the consumer at home, and to the outrage of humanity and the destruction of health abroad.

COTTON is cultivated throughout Bengal, but the demand is so much greater than the produce, in consequence of the comparative cheapness with which it can be raised in other provinces, that there is a very large importation from the banks of the Jamuna and from the Dekhin: a fine sort is grown in the eastern districts of Bengal for the most delicate manufactures.

The exclusive commerce which India once enjoyed of SILK has long since been withdrawn, in consequence of the introduction of the silk-worm into many of the warmer climates of Europe. Indeed, the raw silk of Bengal bears an inferior price in the European market to that of the best Italian silks; it is thought that the best silk is not obtained from worms fed on the sort of mulberry cultivated in Bengal. We regret that Mr. Colebrook did not give us some further account of the silk obtained from wild worms, and from those which are fed on other plants besides the mulberry. It is a subject, he says, interesting as well as curious; "since much silk of this kind supplies home consumption, much is imported from the countries situated on the north-east border of Bengal, and on the southern frontiers of Benares; much is exported, wrought and unwrought, to the western parts of India; and some enters into manufactures which are said to be greatly in request in Europe."

The spirited exertions of a few individuals have in a great measure restored the commerce of INDIGO to Bengal: the manufacture of it appears to have been known and practised by the Indians from the earliest periods. Every peasant individually used to extract the dye from the plants which himself had reared; the Americans engaged in the manufacture on a larger scale, and by their superior management obtained the supply of the market. The profit of the manufacturer depends on the quality of the indigo, and this is very unequal, since it varies according to the skill of the manufacturer. It is considered as a very expensive and precarious concern, but the manufacture is nevertheless pursued with spirit, from the hope that the process is progressively improving.

The internal commerce of Bengal is languid; the principal object of it is the importation of grain from corn districts, and the returns of salt. The importation of cotton from the western provinces, and the exchange of tobacco for betle and sugar, together with a few articles of less note, complete the supply of internal consumption. The internal commerce of grain is entirely conducted by the natives themselves, but that of piece goods, silk, opium, saltpetre, sugar, and indigo, pass almost exclusively through the hands of the Company.

Nothing indicates more pointedly the low state to which the Indians have been reduced by their successive masters than the neglect of those advantages which the country offers for communication between distant places. Although Bengal is intersected in every direction by navigable streams which fall into the Ganges, yet the greater part of the produce of the coun-

ry is conveyed into that river from he place of its growth by land carriage; in the rainy season boats night be conducted to the peasant's loor on some lake or swollen rivuet. The fact is, that he cannot wait for the rainy season; the monent his crop is gathered, he must ell it. In aggravation of his case, nd as an evidence of his degraded ondition, magnificent roads and ublic inns for the accommodation f travellers are fallen into such a tate of decay, that the one scarcey exhibit a trace of their former irection, and the other of their ormer existence. "A magnificent oad from the banks of Ghagra or Dewa to the Brahmeputre once ormed a safe and convenient communication at all seasons in a length f four hundred miles through counries exposed to annual inundation. Of the causeways and avenues which ormed this road, some remains may et be traced. Other highways, less xtensive, but communicating from own to town, facilitated intercourse etween every part of the country. At present, the beaten path directs he traveller; but no artificial road, or any other accommodation, alleiates his fatigue, and his progress s altogether barred in the rainy seaon." The roads are in such a state f decay, that many of them will ot admit of carts; merchandize is ccordingly transported upon oxen, ometimes upon horses, more rarely pon buffaloes. Attention, however, as recently been paid to this imortant object; but it must be plain o every one, that facilitating intercourse can only be an effect in the irst instance, although it afterards become a cause, of the increase of internal commerce: they re neglected in its decline, and restored in its revival.

Mr. Colebrook has devoted a few ery useful pages to the counteraction of a prevalent opinion, that whatever encouragement were given by an increased demand for particular manufactures or for raw produce, it would avail nothing where a population is so constitued as is that of the Hindus. If it were true, indeed, that professions were strictly confined to heraditary descent, it must follow that the produce of any particular manufacture could not be extended according to the increase of the demand, but must depend upon the population of the cast or tribe which works on that manufacture. In opposition to this unfounded opinion, however, it is shown that distinction of casts is much worn away, that professions are not separated by an impassable line, and that the population of Bengal affords a sufficient number whose religious prejudices permit, and whose inclination leads them to engage in those occupations through which the desired improvement might be effected.

Mr. Colebrook concludes this volume, which, from the various and important information it contains on a subject of peculiar interest, we have been led to dwell upon at considerable length, with a rapid sketch of the principal manufactures distributed through the districts of Bengal and the adjacent provinces. Cotton piece-goods are the staple manufacture of India: these are fabricated of various sorts and qualities, from the coarsest calicoes to the finest and most delicate muslins. The manufacture of saltpetre might be greatly increased, and if the commerce were free between Bengal and England, no foreigners could enter into competition with the British merchants, as they might be supplied with nitre at a third part of the price at which it is sold in Europe. The hides and horns of buffaloes might be exported on very profitable terms: Great Britain might be supplied with starch from the Asiatic dominions, instead of buying it from

foreign nations, or making it at home from wheat, which is wanted for the food of her poor. In short, the restrictions which now fetter our commerce with the East may be said to withhold from this country one half the advantages which an open trade would afford it, and which, at the same time, would indefinitely improve the situation of the British subjects in India: by a free vent to the various productions of their soil, the industry of the natives would be excited, encouraged, and rewarded. Let it not be forgotten, that the capital of the East-India Company is avowedly insufficient to carry on its trade; let it not be forgotten, that they have forfeited their charter by the non-completion of their agreement, and that the baneful effect of their monopoly has been the transfer to foreign countries of much of that commerce which otherwise would have enriched our own.

ART. II. *Observations on the Utility, Form, and Management of Waste Meadows, and the draining and irrigating Peat Bogs; with an Account of the Prisley Bog, and other extraordinary Improvements conducted for his Grace the Duke of Bedford, T. W. Coke, Esq. and others. By* WILLIAM SMITH, *Engineer and Mineralogist.* 8vo. pp. 121.

THERE is an honest simplicity in the preface to this little work which much pleases us: "if I could have felt the same confidence in writing that I have in draining and floating," says the author, "this essay might have made its appearance sooner; but I find less difficulty in directing the labours of the spade than those of the pen." The fact is, however, that Mr. Smith has entered into the detail of draining and floating in plain and intelligible language. These pages are not a subject for literary criticism: the matter they contain is purely practical, and many of the Duke of Bedford's tenants are better qualified to appreciate the value of them than we are. We have ourselves walked over some water-meadows, irrigated under the direction of Mr. Smith, and can attest, from personal observation, the enormous produce they afforded. We have read this book with attention, and it appears to us to have much merit. We should certainly recommend it to the attention of gentlemen who have a tract of land so situated as to be capable of deriving advantage from irrigation and drainage.

ART. III. *An Account of some Experiments for drilling and protecting Turnips. By the Rev.* THOMAS CROWE MUNNINGS. 8vo. pp. 84.

THE superiority of the Norfolk husbandry is in no slight degree attributable to the careful and extensive cultivation of the turnip. by the allotment of a considerable portion of his land to this root, the Norfolk farmer is enabled to keep throughout the winter a large head of stock, which supply the markets at a time of year when no grasses, either natural or artificial, are yet springing. He is enabled to keep clean, and restore to fertility, land exhausted and grown foul by successive cropping. He is enabled on the light and hungry soils which constitute so large a proportion of that county, to give tenacity by the pressure of his large flocks, and a rich manure by the *teathing* of them.

The turnip crop is of all others the

most precarious: the plants, when young, are so extremely delicate, as to be injured, oftentimes to destruction, by the ravages of various enemies; and when they have had the good fortune to escape or overcome these preliminary dangers, and have arrived at full luxuriance and maturity, it is no uncommon thing to see a whole district of them destroyed by frost.

The injuries which farmers sustain in this case is very serious; they have a large quantity of stock on hand, which they cannot support, and which they cannot dispose of. The evil being general, they can give each other no assistance, and are obliged to send half-fatted beasts to a market already overstocked; unless they submit to the expence of feeding them on corn or oil-cake.

If it is true, that in the county of Norfolk alone there are annually sown with turnips upwards of an hundred thousand acres, it will be acknowledged that any method which shall preserve from external injury the produce of so large an extent of land, is of no inconsiderable importance to the interest of that county merely. Extend the calculation over the rest of the kingdom, and the value of such a discovery is inestimable.

In order to secure a certain portion of the turnip crop from the injurious effects of frost, it is not uncustomary for the farmer, before winter sets in severely, to draw home that portion, and stack it in his yard. In this operation, however, he is obliged to cut off all the tops to prevent fermentation, and the bulbs, thus wounded, lose that freshness and that firmness which are essential to their excellence.

The method which Mr. Munnings has suggested and practised for the growth and preservation of his turnips, has the advantage of extreme simplicity. Its efficacy might have been inferred from reasoning upon the subject; and it is attested not only by the West Norfolk Agricultural Society, but by a great number of gentlemen of the highest rank and respectability in the county.

Mr. Munnings begins by strongly recommending a much more than ordinary care in the preparation of land intended for turnips: he recommends a very deep ploughing in the beginning of the winter preceding their growth.

"MY idea is, that by such *deep ploughing* I am more likely to furnish earth to which *Turnips* may be *new*, and my probability of a crop be consequently increased. I think too, and I am confirmed in this opinion by the unvarying success of many experiments fairly made, that it will, *at all times*, be more advantageous to DRILL Turnips, than to sow them *broad-cast*.—I think so for this reason; because *in a* DRY *season* the seed may be put into the land more immediately after the plough, and that, by consequence, the chance of successful and uniform vegetation will be much increased. I will here endeavour to describe the DRILL which I *invented*, of the most simple construction, and have used in the management of my *Turnips*, and it will immediately appear that my seed is regularly deposited *before the first evaporation has made its escape*—which evaporation is, even in the dryest time and on the lightest lands, sufficient to occasion the almost immediate vegetation of so minute a seed. My DRILL then consists of a tin box, (about 8 inches long and 5 inches diameter in the middle,) in the shape of a barrel, affixed to the axis of a wheel about *twenty-two* inches high, vertical with the same, and, in its evolutions dropping the seed through small apertures in the middle of the barrel, which middle is, by means of a screw, *variably* distant from the wheel from *twelve* to *fourteen* inches. With this extremely simple *and very cheap machine*, (the price about one guinea,) I begin my work by having the *tops* of my ridges set out with the common Norfolk *two-horse plough*; and when the same plough takes up the furrow next to the top, it is *immediately* followed by the DRILL, which drops the seeds upon the fresh mould *the instant it is turned up*. The person driving the DRILL (which work may be done by a boy or

woman) is then followed closely by a *one-horse plough*, the overshot mould of which as quickly buries the seed, which is thus deposited in regular and very straight lines or rows, at equal distances of about *eighteen inches* apart. After it is thus sown, the land is harrowed or rolled in the same direction in which it is ploughed, and the consequence is, that my crop grows as regularly in rows as a gardener can plant cabbages."

The following is his method of protecting them:

"It seemed to me that in a broad-cast crop no protection could with facility be given to the Turnips whilst remaining upon the land where grown, and that it was therefore indispensibly necessary first to *drill* them. Having done *that*, I next proceeded to attempt the PROTECTION and PRESERVATION of my crop from frost: And in the year 1800, I effected it by removing the *alternate* rows for *autumnal consumption*; thus leaving rows about a yard asunder, and then with a *one-horse plough* moulding up the same.

"My land thus assumed the appearance of what is called *two-furrow work*, or, perhaps, more properly, *tops and balks*, each top embracing and defending a row of Turnips, and the balks being in the lines from whence the Turnips were removed:—the whole were most completely moulded up, and seemed to bid defiance to a winter's severity.

"The winter, however, (most fortunately) proving very mild, it was not in my power to speak with such positive determination as I now can; nor were the farmers much inclined to listen to my advice. We have lately had a winter of most trying keenness, and the TURNIPS, *in general*, have been nearly destroyed by the perishing severity of the frost; mine, however, have *not* been hurt, (I mean such as I defended;) and as I can afford convincing ocular demonstration that I am speaking the truth, I begin now to find an attentive audience. My plans (for I have tried several) have varied in some cases from that already spoken of; *that*, however, has answered *effectually*, and all have been found so desirably and satisfactorily efficacious, that I will venture to say with confidence, that if any man will contrive to mould up his Turnips in the autumnal months, before the time most probable for severe frosts in this country, such Turnips will be so much better in the spring than Turnips which have received *no artificial* PROTECTION, as abundantly to pay him for his care, and for any *extra* labour he may think himself performing at the time. But if I might presume to point out the particular mode or method which I most approve, to which I shall in future adhere, and which I would recommend to general practice, I would endeavour to do it thus:—Suppose the following eight lines, No. 1, 2, 3, &c. to represent my rows of Turnips on a ridge—*eight* being the most convenient number of rows for the easy execution of the work.

1

2

3

4

5

6

7

8

Conceive half of these lines to be upon one ridge, and half upon another; in that case there will be a furrow between 4 and 5—this furrow is to be opened with a *double-breasted* plough, which will raise mould for the *protection* of what I will call the *insides* of those two rows 4 and 5; the rows 1, 2, 3, are then to be pulled and put into the opened furrow, (between 4 and 5) with their tops inclining towards 4. In the same manner the rows 6, 7, 8 are to be pulled, and put into the same furrow, with their tops inclining towards 5. Two or three furrows are then ploughed with a *one-horse plough* to the *outsides* of 4 and 5, and some mould from the third furrow so ploughed *shovelled* unto the top of the collected rows, (of this *shovelling* I think from what I had done, that a good labourer will finish two acres in three days,) and with the one-horse plough, the ploughing may then be finished, so as to give the land a complete earth.

If the land is heavy, and subject to much wet in the winter season,

Mr. Munnings strenuously advises to have trenches opened *on the tops* of the respective ridges, and that the rows of turnips growing on the sides should be put in as before directed. "This procedure will have the effect of elevating the tops of the ridges, preserving the land dry, and of exposing it most advantageously to the influence of frost."

"Advert now for a moment to what may happen where my plan is adopted. The land receives one earth in the autumnal months (I will say some time in November), before the frosts set in with destructive severity, and 3 parts out of 4 of the growing crops are removed from their native beds and deposited in trenches, continue for some length of time in "*a state of suspended vegetation.*" The surface therefore which is then turned up will be ameliorated by the frosts between that time and the early part of the spring, when (if the weather permit) the land may be ploughed back again from the trenches, and reap the advantages of a second ploughing in preparation for the following crop of corn; —the Turnips may *now*, after this second earth, be easily scattered about the land, and it may be enriched with the whole of the *feeding manure*.

By this process I contend, that as the two earths may fairly be reckoned *necessary* in the preparation for corn, *the* EXPENCE of them ought *not* to be taken into the account of *the* PROTECTED Turnips; and that the benefit which the land receives from those two ploughings at such times, added to the circumstance of the Turnips (viz. 3 parts out of 4 of them) being removed from it so early in the season, as the month of November, much more than compensates to the farmer for the labour of the man who *shovels* the mould over them."

It seems superfluous to remark, that it can be necessary to protect a *proportion* only of the turnip crop in the manner here recommended. Much of it is consumed before the severity of winter sets in: the farmer must judge what quantity he is likely to require protection for, and take his measures accordingly. Mr. Munnings's method is a very reasonable one, and of its efficacy we have ourselves had ocular evidence in a very trying season.

ART. IV. *The Complete Grazier; or, Farmer and Cattle Dealer's Assistant. Comprising, Instructions for the buying, breeding, rearing, and fattening of Cattle. Directions for the choice of the best Breeds of Live Stock. The Treatment of their Diseases, and the Management of Cows and Ewes, during the critical Times of Calving and Yeaning. The general Economy of a Grass-farm; Irrigation, or Watering of Meadows; Culture of the best natural and artificial Grasses and Plants for Fodder; Various Methods of cutting, mixing, and preparing Food in severe Winters, and Seasons of Scarcity; the Economy and general Management of the Dairy, including the making, curing, and Preservation of Butter and Cheese, &c. &c. Together with an Introductory View of the different Breeds of Neat Cattle, Sheep, Horses, and Swine; and also an Appendix on the Improvement of the Shepherd's Dog, the Horse, and British Wool. By a Lincolnshire Grazier, assisted by Communications from several Yorkshire, Leicester, and Norfolk Farmers. Second Edition, revised, corrected, enlarged, and greatly improved. Illustrated by numerous Engravings.* 8vo. pp. 500.

A judicious compilation, and a cheap one. A farmer may find his account in having this book to refer to. The wooden cuts are neatly executed.

ART. V. *The Modern Land Steward; in which the Duties and Functions of Stewardship are considered and explained, with their several Relations to the Interests of the Landlord, Tenant, and the Public. Including various and appropriate Information on Rural and Economical Affairs. By* JOHN LAWRENCE, *Author of the New Farmer's Calendar, General Treatise on Cattle, &c. &c.* 8vo. pp. 494.

IT will be generally acknowledged that the subject of this work is a very important one. When not only our monarchs, like the ancient kings

of Persia, exchange their imperial robes for the humble habiliments of the peasant, but when every nobleman of the land, like another Cincinnatus, is a senator to-day and a husbandman to-morrow; in short, when agricultural pursuits are so much the fashion, not to say the rage, that an immensely greater capital is employed in them now than ever was before; and when, in consequence, the management of estates, and the immediate task of improving them is confided in a great measure to subordinate agents; at such a period any treatise which shall explain in clear intelligible terms the functions, duties, and responsibilities of a land steward, must be well received, not only by those for whose immediate instruction it is written, but by their employers. A check-string is thus put into their hands, which every now and then it may be useful to pull and tighten a little.

The estimate which we formed from reading Mr. Laurence's Treatise on Cattle, is confirmed by reading the work before us. We consider him as a writer of good sense and extensive observation, and as being exempt from those vulgar prejudices which ignorance generated, and which obstinacy or private interest has perpetuated on many subjects connected with agricultural improvement. He is not the most tender in the world towards those who differ from him in opinion, or to speak more properly, towards those opinions from which he dissents. There is a great deal of coarse strength about Mr. Laurence, and he relies upon it with much confidence: he does not put himself into the graceful attitude of a fencer, and attack his foe with the polished small-sword, but—*more Anglorum*—he knocks him down with his fist.

In some preliminary observations on the great general topics of political economy, Mr. L. has very usefully employed himself in attacking by argument, and exposing by ridicule, certain prejudices which have been fostered by those in the higher and better educated classes of society, to the great annoyance and personal danger of individuals, and to the great detriment of commerce. We allude more particularly to the senseless outcry against forestalling and regrating. Much of the stupid clamour which has been raised on these subjects may be attributed to the violent charges of the late Lord Chief Justice Kenyon, who might be a very good lawyer, but was ignorant of the first principles of political economy. He volunteered his sentiments, however, on these subjects, with great rashness, and his opinions deriving an authority purely adventitious, from the bench where he so dogmatically delivered them, and from the consequent verdict of a jury, which is very much accustomed to bow with great deference to so high an oracle. His opinions, thus enforced, were circulated by means of the newspapers all over the kingdom, to the great impediment of free, fair, and honourable competition in trade, and consequently, as we believe, to the injury of society, which is injured by whatever impediments are thrown against the freedom of its trade.

The only two works of any reputation on the duties of a land-steward, are those of Laurence and Mordant; both of them are out of print, and would be found insufficient to meet the more complex and difficult task which modern agriculture has imposed upon those who undertake the superintendance of estates in these times. Mr. Laurence has fairly and properly availed himself of all the assistance which his predecessors could afford him, and from

every other source of information within his reach. To these he has added the result of his own experience and observation, and has put together a volume which may stand on the same shelf with what he has already written.

ART. VI. *Observations on the Mildew; suggested by the Queries of Mr. Arthur Young.* By JOHN EGREMONT, *Esq.* 8vo. pp. 36.

OWING to an accidental circumstance, Sir Joseph Banks' "Account of the Mildew in Corn" was twice noticed in our last volume *. The articles were written by two gentlemen, neither of whom knew that the other was employed upon the same subject. There was, nevertheless, a coincidence of opinion evinced, which might have led to a suspicion of some antecedent communication. Both agreed that there was sufficient reason to suspect Sir Joseph of having mistaken an effect for a cause, or at least a proximate cause for a remote one; and the two hypotheses which were substituted had a strong similarity of features. Mr. Egremont accords with us both in some essential particulars, and in addition to that which was suggested as constituting probably the primary cause of mildew, he has adverted to the agency of another.

In the former of the two articles just alluded to, we detailed, with some minuteness, the reasons which induced us to believe that the attachment of a parasitic fungus to the straw of wheat (which, according to Sir Joseph Banks, produces the disease called the mildrew), is itself the consequence of a previously diseased state of the plant; and that the plant derives this previous disease probably from the mechanical operation of frost in rupturing its vessels when they are distended and swollen with their appropriate juices.

Mr. Egremont likewise considers the attachment of these fatal funguses as a secondary cause of mildew, and as arising from a previously diseased secretion in the plant, which he seems to think, as we do, would resist their insidious advances in a healthy and sound state. To the question, "What occasions these diseased secretions?—to what cause may we attribute the previous injury of those vessels by internal disease?" He answers:

"I BELIEVE we must be assisted by the analogy of vegetable with animal life. What more likely to be a leading cause, than the stimulus of heat returning perhaps in a greater rather than a less degree, after the excitability of the vegetable had been highly increased, by a sudden abstraction of that stimulus in a previous extreme of cold, in a manner analogous to the sudden application of heat to a frozen limb?

"Here it may not be improper to state my own observations on the temperature of the atmosphere about the time when I conceive the injury began to take place. Travelling in the afternoon on the 11th of July, 1804, I found it so extremely cold, as to induce a belief that the thermometer would have been near the freezing point in the shade. I had not the opportunity to ascertain the fact; but to my feelings it was a change unusually severe. The day following was much warmer, and for some days after the heat kept increasing: on the 16th, 17th, and 18th, it was intolerably hot. Within about a week from that time the disease made its appearance. In my recollection the wind during the cold was easterly or towards the north. I am also much disposed to believe, that the long drought *previous* to the cold was favourable to the effect."

* See page 768 and page 786.

Some circumstances are wanting to make this case complete, and satisfactory of the hypothesis which Mr. Egremont endeavours to establish, namely, that the previous disease does not arise from any rupture of the tumid vessels, which is a cause purely mechanical, but that it arises from the too rapid and sudden return of a stimulus which had been previously abstracted from the plant; which is a cause entirely physical. In the first place, Mr. Egremont draws his inference respecting the effect of a return of abstracted stimulus, without being able to state positively that the vessels of the plants were not really ruptured by frost. A long previous drought certainly goes to prove that the plants were not in a very succulent state; but still what is there to prove that the injury resulted from the sudden return of the stimulus of heat, rather than from the sudden abstraction of it?

It is to be regretted, moreover, that Mr. Egremont has omitted to state whether the mildew in that part of the country where he made this observation affected the summer corns, namely, barley and oats, as well as wheat. He says, that the disease made its appearance about a week after this extraordinary change in the temperature of the air. We are curious to know whether he made any accurate observations on the state of the straw in its earlier stages, and whether the disease might not have existed long before it excited his notice? If the mildew makes it appearance, for the first time, so late as the last week in July, there seems to be no reason why it should not with equal fatality attack the summer corns as the winter ones, which it certainly does not. One never hears that barley and oats are injured by the mildew, and Sir Joseph Banks assures us that the *spring wheat* of Lincolnshire was not the least shrivelled in the harvest of 1804, although the straw indeed was in some degree infected.

Mr. Egremont says, that as far as his observation has extended, the degree of injury to the corn is not always nor necessarily connected with the appearance of the straw; having found both the straw and ear with a favourable appearance, when the grain has proved exceedingly small and partially fed; "not unfrequently one end of the grain pretty well fed, while the other has been much shrivelled." This may be accounted for. We believe with Sir Joseph Banks, that the mildew, meaning that disease arising from the attachment of parasitic fungi, first infects the straw while it is yet grass; and where, without any external appearance of injury to the straw or to the ear, the corn proves light and shrivelled, the injury, we apprehend, is very likely to have arisen from an insufficient impregnation. The season of flowering is a most critical one; heavy rains and ruffling winds may wash away, and so disperse the pollen as to frustrate and render abortive the necessary process of fecundation.

The following case is produced as a strong one in favour of a physical to the exclusion of a mechanical affection:

"In a district called Marshland, in the West Riding of Yorkshire, the culture of potatoes is carried to a very great extent; consequently great quantities are planted late in the summer, and depend on a favourable autumn for an abundant produce. Early frosts frequently disappoint the cultivator, sometimes by coming so soon as the beginning of September. After the frost, during the early part of the succeeding day, the mischief is scarcely perceptible; and ultimately it is found to be in proportion to the temperature and brightness of that day. Should it be cold and gloomy, the injury is less; but when warm and bright, the leaves of the vegetable become black and never revive. Had the effect been produced by the expansion of the water or juices of the vegetable by

frost, it would have been uniform, and not affected by the succeeding day. But here is an effect corresponding to the degree of the returning stimulus.

"It will be recollected that I stated the stimulus of heat to be a *leading* cause, thereby intending not to exclude the other stimuli of light and moisture. The great and sudden evaporation of moisture, independent of its generating cold, I am persuaded is alone sufficient to bring on vegetable death."

Upon this we may observe, if the disease arises merely from the too sudden return of the abstracted stimuli of warmth and light, and moisture, that when these are gradually restored, when the two or three days which succeed these biting frosts are "cold and gloomy the plants ought not, according to Mr. Egremont's hypothesis, to receive any injury at all. But they do receive some; they only receive *less* than when the following days are warm and bright. The case, therefore, does not prove that no injurious effect was produced by an "expansion of the water or juices of the vegetable by frost," or by the sudden abstraction of stimuli: it rather proves that the sudden return of abstracted stimuli only increases the injury which the plants have already received.

Not to contend any farther about the influence of the abstraction of stimuli, which, in his zeal to illustrate that of the too sudden restoration of them, Mr. Egremont seems indeed rather to have overlooked than to have denied; we come to that part of the pamphlet in which those effects upon vegetation are accounted for, for which atmospheric variations alone seem insufficient to explain.

Evaporation, the great generator of cold, no doubt is one cause why soils, saturated with moisture, have a languid vegetation in the vernal months; but will it explain, says Mr. E. "why the comparative power of supporting vegetables should be reversed in the autumnal ones?" Vegetation, at the spring of the year, on lime stone and sandy soils, is at least a fortnight earlier than in clayey or even rich deep soils. But the case is reversed in the autumn: for without an unusual degree of temperature, vegetation on lime-stone and sandy soils nearly ceases in November, whereas on clayey, or rich deep soils, it continues to the end of January; and frequently after the first or second fall of snow, (provided the soil has not been cooled down by previous frost) exhibits at its dissolution the verdure of April. If the presence of a greater quantity of moisture on argilaceous soils, and the consequent generation of cold, be alone sufficient to account for the effect, since the same disproportion exists in the autumn as in the spring, the effect ought to be the same at both seasons.

Mr. Egremont solves this apparent paradox by the different capacities for heat in the different earths; this solution, however, as he has not subjected any of these earths to actual experiment, is an inference derived merely from his reasoning upon the difficulty. To this relative power of different earths in retaining and transmitting heat, he has recourse for explaining why the presence of a greater quantity of moisture in clayey and deep soils, than in calcareous and sandy ones, should at one part of the year, (independent of the cold generated by evaporation) prevent so great an accumulation of heat on their surface, when at another it is the means of retarding sudden refrigeration; and why comparative dryness should, at the spring of the year, be favourable to the quicker accumulation of heat, and consequent earlier vegetation, when in autumn, and at the approach of winter, it should be favourable to the loss of heat, and produce a consequent earlier decline of

vegetation. Mr. Egremont reasons upon the subject thus:

"Land or earth, *particularly when dry*, according to Kirwan, receives heat from light very readily, but transmits or conducts it through its own substance to any depth very slowly. Dr. Hales found the air and *surface of the earth*, in the month of August, to be at the temperature of 88°, when a thermometer placed at 16 inches deep stood at 70°. In the month of October, when the air and surface were at 35°, at 16 inches deep, the temperature was 48°, and at 24 inches 50°, nearly the mean annual heat. Van Swieten also observed, that the greatest cold, if it lasted only a few days, would not penetrate 20 inches.

"If heat be generated on land in proportion to the continued absorption and fixation of the rays of light, its accumulation on the surface will be retarded by the power which the soil has of transmitting it downwards, a power which may vary according to the nature of the substances of which the soil is composed, and to its comparative dryness. But generally I believe it will be found, that land is heated or cooled *sooner*, and to have a *higher degree* than water: whence it will have a greater range of temperature, and the air incumbent on it, as well as other bodies in contact with it, will be hotter in summer and cooler in winter than that over the sea.

"This is agreeable to general experience, as well as to the particular experiments of Dr. Raymond, who found land in the neighbourhood of Marseilles often heated in summer to 160° of temperature, while the sea did not exceed 77°; and in winter, when the land was cooled down to 14° or 15°, the sea was never lower than 44°.

"On the other hand, when the rays of light fall on water, fewer rays are combined, less heat is the result, and that which is produced being more readily mixed by undulatory motion, or transmitted downwards in a manner similar to its progress in solids, it cannot be accumulated either so soon, or in the same degree, at the surface; hence, as before observed, air incumbent on the sea is cooler in summer than that on the land.

"From the absence of the sun's rays in winter, sufficient heat is not generated to keep up the temperature of the atmosphere, reduced by cold winds from the poles, by evaporation, and other causes. At this time the equilibrium is in some degree restored, or at least the severity tempered, by heat given back from the earth and its waters.

"The heat of the surface of the earth then is much sooner reduced to the temperature of the incumbent air than the surface of the sea, the surface having but a slow and imperfect supply of heat from the interior, while the sea, from the change of *specific gravity*, and other causes of motion, is constantly presenting a warmer surface to the air; consequently that which is incumbent over the sea will be warmed more than that over land.

"By these facts, and by a similar mode of reasoning, as much as by the principle of evaporation, I would explain why clayey and deep soils, which are the most retentive of moisture *, should be the longest in heating or cooling; why the returning sunbeams cannot so soon accumulate heat on the surface of those soils; and why, under such circumstances, vegetation at the spring is so much more languid than on drier lands. They will also be particularly important in accounting for the opposite effects which take place in the autumn, and at the approach of winter: nay, by such alone, I conceive, can we assign any probable cause, why calcareous and sandy soils, which had previously exhibited greater fertility by earlier vegetation than clayey or deep ones, should at that season so notoriously manifest a greater decline of vegetative power.

"On the same principle too I would explain a fact, probably not generally noticed, though rather anomalous in the science of vegetation: it is, that meadow or pasture grounds, which have been covered with water during a part of winter, on being drained, even early in the spring, will for a short time shew a verdure, which the adjoining drier lands cannot equal;

* Clay, or alumine, has such an affinity for water, as to enter into so strong a combination with it, as to be wholly separated only by violent and long-continued heat.

when afterwards, on the continued action of the rays of light, the dry lands will far surpass them. This I beg to be understood as confined to land, which had been covered with water not of a fertilizing quality; not such as, having passed through a highly cultivated country, might deposit its sediment.

"Nor will this principle, I am persuaded, be found less useful in accounting for the different effects which a sudden change in the heat of the atmosphere may produce on certain vegetables, in different or even on the same soils, when under other modes of management.

"Whatever has a tendency to check a quick and great loss of temperature in the substances which surround such vegetables, particularly their roots, will be best calculated to save them from that effect and from vegetative death: consequently those earths which are the worst conductors of heat, or, in other words, are the longest in heating or cooling, will be the most favourable in resisting any sudden alteration, and the vegetable growing on them will be the least injured when so assailed."

After all, Mr. Egremont is of opinion, that although *there may* be some intrinsic and original difference in the capacities of different earths for retaining heat, abstracted from the retention of water, he is nevertheless inclined to believe that it is to that retentive power that the chief cause of difference is assignable, and that soils are good or bad conductors of heat according to the moisture they contain. The inference is, that clay, being of all others the most retentive, will defend crops from the mildew better than drier soils: and allowance being made for local differences, that soils most liable to have their crops injured may be stated in the following order: peat or moor, calcareous, sand, grey earth*, and clay.

Whether the susceptibility of these soils to injury from the mildew is actually diminished in the order laid down, is more than we know positively. We do suspect Mr. Egremont is mistaken: our observation is undoubtedly limited, but so far as it has extended, we should have been justified in suspecting that clayey soils, particularly those which are insufficiently drained, are of all other, the *least* capable of resisting the ravages of the mildew. From a soil of this description we saw a crop of wheat reaped in the harvest of 1804, which was hardly worth the expence of threshing. The plants, we imagine, had become unhealthy from superabundant moisture, and in consequence of that unhealthiness had become incapable of resisting the mildew.

ART. VII. *General View of the Agriculture of the County of Clydesdale; with Observations on the Means of its Improvement; drawn up for the Consideration of the Board of Agriculture and internal Improvement.* By JOHN NAISMITH. 8vo. pp. 252.

CLYDESDALE contains about 556,800 English acres, or nearly 445,440 of the ordinary Scotch measure; the greatest breadth from east to west is about 32 miles, and the greatest length from north to south about 47. It is divided into three *wards*, the upper, the middle, and

* Of this earth, says Mr. E. I have never met with any description or analysis. It is highly pulverized by frost, alternate moisture, and dryness; in that state it is almost impenetrable by rain. A thin crust seems to be formed over the surface, which has an effect similar to a varnish; for after heavy showers, when that crust is removed, there is no appearance of moisture, the rains chiefly passing off by the furrows, or, in great drought, into the cracks; and I am persuaded, the soil becomes saturated during the continual rains by the means of absorption. The subsoil is strong, adhesive clay.

the lower, each under the particular jurisdiction of a substitute appointed by the sheriff depute of the county. The climate, of course, partakes of that inconstancy to which the whole island is subject; and from the local situation and altitude of this county, it is moreover subject to peculiar vicissitudes. The wind is computed to blow two thirds of the year from the south-west and west, over a vast ocean which softens its temperature: these winds are fraught with vapours which intercept the rays of the sun, and which frequently allow scarcely warmth enough to ripen the fruits of the earth. From the prevalence of the south-west wind, the tops of trees generally incline to the north-east; the provision of nature to support them is admirable; they shoot out the longest and strongest root towards the south-west. The winds from the easterly points coming from the continent over a narrow sea, are sharper; they blow less frequently, and their force is somewhat broken by the high land on the east side of that county, so that the cold is moderate. Intense frost is seldom of long continuance, and deep or long-lying snows are rare: hence there are few spots on which the verdure of the year is longer protracted. From the peculiar direction which the roots of the trees take, in order to support themselves against those winds by which they are most frequently assailed, it happens, that when a storm blows from the north-east, thrice the number are overthrown that would have fallen before a blast of equal violence from the opposite quarter.

In a country where there is in almost every part an under stratum through which no water can filter, the land is soaked with it, and can only be relieved by the tardy process of exhalation.

"GROUND of this kind is not in a condition to exert its powers, till the cold, sluggish moisture of the winter is exhaled. When a course of dry weather does not happen, therefore, in due season, the seed time must either be deferred to a late period, or the seed, committed to the crude soil, will make but a slow and imperfect progress. This is one cause of the lateness of the Lanarkshire harvests. The air which overspreads the hollows, being dense and dry, contributes to quicken exhalation, so that the low lands dry sooner than those on the heights; upon which a lighter, moister air floats, and flying showers oftener fall. The seed-time is therefore later, or the preparation less perfect on the heights than on the plains; which contributes, with other causes, to render the harvests less early and less mature on the former than on the latter. Perhaps, too, there is a principle mingled with the moist air of the heights, still more inimical to vegetation, than the moisture which the surface soil retains. Those huge masses of peat earth, with which the county abounds, are so cold and torpid, that it is not uncommon, after a hard winter, to find the frosty congelation in large bodies, still remaining in them, when the summer is far advanced, and the heat has been considerable. May we not then suppose, that the cold moisture arising from them, in exhalations, before it acquire the temperature of common air, may cool the earth, and benumb the vegetables over which it passeth? However this may be, it is certain, that the high lands, where these bodies of peat earth abound, are less fertile than they have been in early times; neither the stately oak, nor its accompanying brush-wood, now appear, where they had once flourished abundantly; and now lie buried together under the torpid chaos: nor can the utmost industry restore them in that vigour, with which in former ages they have spontaneously grown. The oak particularly, now planted on the best soil, in the midst of a thicket, will barely live: while perhaps, within an hundred yards, one of a magnificent size may be found lying on the spot, where, it may evidently be seen, by its roots still fast in the earth, it had been produced."

We remember that Mr. Findlater, in his Survey of Peebles, remarks, that in the moors of Carnwath parish, in Lanarkshire, or Clydesdale, most places seem to have obtained

their name from woods; such as Harwood, Girtwood, or Greatwood, Woodside, Woodend, &c. There are no vestiges of such woods above the surface, but many below the mosses. Fir is found in some of these, long and straight, indicating its having grown in thickets; its fibres are so tough, that they are twisted into ropes for halters and teathers; the splits of it are used for light by the name of candle-fir. Some farmers have pursued the hint, and bury fir, for roofing, in mosses, with a view to render it incorruptible.

From the coloured map prefixed to this volume, representing the different sorts of soil, it appears that considerably more than one-third of the superficies of the county is absolute moor and mountains; the peat mosses are still accumulating and making encroachments on the cultivable land which they reduce to comparative sterility. So malignant is the influence of their chilling exhalations, that the general vegetation of the surrounding country is affected by them, and many places are to be found which bear unquestionable evidence of former culture, but which have long since been abandoned. This is an alarming consideration: but perhaps the case is not hopeless. We strongly call the attention of Mr. Naismith to a little work which is noticed at page 626 of this volume, by Mr. Smith, on the Draining and Irrigation of Peat Bogs. In the year 1795, parliament voted Mr. Elkington one thousand pounds for his drainage of the Prisley Bog: with so little effect was it done, that when, a few years ago, Mr. Smith was employed in the same business, some part of the bog was nearly knee-deep in water when the rushes were mowed off for him to begin the drainage. He has drained it effectually, and by means of irrigation has increased the produce and improved the value of the land to an almost incredible extent. Let Mr. Smith try his skill in the bogs of Lanarkshire.

In a county of such extent, and the surface of which is so diversified, the varieties of soil must be numerous, nor can we undertake to detail them here. The upper ward, which is nearly two-thirds of the whole county is mountainous and mooriah, and little capable of agricultural improvements. Argillaceous earth, with iron in different combinations, and sand prevail in the middle, and in the lower wards.

The mineral substances which present themselves immediately under the surface of the soil are the freestone rock, limestone, and whin. Under the free-stone lies coal, for which Clydesdale is celebrated. Iron stone is also found in the same tract of country as the coal, and is its constant concomitant; there are now eight blast furnaces in Lanarkshire employed in making iron. A number of foundries also are employed in recasting the metal into different utensils. The Earl of Hopetown's lead-mines are well known; in the neighbourhood of them was found a vein of copper ore, and some attempts were made to work it, but without success. Here also a vein of antimony has been discovered, and among the mountains are abundant quarries of excellent slate. The produce of the mines is thus stated:

1,250,000 tons of coals, at 5s. per ton - -	£312,500
Lime - - - - - - -	14,000
9,500 tons of iron, at £7 per ton - - - -	66,500
Increased value of ditto by recasting - - -	28,000
35,000 bars of lead, at £2 2s. per bar - -	73,500
	£494,500

The rent of land is mostly paid in money, personal service being generally abolished. We are surprised to find *thirlage* alluded to as a present grievance. In the year 1799, an act of parliament was obtained to enforce the commutation of *thirlage* into an annual payment in grain, according to the award of a jury—which jury, indeed, is to be appointed by the sheriff of the county where the mill to which the lands are *thirled* is situated.

The greatest part of the farms in this county are at the moderate rentals of £30 to £150 a year: others rent from £200 to £600. In the sheep pastures farms are very extensive. The rent of land, however, has of late risen very much: "unfortunately," says Mr. Naismith, "this rise has all along preceded the accumulation of agricultural capital; so that, except in a few cases where circumstances singularly fortunate have occurred, the farmers are not wealthy, and consequently their efforts to improve the soil are enfeebled. The total rental of the county, at a rough calculation, is estimated at £266,677 The Scotch clergy, it is well known, do not claim tythes, but are supported upon fixed stipends, modified out of the tythes of the lands by the court of session.

A large portion of these county reports is confined to the petty details of local practice, implements of husbandry, &c. &c. Not being shackled by the rules prescribed to reporters by the Board of Agriculture, we pass over a great deal of matter which it might be necessary to introduce, but which it is not necessary for us to notice. We must confine our observations to what is singular, or of consequence. The following is a curious fact:

"In some parts of the county, it is observed, that clover is surer on a field from which two successive white crops have been taken, than where there has been only one.

"An observer residing in a distant province, mistaking what is here advanced as a fact, to be laid down as a principle, says, this doctrine will not go down in these days. Though it had been observed, in many instances, that clover not only sprang more regularly, but grew more luxuriantly, after two successive white crops, than after a green and a white one, the assertion was made with caution, lest it might not always be the case, but the Author has had some strong instances of it under his eye this season, and is persuaded it is invariably so. If the observer, therefore, is dissatisfied that Nature does not act according to his system, he may change her operations if he can."

Chap. VII. WOODS AND PLANTATIONS. Mr. Naismith says, that where the Scots pine are planted unmixed, it is reckoned the best practice to put the plants pretty close together, about 6000 to an acre; so that, by the support they derive from one another, they may grow up straight and tall, and the tops meeting, may exclude the air, and smother the under branches while they are still small and weak. This is called *pruning themselves*, and is found to be the best way for preserving the trees and obtaining valuable timber.

WASTES. There is no land in this county over which the right of property is not claimed, but those enormous masses of peat earth which have already been noticed may not unfairly come under the description of wastes. Attempts, however, have been made, and not without success, to reclaim some of these dismal bogs. The application of lime to moss has been found to convert it from an inert to a fertile state: the discovery, or at least the application of it, was made by Mr. John Smith *, of Ayrshire, who has suc-

* This is not the Mr Smith, whose work on the drainage and irrigation of peat bogs we before alluded to, and which we once again recommend to the attention of Mr. Naismith and gentlemen who interest themselves in the reclamation of these dismal swamps.

ceeded in growing luxuriant crops on a soil which was formerly considered as much worse than useless.

LIVE STOCK. The number of oxen kept in this county is very inconsiderable. Exclusive of those which are casually brought in to fatten on the summer's pastures or on turnips, the whole does not exceed about 200; milch cows, and young females rearing to supply them, are the principal stock: they are estimated at 30,000. The number of sheep is computed at 120,000.

COMMERCE AND MANUFACTURES. Before the commencement of the eighteenth century, Lanarkshire was but little known either for its commerce or its manufactures, and at present these are centered in the city of Glasgow, which is become the great mart of every commodity produced in the county. Before the reformation, Glasgow itself seems to have been little concerned in any branch of secular industry: the inhabitants, indeed, had already been inured to habits of traffic in supplying the wants of those religionists who resorted to the metropolitan see; and when that event took place, having inveighed loudly against the laziness and luxury of the clergy, they prided themselves, not merely on a severity of manners which might better have been dispensed with, but also on an unremitting attention to business, and on the rigid economy of their establishments. By this spirit of industry, the manufactures already existing in the county were extended, new ones were introduced, and the internal commerce of the county became gradually enlarged. When the treaty of union between the two kingdoms was concluded, the merchants quickly availed themselves of the unrestricted trade which was allowed them to all the British colonies.

The commerce and manufactures of Glasgow had thus progressively advanced, and were in a very flourishing state at the commencement of the American war, which put a stop to the tobacco trade which had hitherto been the principal source of wealth. The industry of the country was, however, diverted into another channel: the cotton manufactory was introduced, large quantities of the raw material were imported, and not only all the different kinds of goods formerly made of linen, but imitations of the various manufactures of India, were formed of cotton. The art of dyeing was much improved, as well as that of printing the cloth; and large quantities of cotton garments of elegant patterns were executed and exported with other goods to the different markets of Europe and America. Of 126,000 people, which was about the population of the county in 1792, there were at least 60,000 employed in some or other departments of the cotton manufactory! A long course of prosperity, however, had destroyed these frugal habits by which former wealth had been amassed; an opposite style of manners had taken place and pervaded all ranks, and on the breaking out of the last war, the shock which commerce sustained was very severe. Goods were accumulated in the hands of the manufacturers, frequent bankruptcies occurred, and great numbers of the labouring people were without employment and without bread. "The consternation," says Mr. Naismith, "was general and great, but not of long duration; the surplus artificers betook themselves to the army, or emigrated, and the business of manufacture being disencumbered of most of the rash unexperienced adventurers, was left to the conduct of those whose capitals, abilities, and professional knowledge, were more adequate to the employment." The manufactory has been carried on

with great and uniform success ever since. Besides the cotton, there are other manufactories of considerable importance: those of cast iron have already been mentioned. Carpets, coarse woollen goods, hats, ropes, cordage of all kinds, are manufactured here; and bricks, tiles, pottery, delft and stone ware, bottle and flint glass, &c. have long given employment to the industry of the county.

OBSTACLES WHICH IMPEDE IMPROVEMENTS IN AGRICULTURE. These being of a general and not a local nature, seem to have no business in the report of a particular county. The two preliminary circumstances which Mr. Naismith notices as having a tendency to magnify existing obstacles, are oddly enough selected: they are, 1, the inconstancy of the climate, and the natural infertility of the soil, particularly in Scotland; and, 2, the inadequacy of the produce of the agriculture of the kingdom, in its present state, to supply the wants of its inhabitants.

Now the latter of these two is a palpable encouragement to agriculture: the home market being insufficiently supplied, offers an immediate vent, without any extraneous expence, for the commodities raised. The former circumstance may almost be considered in the same light: an ungenial climate, and an infertile soil, prescribe narrower limits to the products of agriculture, but they stimulate to industry and attention, which are the parents as well of agricultural improvement as of improvement in any other art or science. Improvements in agriculture have generally originated in districts were the soil is naturally infertile. The "existing obstacles" are represented to be, *first*, the little respect which has been shown to husbandry, and the marks of degradation and servitude which the laws and customs of the country have attached to the profession." The plough was never more venerated than at present; every remnant of feudal vassalage ought, however, to be removed. The rebellion of 1745 was not without its advantages to the Scots farmers, and the act of 1799, for commuting *thirlage*, had, we thought, removed every cause of complaint. A silly jealousy between the landed and manufacturing classes of people is represented as another obstacle to the success of agriculture. There is some truth in this remark. The corn-laws, an inconsistent jumble of bounties, duties, and drawbacks, are the fruits of an impolitic struggle between the landed and manufacturing interests, in which the latter has obtained the triumph. Mr. Naismith, we are inclined to believe, is justified in saying that all the attempts of landed gentlemen to obtain partial laws for their own emolument have been without effect; if commerce in provisions had been at all times free, importers would have been careful not to have brought to market more than they had a prospect of selling with profit, and the provisions produced at home would always have had as much advantage in the market over the foreign provisions, as the expence which the latter incur by importing, &c. and the damage they often suffer by sea carriage.

Other obstacles to improvement are enumerated, more imaginary, as it appears to us, than real. These are, the exorbitant rent of land, a scarcity of labourers, the high price of their wages; and from these expences the consequent inability of keeping a sufficient quantity of stock. What? Do not high wages entice and create a sufficient supply of labourers? This is a singular case. If the rent of land is exorbitantly high, it is an evil which will most certainly work out its own cure: land, like every thing else, will find its proper level in the market. If it

is hired on high terms, the tenant must, by double assiduity, obtain such an encreased produce from his land, as will enable him to pay the rent. The principal obstacles however, to improvement in agriculture, are considered to be "the great extent of land, held in property, by great landholders, the shortness of leases given to tenants, and the frequent practice of shifting them at the end of every lease." The two latter are very admissible, very palpable evils: the former has long been disputed, and as this is not the place to bring in battle array the oppugnant arguments, we shall leave it as we find it—adhuc sub judice.

The concluding chapter treats on the means of improvement. This subject is correlative to the preceding. Inasmuch as you remove the obstacles which impede improvements in agriculture, you furnish means for promoting them. The mode to be adopted for removing them, is however not unworthy of attention. One of the enumerated obstacles was the shortness of leases: the method suggested for remedying this evil, is so extravagant, as to be perfectly amusing.

"In order to get rid of this great bar to the progress of agriculture, it would seem proper, that the possession of farmers were made perpetual. It is probable, that landholders may stare at such a proposition; but it must be remembered, we are not addressing ourselves to the prejudices of any particular class, but considering what might contribute most to the general good. Besides, no Agrarian law is meant here to be proposed, nor any infringement on the established rights of individuals. Though the possession of farmers were rendered perpetual, or to last so long as the same family chose to continue in the farm, the landlord would still have the same right to the regular payment of rent, and to eject such farmers as should be found deficient in that duty. In order to adjust the quantum of rent, according to the circumstances of the country, and the state of the farm, at the end of every 20 years an inquest of impartial men of judgment might be appointed, to take cognizance of such alterations as might have taken place during that period, and affixing the rent for the next 20 years accordingly, with an equitable regard to the just rights of both parties; and this might frequently be done by the parties themselves, without any assistance. The farmer should have the property of the trees he might plant in places unfit for tillage. If it should be no longer convenient for the family of a farmer to continue in the possession, the intention of removing, with the causes which induced it, should be intimated, in proper time, to the landlord, for his consideration, that, if he should think it reasonable to accept of the resignation, he might appoint the farm to be visited, and, in case it had suffered any damage, this damage should be estimated, and, like rent, should be a preferable debt."

How any man in his senses should commit a plan so full of absurdity, to the public derision, is astonishing. O! but says Mr. Naismith, I do not intend to "deprive landholders of the choice of using their property as they think proper." No? why it is the very essence of the plan, and a plan more fraught with madness, never was promulgated. But let us not quarrel at parting: the public is much indebted to those gentlemen, who take upon themselves the trouble of collecting and arranging all the information they can acquire, on subjects which relate to the agriculture and manufactures of the county in which they reside. They oftentimes suggest hints for their improvement, which are valuable, and if in an excess of zeal, they now and then commit themselves by some extravagant project, it may be set down to a well-meant eagerness for reformation.

ART. VIII. *General View of the Agriculture of the County of Argyle; with Observations on the Means of its Improvement. Drawn up for the Consideration of the Board of Agriculture and Internal Improvement. By* JOHN SMITH, *D. D. one of the Ministers of Campbelton.* 8vo. pp. 344.

THIS county, including the islands, extends from 55° 21′ to 57° 15′ N. Lat. and from 1° 22′ to 4° 9′ of Long. west of Edinburgh. On the two sides which border on the sea, the land is every where indented with deep bays and creeks, so as to form the whole county into a number of peninsulas, and to afford a variety of safe harbours. The extent of sea shore, which bounds the continent of Argyle, from the head of Lochlong to the point of Ardnamurchan, is supposed to exceed 600 miles. The continent comprehends about 2735 square miles; the islands contain about 1033; giving 3800 for the superficies of the whole county.

"SUPPOSING the whole continent to contain 2735 square miles, or 1,367,500 Scotch acres*, it is computed, that of these,

1,213,500 acres may be heath, hill, and [pasture;
100,000 do. arable;
30,000 do. wood;
24,000 do. fresh-water lakes, and rivers.

"The proportion of the arable to the other grounds, as stated above, is nearly as 1 to 12, being about a 13th of the whole. To an eye that takes but a superficial view of the face of the country, this proportion of arable will appear to be too great: but the eye is very apt to be deceived in judging of the proportion between hills and plains. To make a just comparison in this case, one must form the idea of a plain extended through the base of the hill, and compare in his mind the extent of such a plain with that which he has in view. *The surface of a mountain may measure many times the extent of such a horizontal plain as it stands upon, but cannot in fact contain more trees or piles of grass than would grow on such a plain, if indeed so many*†."

If this were true, the lofty Andes would contain no more herbage on their vast immeasurable sides, than would have just sufficed to cover the area of the bases on which they stand. But it is the extension of the hypothenuse, surely, and not that of the base by which the superficies is to be measured. From the centre of the base of an equilateral triangle, let a perpendicular be raised to its apex: the hypothenuse of each rectangular triangle thus formed, must be exactly equal to twice the length of its base. And it is evident, that this excess of the hypothenuse above the base, must go on encreasing in proportion to the obtuseness of the angle which is formed by them. The loftier a mountain is, ceteris paribus, the greater is its hypothenuse; and the greater its hypothenuse, the more extensive superficies does it present for trees and herbage, *that hypothenuse constituting a base for their insertion.*

* The Scotch acre contains 6150 square yards, the English acre 4840; so that the proportion between them is nearly as 5 to 4. In a statute square mile, there are 500 Scotch, or 640 English acres. The Scotch Gunter chain is 24 4-5th yards in length, and consists of 100 links, each 8,928 inches. Ten chains in length, and one in breadth, make an acre.

† In measuring steep or hanging grounds, so many links should be substracted from every chain, according to the several degrees of declivity, in order to convert the hypothenuse into a base, and come at the true measurement; at the following rates:

Deg.	Links.	Deg.	Lks.	Deg.	Lks.	Deg.	Lks.	Deg.	Lks.
405	1-4th	8.11	1	16.26	4	21.565		25.84	10
5.73	1-half	11.43	2	18.195	5	23.074	78	27.13	11
7.02	3-4ths	14.07	3	19.95	6	24.495	9	28.36	12

Dr. Smith, it is plain, assumes, that every tree, shrub, and blade of grass which grows on the side of a mountain, rises perpendicularly from the plane of its base, and strikes downwards also to that base with its roots in the same perpendicular direction. Had this really been the case, his inference would have been geometrically correct; but let him examine a sloping and luxuriant bank of turf; he will find that the blades of grass do not in fact rise at right angles from the base of the bank, but that they yield and accommodate themselves to circumstances, deviating from their natural perpendicular tendency towards an horizontal direction. The closer and more luxuriant the grass, the more *horizontal* is the direction which it takes. With respect to trees, as they are only pliant during their infant state, and as they are not likely to be diverted from their perpendicular tendency by mutual pressure, very little or no additional space is to be gained by planting them on an inclined plane. The only conceivable advantage is, that the branches of those placed on a superior elevation to others, may spread with less controul than they could have done, had they been planted on the same plane with them. This advantage can only be gained on very declivitous steeps, *where indeed few or no trees grow*, as it depends on the branches of one tree overhanging, in a perpendicular direction, those of another below it.

The climate of the lower and more southern parts of Argyle differs greatly from that of the higher and more northern; the latter is considerably colder, and subject to more frequent rains. The general appearance of the county is rough and mountainous, particularly where it borders on the Grampian hills. The soil of the arable land is extremely various; the mountains consisting chiefly of whinstone, the lower grounds contain a considerable portion of the particles which have been washed down. The great defect of the soil is an insufficient proportion of clay to give cohesion to the gravel and sand. "The tops of the highest hills are generally bare and barren rocks, the unenvied abode of the ptarmagan, scared only by the scream of the eagle."

As the county is every where indented with arms of the sea, great advantages are afforded for commerce, fishing, manure, and kelp: the value of the herrings caught in Lochfine, in the years 1794 and 1795, has been computed at more than 40,000*l.* each year. But this was very uncommon success. Streams of water are numerous, and some of them pretty large, but none navigable; they all abound with trout, and many of them with salmon.

What minerals this county may possess is not very accurately ascertained. A lead mine is yet wrought on the property of Sir James Riddle, at Stronthian, which produces about 300 tons annually. A copper mine has also been opened: there is reason to believe, that formerly the natives made their own iron, but no ore is now observed of so good a quality, as to merit attention. The coal is of an inferior quality. Freestone of various colours and qualities is found in Kintyre; Esdale and its neighbourhood abound in slates. A kind of granite, which takes a polish, so as to make it resemble spotted marble, is found near Inverary. Two or three quarries of an inferior marble have been wrought, and limestone abounds in most parts of the county.

The rental of the continent is something short of 10,000*l.* which is divided among 156 proprietors. Fifty years ago there were 200 of them. Dr. Smith says, that till within these forty or fifty years past, estates were seldom sold in this

county: luxury had not reached them: proprietors lived at home, and subsisted chiefly on the produce of their own lands. An expensive mode of living is now introduced; proprietors resort to the metropolis, and the loss of a patrimonial estate is no longer a reproach.

There are no buildings of any consideration, except the Duke of Argyle's palace, at Inverary; his grace has also built a sort of barn and store-house, which is singular for its construction, and for the purpose to which it is applied. The building lies across a valley, its shape is circular; it is divided into two stories, the upper of which is employed for housing corn and hay in wet weather. Jointed frames of wood are suspended from the roof, into these are driven pegs, upon each of which a sheaf of corn is hung to dry! The houses of the inferior classes of tenantry are represented as being in the last state of wretchedness, "low, narrow, dark, damp, and cold."

A long philippic follows against large farms, and Dr. Smith has the modesty and moderation to suggest the establishment of A LAW to regulate the size of possessions by taxing farms according to their rent, if exceeding a certain sum! A similar tax, in the name of consistency, ought also to be levied on merchants, manufacturers, &c.; every thousand pounds employed in trade, "*if exceeding a certain sum*," ought upon the same reasoning, to be so heavily taxed as no longer to be capable of returning an adequate interest. And all this for what? that we may be degraded from a nation of merchants into a nation of hucksters and higglers? that our farmers may sell potatoes by the pound, and wheat by the peck? We look not at emigration with such an evil eye as Dr. Smith, and for the removal of some of his prejudices on this subject, refer him with great confidence to the admirable observations on the present state of the Highlands, and on the probable causes and consequences of emigration, by the Earl of Selkirk.

The state of agriculture in Argyle is bad; there is very little arable land, which is not capable of higher cultivation, besides the great quantity of waste ground, that may be improved on almost every farm. The rents of heath-land vary from four or five pence to four or five shillings an acre; and arable land from a few shillings to one, or perhaps two pounds.

The very wretched state of husbandry, which prevails in this county, will be understood by noticing a few particulars. Enclosures are chiefly confined to the possessions of proprietors; four horses and a leader are usually employed in ploughing, although the soil is generally light. Not so the plough; which is oftentimes made by the farmer, and is of itself a tolerable draught for one of his horses. Harrows with timber teeth are still used by a few of the poorer farmers, nor is the barbarous custom of tying them to the tails of the horses entirely laid aside. In some parts of the county, they still plough with four horses abreast, the driver walking before them backwards; no wonder that many of the ridges wave in the serpentine style, like Hogarth's line of beauty. Fallowing is unknown; all the better; but green crops should be substituted, which however are almost as much so, among the farmers of Argyle. They now and then sow a few beans, *broad cast*, but never think of hoeing them.

Among the crops commonly cultivated is that of *flax*, for which the soil and climate are well adapted.

"If the culture of this plant were extended as far as the other operations of the farmer would allow; or if the ground,

when tilled, were let to the poor, or to persons who, as in Holland, would make it their sole business to attend to it, it would prove an immense benefit to the county, and furnish employment to the poor, especially to the female part of them, in every stage of its manufacture*. When the crop is tolerably good, the produce of a single acre may be estimated at 15*l.* on the field, at 20*l.* when it comes from the mill, at 60*l.* when spun into yarn, and at more than 100*l.* when wrought into cloth, and bleached. Thus 1000 acres (which would be but 40 to every parish on the continent) would yield materials for a yearly produce of 100,000*l.*"

Dr. Smith gives very ample directions for the culture of this useful plant. The crop most largely grown is *bear* or *bigg*, improperly called barley. Wheat is neglected, although it has been found to succeed extremely well. The reasons alleged for not cultivating it, commonly, are the want of enclosures, and the want of a flour-mill. But the true reason, Dr. Smith says, is that the demand for *bear* to make whiskey, is greater than that for bread to eat; and the distillers have a brisker trade, and more ready cash than the bakers. Turnips are hardly known in Argyle: will it be believed, that a farmer obtained a premium from the Highland Society for having raised four acres of them, the greatest quantity yet raised by any farmer in the county!

WOODS AND PLANTATIONS. It is not a little singular, that in a county every where indented with deep bays, creeks, and safe harbours; where Nature points distinctly to the sea, as a principal employment for the industry of its inhabitants, and as a principal source of opulence; it is singular, that in such a county any opportunity offered for the rearing of timber, by soil, climate, and situation, should have remained neglected. Every moss still indicates that formerly a great part of Argyle was covered with wood: its superabundance might, no doubt, have been an inconvenience, but the remedy must have been worse than the disease. So late, as within the last hundred years, the woods in this county, although then sufficiently reduced in quantity, were held to be of so little value, (especially in the inland parts of it) that a large fir wood in Glenurchay was sold to a company of Irish adventurers, at three trees for a penny! Woods have since risen in estimation; but the evil is not to be cured in a day. The quantity of timber in the county is so small, that the people are obliged to bring it from Wales and Norway, in order to build their vessels; and the price of the carriage oftentimes exceeds that of the timber itself.

From many passages in this volume, it appears to have been written in the year 1795. From the vast plantations which had already been made by the Duke of Argyle, and from a general sense which prevailed of the necessity of rearing timber, it is to be presumed, that since that time, many hundred, perhaps some thousand acres may have been covered with young trees, which were then less profitably employed. The soil, climate, and situation of this county, are remarkably well adapted for planting and rearing timber: the soil is generally dry, the climate warm and moist; the situation almost every where commodious for water carriage, and the surface of the county is so uneven, that every part of it abounds with shelter. Among the highest and bleakest of the hills, upwards of 2000 feet above the level of the sea, are still to be seen many venerable trees, although des-

* In the higher parts of Perthshire, adjoining to this county, the ordinary farmers commonly pay all their rent by the sales of linen yarn.

titute of that protection which they formerly enjoyed from the forests around them. The destruction of ancient forests has had an injurious effect upon the climate: traces of corn-ridges, now covered with heath, are found so high on the hills, that no corn would grow in their present unsheltered state. This chapter is a very useful one: it contains many judicious hints as to the best sort of trees, to be planted in different situations. The mode of planting, the expence, probable profit, &c. &c. Fruit trees grow admirably, and there is reason to believe, that a more profitable speculation could hardly be engaged in, than that of raising orchards.

"Waste Lands. In this county there is a vast quantity of waste land which is capable of cultivation. Much of this land, if improved, would be of more value than a great part of what we have now in tillage. Our forefathers, ignorant of the art or advantage of draining, pitched not upon the best, but upon the driest fields. If the plain was too wet to admit the plough, they passed by it, and tore up the face of the bleak and barren hill, where there was neither soil nor shelter. Hence a great deal of our best soil still remains in a state of nature.

"The quantity of waste land capable of cultivation, that may be in the continental part of this county, may probably, at a low calculation, be stated on an average, at 2000 acres to each parish, or about 50,000 in all*."

The lands capable of cultivation in this county, are of various sorts; there is a great deal of moorish land, covered sometimes with heath, and sometimes with long coarse grasses. Large tracts of soft bog or morass, would amply remunerate the speculator who should improve them. These bogs are a collection of rich mud and sediment washed from the higher grounds, and now so saturated with stagnant water, that neither man nor beast can tread upon them with safety. By judicious draining and irrigation, these swamps might be converted into sound prolific pastures. A third kind of waste ground, and that with which the county most abounds, is moss. These are of different depths, from two or three to eight or ten feet, and of different dimensions; so that some of them may be reckoned, not by the number of acres, but of square miles which they contain. Some of these have been reclaimed, and have never failed to reward the labourer. For the manner in which this has been effected, we must refer to the volume.

At every page, we suffer from the fraud practised in the publication of this book. The title-page is dated 1805, and any body would of course imagine, that this is the report of the state of agriculture, manufactures, &c. as it is at this present time, particularly as there is not one line of preface, advertisement, or introduction, by the author, to warn us of the deception. But no such thing: this report now published, under the sanction of the Board of Agriculture, was written ten years preceding the date of its appearance; and the further we have proceeded, the more convinced are we, that it has not been revised and adapted to the present circumstances and state of the county. Even the population is given to no more recent period, then 1795: now and then a scanty

* This may be far under the mark. In the county of Radnor (30 miles by 25), which is little more than a third of the extent of the continent of Argyleshire, it is computed that there are 50,000 acres of waste-ground capable of being cultivated, and of giving food and employment to 10,000 people. *(Agricul. Rep.)* Calculating at this rate, which we might fairly do, as this county is less improved than that of Radnor, what a vast accession to our numbers, both of men and cattle, and consequently to our wealth and power, would arise from the cultivation of our waste grounds!

note makes its appearance at the foot of the page, reminding the reader of the time at which the report was drawn up, but he reaps no benefit from the information. This is a gross fraud, which the public has a right to complain of; we have been completely deceived by it, and had read a great part of the volume through, before we detected it. But for that circumstance, indeed, we should not have devoted so much time and attention to it, as we have done.

ART. IX. *Remarks on Live Stock and Relative Subjects.* 8vo. pp. 84.

IN this pamphlet, the author has given extracts from Mr. Cline's Observations on Domestic Animals, making comments as he proceeds. In these comments there is much practical good sense. It is to be wished, that the author had republished Mr. Cline's Observations entire, and had thrown his additional suggestions into the form of an unbroken commentary or appendix.

ART. X. *Anatomical Reflections on the Form of Animals, and the New Opinions of Henry Cline, Esq. Surgeon. By* JOHN HUNT. 8vo. pp. 92.

THE style of this pamphlet is so coarse, vulgar, and involved, as to make it painful to be read, and difficult to be understood; and when this difficulty is overcome, the reasoning, if it is not a profanation of the term, to employ it on the occasion, is so illogical and inconclusive, that the labour is utterly unrewarded. We shall not waste another dip of ink on so unworthy an object.

CHAPTER XVII.

MEDICINE AND SURGERY.

ART. I. *Observations on Morbid Poisons, Chronic and Acute. The first, comprehending Syphilis, Yaws, Sivvens, Elephantiasis, and the Anomala confounded with them. The second, the Acute Contagions, particularly the Variolous and Vaccine. Second Edition, illustrated with Coloured Engravings, and further Commentaries on the Doctrines of Mr. Hunter. By* JOSEPH ADAMS, *M. D. F. L. S. Physician to the Small Pox and Inoculation Hospitals.* 4to. pp. 406.

THE first edition of this work was published in the year 1795; the author has now given it again to the public, in an improved form, and with many valuable additions. Dr. Adams is well known to be a zealous disciple of the celebrated Hunter, and indeed, a large part of his work may be considered, as an illustration, and extension of the doctrines that were laid down by that distinguished writer. Much however, as we venerate the talents of the master, and admire the ingenuity of the pupil, we cannot altogether give our assent to the remarks with which the work commences. A considerable number of pages are devoted to a defence of Mr. Hunter's language, and an endeavour to remove from it, the reproach of inaccuracy and obscurity. How far the former term can with propriety be applied to it is, we acknowledge, doubtful, but that it is in a very remarkable degree, obscure, we conceive every medical scholar must have experienced. Indeed it is to this circumstance alone, that we should attribute the slow progress, that many of Mr. Hunter's most important doctrines have made in the public estimation, doctrines, which when properly stated, we have no doubt, will be generally received, but which, at present, are either reluctantly embraced, or even altogether rejected. We have no hesitation in asserting, that the volume now before us, will have more effect in propagating Mr. Hunter's peculiar opinions, than any of his own works, and we think the scientific world, cannot be too sensible of the obligation conferred upon it by Dr. Adams, in having placed, in an intelligible point of view, opinions which must produce an important and direct effect upon medical practice. We do not mean to insinuate, that all Dr. Adams's merit consists in expounding the doctrines of others, his work abounds with original information of the most valuable kind, and displays a talent for observation, which we think has been rarely surpassed, or equalled.

Before entering upon the description of the different morbid poisons, the author judiciously employs some of his first chapters in definitions, and in the exposition of general doctrines. The terms contagion and infection, which are frequently confounded, or considered as synonimous, he thus discriminates.

"BY *contagious* I would understand those diseases with the origin of which we are not acquainted, but which at present can only be propagated by contact with a person, or matter from a person under a similar disease. Of this kind are the itch, venereal disease, the

yaws, small-pox, measles, and many others.

"*Infectious* diseases, on the contrary, may be traced in their origin, and do not require for their production, matter similar to their effects, but may at any time be generated by crouding together the sick or wounded of any description. Of this kind are the hospital, prison, or ship fever, camp dysentery, and some peculiarly malignant ulcers. Though these diseases, when formed, may produce their like in others, yet we can always trace their origin in causes different from their effects."

Contagions the author divides into chronic and acute, the first, as syphilis and itch, continuing for an indefinite length of time, and incurable by the powers of the constitution, the latter attended with a critical fever, and going through a regular course, as is the case with the small pox, and many of the exanthemata. The Hunterian doctrine of susceptibility, disposition and action, are next explained at some length, they are illustrated by the effects which take place from the variolous and vaccine inoculation, while, at the same time, the hypothesis tends to throw new light on the phenomena attendant upon these operations. It is remarked that

"1. If neither the part nor the constitution is susceptible, the puncture heals like the effect of any common injury.

"2. If the part only is susceptible, inflammation takes place *early*, and suppuration *soon* follows, with little or no fever.*

"3. If the constitution, as well as the part, is susceptible, the local action takes place *more slowly*, as if interrupted by the constitutional *disposition*. As the local action advances, the suppuration is preceded by the constitutional action, and the disease becomes general."

The position that "Two actions cannot be carried on at the same time in the same part, or in the same constitution," is stated and illustrated by a number of curious facts. With respect to what Dr. Adams calls the acute contagious, we conceive, that there can be no doubt of its truth, but we apprehend, that it will not hold good, when laid down in the general way in which it was expressed by Mr. Hunter, and is still maintained by Dr. Adams. The chapter concludes with the following aphorisms, which it is said, "are to be admitted with as few exceptions as any others that are received in pathology." "1st, All persons are susceptible of the impression from a morbid poison, in proportion as they are unaccustomed to it." "2dly, That *susceptibility* and *disposition* are necessary in a constitution or part, before the action excited by a morbid poison can take place." "3dly, That after the constitutional disposition has taken place, from a local diseased action, the destruction of that local action, will not prevent the future appearance of the constitutional disease." "4thly, That no two actions from two different morbid poisons can be carried on at the same time, in the same part, or in the same constitution." "If a constitutional disposition to one morbid poison exists, while the action of another is going on in the constitution, we ought to expect the action of the first to appear, after the action of the second is completed, or has ceased."

"6thly, Though nothing can prevent an *action* from following after a *disposition* has taken place, yet a *disposition* may be *prevented* by preventing a sus-

* Had this been well understood at the time, Mr. Dawson would not have been deceived, as he candidly acknowledges himself, in the case he gives of the inoculation of two children. The attentive reader will perceive the whole progress was quicker in the first than in the second inoculation. See Medical Transactions, *ut supra*.

susceptibility in the constitution or part.

"7thly, The susceptibility may be prevented by rendering the constitution familiar with the morbid poison, or, as long as the constitution is exposed to it, by keeping up a constitutional action previously excited by another morbid poison, or any other cause."

In the 3d chapter, Dr. Adams illustrates his peculiar doctrines, by referring to the accounts that have from time to time been published of different morbid poisons, particularly those which attack the genitals, and which have been indiscriminately confounded under the title of venereal. From a review of the history of many of these cases, it appears highly probable, that they were produced by morbid poisons, different from the venereal, and likewise from each other. Dr. Adams is hence led to attempt a classification of these affections, according to the appearances which they assume, and the laws of their progress. Even if the object should not have been completely attained, we must admire the attempt, and admit that it will form an excellent basis, on which hereafter we may erect a more perfect system. In this part of his labours our author has been guided by the observations of Celsus, the acouracy of whose descriptions is only equalled by the elegant brevity of his stile. As this writer describes several affections of the genitals, it has been contended that he was acquainted with the venereal disease; this opinion, however, Dr. Adams controverts, for he observes that Celsus describes very accurately every disease to which these parts are subject, except the true chancre, an account of which is not to be found in his writings.

After describing the nature of the local actions which are induced by the different morbid poisons, we are presented with a synopsis of their different phenomena.

"Encreased and altered secretion on secreting surfaces, without loss of substance.

———————————— on non-secreting surfaces, with loss of substance, viz.

1. Slough, with consequent fungus and scab, as in yaws.

2. ———, with suppuration and scab, as in small-pox.

3. ———, preceded by ulcer, and when separated followed by immediate skinning, as in several anomalous poisons.

4. ———, with ulceration, and each in succession, as in the Sloughing Phagedæna.

5. Ulceration, kept up by the irritation of the secreted pus, as in Sivvens and some anomalous Phagedænæ.

6. ———, with a thickened edge and base, as in the venereal."

We next come to the method of curing these affections, whether it be brought about by the powers of the constitution; or by the action of appropriate remedies. Proceeding upon the data already advanced, respecting the nature of morbid poisons, it is supposed that the contagion is either of such a nature, that the parts will gradually become accustomed to its action, when they will resume their natural functions, and if no loss of substance has taken place, they will return to the same state as before the disease. If, on the contrary, the poison is of such a nature as that the susceptibility of the constitution is never destroyed, the disease cannot be removed until it is superseded by the application of some more powerful stimulus. In this case, as no two actions can take place in the constitution at the same time, the weaker will be overcome by the stronger, and thus the original disease will be removed. The application of this hypothesis to the cure of syphilis by mercury is sufficiently obvious; an action is induced by the medicine more powerful than that of the poison, this latter is superseded, and as the former remains only so long

s the medicine continues to be ap-
lied, we have it in our power to
elieve the constitution from its ef-
ects, whenever we conceive its
peration has been long enough
ontinued. Whether we admit Dr.
dams's hypothesis respecting the
peration of mercury, or remain sa-
isfied with simply stating the fact,
hat it possesses the power of re-
noving the symptoms of syphilis by
n operation, which not being ana-
ogous to any other with which we
re acquainted, we denominate spe-
ific, it is acknowledged on all
ides, that it has the power of
hanging the appearance of topical
ores, and producing a constitution-
l disease of considerable violence.
t is of the first practical importance
o make ourselves acquainted with
oth these changes, otherwise it will
e impossible for us to ascertain
hat share of the complaint is to be
ttributed to the original infection,
nd what to the remedy employed
or its removal. The necessity will
ppear the more urgent, when we
onsider, that in many instances,
e have to form our opinion respect-
ng the nature of the disease very
nuch from the effect of mercury
pon it, and we are perpetually
alled upon to decide respecting the
ropriety of employing this medi-
ine, in cases where a disease is
estroying the organization of an
mportant part, and where it is un-
ertain whether the evil would be
emoved or augmented by the ap-
lication. The investigation is en-
ered into by our author, and pursued
ith his usual acuteness and accu-
acy, but without proceeding to a
ull developement of his theory, we
ould scarcely do justice to the
ractical deductions from it.

Were we to attempt to extract all
he valuable matter from Dr. Adams's
olume, we should extend this arti-
le far beyond the usual limits pre-
cribed to a review; our only diffi-
ulty will be in selecting a little
where so much matter obtrudes it-
self upon our notice. The 7th
chapter, on the venereal disease,
is, in every respect, the most va-
luable part of the work. It was
from the phenomena of this disease,
that the peculiar doctrines of Mr.
Hunter respecting morbid poisons
derived their origin, and it is to
this disease that they are imme-
diately applicable in their conse-
quences. Our author commences
his inquiries by examining into the
merits of the long controverted
question, whether gonorrhœa and
chancre are produced by the same
contagion. This he answers in the
affirmative, influenced, as it ap-
pears, by the result of Mr. Hunter's
experiments, and by the occurrence
of constitutional symptoms, that
have been preceded only by gonorr-
hœa. The different effect produced
by the same contagion, when at-
tacking different parts, he con-
ceives to be analogous to what is
observed in small pox, where sali-
vation is induced in the fauces, and
pustules are formed on the surface
of the body. In confirmation of the
analogy, he brings forward some
experiments performed at the small
pox hospital, from which it appears,
that the saliva of a person labour-
ing under confluent small pox, is
capable of producing the disease by
inoculation. The experiments are
curious, but we do not think the
analogy is complete; it seems in-
deed to us to fail in the most essen-
tial point. In order to render the
cases similar, we should try, whe-
ther by inserting variolous matter
under the cuticle of the fauces, a
pustule be produced or merely an
encreased discharge of saliva. We
apprehend the former would be the
case.

A common objection to the iden-
tity of the diseases, an objection
which, we confess, appears to us of
much force, arises from the effects
of mercury upon them: while in

one species it is a certain remedy, and the only remedy of which we are possessed; in the other, it is admitted by Mr. Hunter himself to be of no service. Dr. Adams notices this difficulty, and remarks upon it,

"1st, That we have, for the most part, no means for ascertaining a venereal from any other gonorrhœa.

"2dly, That in the true venereal gonorrhœa we have the same difficulty, as long as the discharge continues, in ascertaining whether it retains its virulence or not.

"3dly, That though many gonorrhœas are cured without mercury, yet we have no proof that such were venereal, or if they were, that they were not cured in a manner similar to chancres."

Perhaps these remarks may be considered rather as evading, than answering the objection. Gonorrhœa, it is admitted, is curable by the powers of the constitution, but, in these cases, Dr. Adams doubts whether it be venereal; we know, however, that these cases, i. e. such as are curable without mercury, communicate the contagion to others, and produce, as far as appearances enable us to judge, the disease in its most violent form. Again, when mercury is exhibited during the existence of gonorrhœa, no visible change is produced in the disease; Dr. Adams, however, supposes, that although there is no visible change, yet that the nature of the discharge is altered, that it was at first venereal, but is now no longer so. This we confess appears to us a less accurate method of reasoning than that usually employed by our author. It seems to be admitted by Dr. Adams, that there is no proof of the existence of a proper venereal gonorrhœa, except the appearance of constitutional symptoms, or the communication of chancre, and he asserts that he has witnessed both these occurrences. On such subjects we are aware, that one well established positive fact, outweighs a large proportion of negative evidence, yet we ought, at the same time, to be extremely cautious in admitting any facts of this nature, when their occurrence is so rare, that a practitioner may have exercised this branch of the profession for many years, without having met with one unexceptionable instance of the kind. In the cure of gonorrhœa, the indications are to abate the inflammation, and to induce a new action upon the parts. The use of injections is daily gaining ground, on account of the proofs we have of their utility, and although, in conformity with his hypothesis, Dr. Adams advises the internal use of mercury, yet it is done in such a manner, as to show that he does not expect much benefit from it.

The account that is given of the appearance and progress of chancre, is peculiarly excellent, and deserves to be attentively studied by the young practitioner. There is strong reason to suppose, that we have been too apt to consider every ulcer on the genitals as syphilitic, and without farther examination, instantly to have recourse to mercury. By this want of discrimination, sometimes the cure of the local complaint is absolutely retarded, and a disease of considerable violence, and of some danger, is unnecessarily brought upon the patient. Our author, however, observes, that the primary venereal ulcer possesses a character which is "liable to as few varieties as any law in pathology, and which, under all its varieties, or under whatever interruption it may meet with, can always be distinguished, if we have patience to wait till we can relieve any accidental effects which may have produced an uncertainty in its appearance. I must beg my young reader to be very attentive to it in all the opportunities he has of examining ulcers on the genitals, for if he conceives that all must be venereal, and treats them all as such, how long soever his life may be, or how large soever his opportunities of

knowing better, he will go out of the world without distinguishing probably the first disease he is called to cure."

We meet with a great variety of interesting and important observations on the treatment of the different forms of syphilis. Our author decidedly objects to the employment of calomel, or any other of the mercurial salts, which, he observes, in northern climates are rarely able to effect a cure. They also produce an unfavourable effect on the stomach and bowels, which is in general not produced by the common mercurial pill, and still less, by the external application of the ointment. When the medicine is taken internally, he advises that it be given after eating, in order that the coats of the stomach may be in some measure protected from its action. Proceeding upon the hypothesis which he adopts respecting the curative action of mercury, Dr. Adams observes, that by attempting to check the irritation which it produces, we are counteracting the very design for which it is administered, and, on this account, he objects to the use of bark during a mercurial course. We feel too much deference for the opinion of Dr. Adams, to be hasty in rejecting any part of his advice; but we cannot avoid throwing out a suspicion, that, in this instance, he has been misled by his favourite hypothesis. We should indeed go so far as to assert, that the phenomena attendant upon a mercurial course, afford a strong objection to the hypothesis itself. It is supposed that mercury cures the disease, not by any thing specific in its mode of action, not by opposing an antidote to the poison existing in the blood, but by exciting an irritation greater than the irritation arising from the disease, thus applying to the subject the mere ratio of quantity. Upon this principle we must conclude, that the irritation arising from mercury is the most powerful that the constitution can experience, for we know of no other that will cure the disease. But is this conclusion agreeable to fact? do we find that the disease is the more easily cured in proportion to the degree of irritation excited? We apprehend that this is by no means the case. Instances, we conceive, are familiar to every practitioner, where the excess of the mercurial action proved a most distressing obstacle to the removal of the disease, and where it cannot be removed until the excessive irritability is diminished.

We pass over many interesting and valuable remarks, and arrive at the 17th chapter, which treats of the secondary symptoms. Perhaps there is no circumstance, in the whole range of medicine, more harassing both to the practitioner and the patient, than the occasional occurrence of secondary symptoms, after the constitution has been affected with the complete mercurial irritation, and the primary symptoms have been removed in a regular manner. These events have been generally regarded as arising rather from imperfections in the practitioner than in his art, and have, of course, been as much as possible concealed or explained away; but still the occurrence could not be denied, and those of the highest rank in the profession, to whom we should be the least inclined to impute either carelessness or ignorance, have not scrupled to confess and lament their disappointments. The bold genius of Mr. Hunter first led him to take a different view of the subject, and to regard the appearance of secondary symptoms, as an event, against which no skill or attention could ensure the patient, depending not upon any defect in the previous treatment, but upon the essential properties of the venereal poison.

It might be supposed that this opinion, which removed from the profession a load of obloquy, would have been eagerly embraced, but we find, on the contrary, that it has been little attended to, and that practitioners continue as before, to ensure their patients against constitutional affections. This we, in a great measure, ascribe to the obscurity of Mr. Hunter's language, which prevented his opinion from being understood, but Dr. Adams's manner of treating the subject is calculated to remove every difficulty. The hypothesis is now brought forwards in the most clear and decided manner, and is in itself of so much importance, that it must engage general attention. The following propositions embrace the essential points of the doctrine.

"First, That the highest degree of mercurial irritation, or the fullest exhibition of that remedy, is no certain security against the secondary symptoms of the disease.

"Secondly, That these secondary symptoms appear not in the genitals, the parts first infected, but on the skin, throat, or bones, where particles of virus must have been deposited later than on the genitals, and from which they should consequently be more readily removed.

"Thirdly, That when the disease does appear in its secondary stage, it is more readily cured than the primary ones were; or if the two forms of the disease are present together, the secondary symptoms yield earlier to mercury than the primary."*

The inference from this statement is, that mercury will not prevent the occurrence of those symptoms, which it will cure when they have occurred. We shall present our readers with the following recapitulation of the whole of Dr. Adams's doctrine respecting the venereal disease.

"First, The matter which produces chancre may produce gonorrhœa only.

"Secondly, The matter absorbed from either circulates with the blood, and is thrown out by the common emunctories; but in its progress may contaminate other parts of the body, and give them a disposition to disease.

"Thirdly, When this disposition is given, the diseased action does not follow till a certain time, which varies according to the constitution, and other circumstances, but never happens while the constitution is under a mercurial irritation.

"Fourthly, When the disposition has taken place, the action may be suspended by mercury, but the disposition will remain, and the action show itself at some period after the mercurial irritation has ceased.

"Fifthly, When the action has begun in an order of parts, it may be cured, and will not return in the part or that order of parts, from the same stock of infection. But,

"Sixthly, The diseased action may take place in another order of parts, if that other order has been contaminated; and in this order it must be treated as in the former.

"Seventhly, When the diseased action has taken place, and been cured in the part first infected, in the throat and fauces, the skin, and the bones or periosteum, the subject may be said to be free from the disease, as far as our knowledge has hitherto traced it.

"Eighthly, The usual time of the skin or fauces taking on the diseased action is, on a medium, six weeks after the mercurial irritation that cured the first symptoms has subsided; in the bones about twice that time, which periods have not varied more than in other morbid poisons.

"Ninthly, Whatever doubtful appearances may arise on the skin, throat, or bones, during the mercurial irritation under which chancres or buboes are giving way, they are certainly not venereal: and even if such secondary symptoms appear after that mercurial irritation has ceased, but earlier than the period specified in the preceding proposition, they are to be taken with great caution.

"Tenthly, If no secondary symptoms appear for three months after the mercu-

* In this statement it is hardly necessary to say, the bones, from the slowness of all their actions, cannot be included.

ial irritation has ceased, and the constitution has not in the mean time been occupied by any other disease, we have, or the most part, no reason to apprehend any thing in the skin or throat from that stock of infection.*

" Lastly, If solitary instances occur, in which the periods above stated are anticipated or protracted, they are not more numerous, nor the deviations greater, than what occur in inoculation for small-pox, considering the comparative difference in the periods of each."

After this account of the venereal disease, our author proceeds to consider those affections which the most nearly resemble it. We have an interesting account of the singular complaint called the sivvens, which prevails in the S.W. of Scotland, and some ingenious observations on the antiquity of the disease. We have a chapter on the yaws, principally reprinted from the communication sent by our author to the London Medical Society, which was published in their last volume. We have some important observations on the use of the nitric acid in syphilis, and an inquiry into the nature of the anomalous symptoms that have been occasionally brought before the public. This part of our author's work is particularly deserving of attention, and must be considered as materially illustrating the investigation that has been lately entered into by Mr. Abernethy. The following aphorisms on primary anomalous symptoms will convey some idea of the accuracy of Dr. Adams's observations.

" Whenever we see a sore in these parts without pain, and scarcely distinguishable from mere excoriations, we should content ourselves with the most simple applications, and without any internal remedies.

" If the sore heals firmly for some days, or if it continues stationary, or spreads only superficially without pain, we may be satisfied it is not venereal, or that it has not yet acquired a venereal character.

" If attended with pain, we may suspect a morbid poison of some kind.

" If the inflammation is considerable, and the disposition to ulcerate rapid, or slough should have commenced, we shall probably have fever at the same time. In all these cases we must attend only to the general and local symptoms, as in ordinary cases, by allaying the inflammation and fever.

" If the fever and ulceration both continue, our prognosis must be unfavourable; but the longer we delay the use of mercury, the greater will be the probability of success from it.

" If the disease is not soon relieved by mercury, we have reason to fear it will be exasperated by it; and if we find this the case, we must refer to those remedies which have been before suggested.

" If slough should have commenced, and its extent appear to be considerable, the probability is, that as soon as it is cast off, the part will skin over without granulation.

" If granulations follow the rapid separation of a slough, we must consider the case as common mortification.

" But it may have arisen from inflammation, excited by the presence of a morbid poison; we must, therefore, carefully examine whether any ulcer remains where the slough has not taken place, and watch its progress, so as to ascertain its character.

" If the slough is superficial, and the part from which it is separated looks particularly clean, that is, retains the crude surface of separation, neither skinning nor granulating, we may expect a succession of sloughs along the surface; and in the early stage of such a disease we shall gain nothing by mercury in any form.

" If, as the inflammation subsides, or after the slough is separated, we find, instead of healing, a hard and somewhat painful ulcer, without any restoration of parts, we may be certain of a chancre.—

* The bones must be more uncertain, for the reasons before mentioned, and because many of our patients of the poorer class, under this disease, are extremely inattentive to every symptom which does not show itself, or confine them. The general medium is, however, about twice the period of the soft parts.

In these cases the sloughs will generally be small, almost circular, and about the size of a beginning chancre.

" If the ulceration should be slow, and without the character of chancre, the fever somewhat abating, we have every reason to believe the disease will cease spontaneously, or that as soon as the constitution is become familiar with it, that it will yield to mercury."

We have been induced to extend our remarks on the former part of Dr. Adams's volume to so great a length, that we must pass over in a very brief manner, the valuable information which we meet with in the second division, which gives an account of " the morbid poisons attended with critical fever." The author commences by some remarks on the causes of fever in general, which he reduces to the following heads.

" 1st. The common events of life.

" 2d. When such events are general, the numbers affected will be so great, as to produce an infectious atmosphere, which will prove a new cause of fever.

" 3dly. A state of the air in its cause, unconnected with living animals, but equally affecting all who come within its influence, as intermittents from marsh miasma, influenza, or any other endemic or epidemic disease.

" 4thly. Contagions, the stimulus of which excite a secretion similar to that which caused the disease."

Dr. Adams examines the operation of each of these causes, he inquires into the nature of the American fever, of the plague, and of the highly destructive epidemics which have occasionally made their appearance in jails and armies, and he closes the work with some remarks upon the exanthemata.

It will be unnecessary for us to attempt any general character of Dr. Adams's performance; the nature of the subjects that are discussed, and the extracts that are given, prove at the same time the importance of its object, and the excellence of its execution. To the young practitioner this volume will be an acquisition that he cannot too highly prize, and even those who are the most experienced in the medical art, will not find their time uselessly occupied in an attentive perusal of it.

ART. II. *Sketch of the Revolutions of Medical Science, and Views relating to its Reform. By* P. J. G. CABANIS, *Member of the National Institute of France, of the Medical Society and School of Paris, of the American Philosophical Society of Philadelphia, &c. &c. Translated from the French, with Notes. By* A. HENDERSON, M. D. 8vo. pp. 400.

THE object of this interesting work is to show, that the science of medicine can only be effectually promoted, and radically improved, by applying to it the philosophical method of induction and analysis, in the same manner, as to the other departments of natural knowledge. It commences by a sketch of the history of medicine, in which the author chiefly dwells upon the different revolutions that it has experienced; he endeavours to point out the circumstances from which those different opinions originated, that successively acquired a degree of celebrity, and the causes which tended to effect their decline. This discussion is intimately connected with the main object of the treatise, and naturally leads us to investigate the best method of avoiding the errors of our predecessors, and of imitating their example in those points that are deserving of it.

M. Cabanis, before he enters upon the historical part of his work, properly states the preliminary question, " is the art of medicine founded upon a solid basis?" The answer he gives to this question is what might be expected from the candid and enlarged mind of the author.

'Medicine, like other arts, is really founded on observation and induction. Having the alleviation of one of our chief wants in view, it is, even at the present moment, of the most direct and extensive utility, and may every day become more and more so. And if, in all ages of the world, we have seen this utility called in question by men of sense and discernment, we must ascribe it solely to the errors of its language, the vagueness of its theories, and the unphilosophical character of the great majority of its books and plans of instruction.'

We have next some interesting observations upon "the different points of view in which the art of medicine may be considered." He conceives, that it should not be viewed merely with a reference to its power of preserving or restoring health, although this is its principal and direct object, and is alone sufficient to place it among the most valuable of human acquisitions.

'To preserve to our country its most useful citizens, to prolong the services of genius and the example of virtue, are surely the most noble and most praiseworthy actions, that can deck the annals of the human race.'

The study of medicine has also secondary objects of considerable magnitude. It is to be regarded as an interesting branch of physics, as intimately connected with the moral history of man, and as laying the best foundation for the promotion of his progressive improvement, by enabling us to form the most perfect conception of the extent of his moral and physical powers.

M. Cabanis deduces his account of the revolutions of medical science from the earliest periods of society; when it was cultivated by the chiefs of the different savage tribes, by their poets, or more especially, by their priests, who were possessed of all the scanty learning of the times. Medicine afterwards fell into the hands of those men who devoted themselves to the study of nature, and were stiled philosophers, but it did not assume the rank of a distinct science until nearly the time of Hippocrates. The effects produced upon medicine by its first professors is thus elegantly characterized.

'The philosophers of antiquity, then, both improved and injured the science of medicine. They rescued it from undiscerning ignorance; but they precipitated it into a variety of hazardous conjectures: they delivered it over, from the blindness of empiricism, to all the rashness of dogmatism. In short, its lot was the same as that of moral philosophy. Medicine, at first, as placed in the hands of the poets, exhibited only an assemblage of beautiful images or refined sentiments; while, in the hands of the priests, it adopted the vague language, and mysterious tone of superstition; and, in the hands of these primitive philosophers, whose exertions, in other respects, claim our warmest acknowledgements, its scattered, confused, and undigested materials, were combined, and formed into more or less regular, and more or less perfect systems: but it usurped the principles of many other sciences, which were themselves but in a crude state; it shared in their errors, which proved the more injurious to it, as these sciences had, for the most part, little connection with it. We may even venture to assert, that it made, in some measure, the complete round of the false systems, which prevailed in the different branches of human knowledge, and which succeeded each other by turns.

'At length,' says our author, 'Hippocrates appeared. He was of the family of the Asclepiades, and his ancestors, during seventeen generations, in a regular succession from father to son, had followed the profession of physician in the island of Cos, over the school of which place they presided. Surrounded, from his infancy, with all the objects of his studies; instructed in eloquence and philosophy, by the most celebrated masters; having his mind enriched with the largest collection of observations, which could at that time have existed; and endowed, in fine, by nature, with a genius, which was at once penetrating and comprehensive, bold and prudent, he commenced his career, under the most favourable auspices, and pursued it, during a period of more than eighty years, with

that degree of renown, which was equally due to his talents, and to the greatness of his virtuous character.'

The whole section respecting this celebrated physician is particularly interesting; in giving an account of his history our author has relied with too much confidence upon some legends of dubious authority, but in the estimate which he forms of the genius of Hippocrates, and of the effect that he produced upon the science of medicine, M. Cabanis equally displays the extent of his information, and the accuracy of his judgment.

We are next carried through the other medical schools of Greece, then to those of Rome, and afterwards of Arabia. The various sects of modern times pass in review before us, and the merits of those individuals, who have signalized themselves, either by the excellence or singularity of their systems, are candidly discussed. The doctrines of Stahl and Van Helmont are detailed at some length; we cannot but think M. Cabanis's opinion of the former much too favourable.

'Stahl was one of those extraordinary men, whom nature seems to produce, from time to time, for the purpose of effecting the reform of the sciences. She had endowed him with that keen sagacity, which enables the mind to investigate thoroughly the objects of research, and with that prudence, which leads it to pause, at every step, in order to consider them in all their different aspects; with that quickness of apprehension and comprehensiveness of understanding, which embraces them in their combinations; and with that patience in observation, which follows them through all their minute details. He was, like his master,* chiefly distinguished by the rare talent of tracing analogies and points of comparison, between the most ordinary phenomena, and those which appear most unaccountable; by the aid of which it is frequently possible to discover the immediate cause of the latter, and thus to found the most sublime theories upon the most simple reasonings. It would be foreign to our subject to enumerate the chemical labours of these two great men: it may suffice to observe, that they were the first who introduced philosophy into a science, which, till then, had been constantly fluctuating between a small number of important truths, and a multitude of absurd errors, and which, from the very nature of its researches, seemed destined to remain for a long time the inheritance of quackery, or the deceitful object of the most extravagant hopes.'

We scarcely expected to meet with such high sentiments of admiration expressed for an author, whose works are seldom read, except as objects of curiosity, and whose theories are referred to solely for the purpose of being refuted. Such at least is the case in this country.

Sydenham is justly selected by our author, as one of those distinguished individuals, whose labors had an important effect upon the science of medicine. Perhaps we may be misled by a national feeling, but we think that our author has scarcely spoken of him in terms of sufficient commendation; we conceive that we are not bestowing upon this illustrious physician an undue degree of praise, when we attribute to his writings, the same happy revolution in the science of medicine, which was effected by Locke in that of metaphysics. Sydenham was the first among the modern physicians, who taught us how to observe the phenomena of disease. He had indeed his favourite hypothesis, but his hypothesis was so far modified, as rather to coincide with, than to influence his general views, and was considered rather as a generalization of facts, than as a theory formed for their explanation.

We think the labours of Boer-

* Berger.

haave are treated in too cursory a manner. Although as an original observer he must rank far below Sydenham, yet from the extent of his information, from his industry in the improvement of his art, from the candor and ingenuousness of his mind, and from the station which he held as a public teacher, perhaps no doctrines ever obtained such complete possession of the public mind, since those of Galen; as the principles of the humoral pathology. The great bulk of the people in this country are still Boerhaavians. It must also be remembered that from his school issued the illustrious Haller, the father of modern physiology, by whose exertions, that which before consisted merely of a heap of dubious facts, and crude hypotheses, was rendered one of the most interesting branches of modern physics. If to Sydenham we owe the method of *observation* in medicine, to Haller are we indebted for that of *experiment* in the collateral sciences of anatomy and physiology.

After this sketch of the revolutions of medicine we proceed to the second part of the work, the method in which the science may be improved and reformed. This is to be radically accomplished, principally by attending to the instruction of the younger part of the profession, and accordingly medical education forms the subject of the third chapter. After some remarks upon the nature and extent of the human faculties, the author points out the different modes that have been invented for promoting the acquisition of knowledge, and particularly, that which consists in the generalization of facts, and in deducing from these facts, conclusions which may assist us in the further extension of our information. M. Cabanis shows that this plan may, with strict propriety, be applied to medicine; that as far as it has been acted upon, the science has been improved, and that the greatest part of its errors may be justly attributed to the neglect of it. But although the author so strongly recommends the prosecution of the analytical method, he is fully aware of the difficulties which attend the application of it to medicine, and clearly points out the causes of this peculiar difficulty, while, at the same time, he shows how it may be obviated. Under the same general impression, he makes some judicious observations upon nosology, and the classification of the articles of the materia medica. For the most part, the attempts that have been hitherto made at arrangement have been so imperfect, as to afford but little advantage to the science, but this circumstance ought not to be considered as any objection to the system in general, but to the inadequate application of it. We have next some valuable remarks on the influence which language exerts upon the sciences, and on the false application of other sciences to medicine. The author acknowledges, that medicine almost necessarily leads to the formation of hypotheses, and that we are strongly induced to derive our hypotheses from other branches of physics, the laws of which are more easily ascertained, and the analogy of which to the phenomena of life, although incapable of strict application, are often so striking as irresistably to engage the attention. It must also be observed, that the animal body, although guided by laws peculiar to itself, is not devoid of the properties of inanimate matter, and it is only by patient experience, aided by experiments of the most operose and difficult kind, that we can possibly ascertain the exact limit where the phenomena of life commence. This view of the subject will tend to throw some light upon the following query which our author proposes:

'How comes it, that so many men of information and talent, who have had daily opportunities of observing diseases and their cure, should have allowed themselves to be misled by ideas, which their constant experience served to confute?'

M. Cabanis proposes a second, and not less interesting question; "how happens it, that the authors of the most wretched theories, have sometimes proved very skilful practitioners?" To this we can only reply, that in the instances referred to in the question, there appears to have been a contest in the mind of the practitioner, between the impressions which he derived from early education, and from the application of false analogies derived from other sciences, and the obvious facts which daily fell under his observation. His acuteness of perception irresistibly forced the latter upon his notice, while the early bias which his mind has received, will not permit him to neglect the former. No instances ever occurred, which can better illustrate this state of mind than that of Sydenham, and we may, in a great degree, apply the same remark to Cullen. How superior are these men, who placed little dependence upon their theories, and devoted themselves chiefly to observation, to those, who like Brown and Darwin, have pursued the opposite track? Of how little value are the bold speculations and splendid hypotheses of the one, compared to the simple histories and unadorned narratives of the other.

In the 4th and 5th chapters our author offers some remarks upon the different departments of medical research, and upon what he calls the accessory branches of study. In this part we meet with many judicious observations, highly deserving of attention, but which our limits will not permit us to notice. We shall, however, present our readers with one paragraph, to the truth of which we doubt not they will immediately assent.

"It would not be altogether useless to inquire the reason, why, notwithstanding the great advances of the present age, the ancients still maintain a decided superiority with respect to the arts and sciences of pure observation. If we divest ourselves of all prejudice, we may be led to believe, that it is owing to the confidence with which our superior attainments inspire us, to the facility of procuring books upon all manner of subjects, and to the practice of drawing almost all our knowledge from this last-mentioned source; that we must attribute this deficiency in depth, originality, and justness of conception, which is but too manifest in the works of modern observers. A great part of their time being spent in reading, they seldom view with their own eyes what the real observer sees in nature: for the truths which it costs so much trouble to extort from the latter, are easily found in books: and the advantages in other respects so important, which result from the quick diffusion of knowledge, are attended with this inconvenience, that the improvement of the mind with regard to the extent of its acquirements, is often counterbalanced by the loss it sustains in respect of the force and permanence of its conceptions; that the memory of words is often enlarged at the expense of the memory of facts; and that we often neglect objects which may be seen and examined, in order to inquire what others have imagined and said.'

The account which we have given of M. Cabanis's work, proves the estimation in which we think it ought to be held. To the mere practitioner, who is regardless of the improvement of his art, this volume will appear uninteresting, but to the man of science, who is anxious to place medicine upon the basis of philosophy, the labors of M. Cabanis will be received with gratitude. The stile of the work is particularly easy and perspicuous, and the translator appears to have executed his task in such a manner as to merit commendation. He has added a

few notes, that increase the value of the volume, yet we confess, that we cannot agree with him in the eulogy which he passes upon Dr. Darwin's theory of fever.

ART. III. *Observations on Indigestion: in which is satisfactorily shewn the Efficacy of Ipecacuan, in relieving this, as well as its connected Train of Complaints peculiar to the Decline of Life. Translated from the French Memoir of* MR. DAUBENTON, *Member of the Royal Medical Society in Paris.* 8vo. pp. 24.

WE are informed in the introduction, that the author, who was so well known as a naturalist, was originally educated for the profession of medicine; but it appears that he never engaged in practice, nor does he seem to have made medicine an object of attention in the later part of his life. He commences his essay by observing, that each individual function of the body, like the system at large, has its period of increase, of permanent vigor, and of decay. Different functions pass through these successive stages at different times, but the powers of the stomach are among the first to exhibit symptoms of decline. This natural tendency is much promoted by the artificial habits of civilized life, either indulged from choice, or rendered necessary from peculiar circumstances.

The following remarks exhibit a just picture of the evils that very frequently assail those who are devoted to literary pursuits.

'Most people who lead a sedentary life, without being obliged to exercise some active employment, complain of their digestion: they perceive the food lie heavy on the stomach after a meal. This uneasy sensation is accompanied with a sort of torpor, which impedes the functions of the body and obscures the mind: this state of uneasiness gradually subsides, the corporeal powers resume their energy, and communicate to the stomach sufficient force to overcome the obstacle opposed to it; the progress of its action manifests itself by the quantity of air it causes to be discharged from the mouth, the escape of which is often accompanied with noise.'

M. Daubenton was led to turn his attention to this state of the stomach in consequence of having been himself a sufferer from it, and the object of this tract is to make public the method by which he removed the complaint. He supposes, that when the stomach becomes weakened towards the decline of life, the gastric juice acquires an unnaturally thick consistence;

"it even becomes so viscous as to adhere to its coat in a glairy form, whereas it ought to be fluid, and to flow unceasingly into the stomach, in order to effect the process of digestion by gradually mingling with the aliments. We ought then if possible to employ some means which may communicate energy successively to different parts of the stomach, without irritating it so much as to corrugate its membranes as a purgative, or to convulse them like an emetic; it is enough that this agent should produce some motion in the interior coats of the stomach, and impart an energy to the glands, without corrugating them."

This object he conceived might be accomplished by small doses of ipecacuanha, and upon trial, it was found to answer his expectation. It was administered in doses of 2 grs. only, which he recommends to be given in the morning, before any food is received into the stomach.

The pamphlet is written in an easy, candid manner, and being principally an appeal to experience, its merits must be referred to this test. We must, however, acknowledge, that we should not expect much benefit from the plan recommended by M. Daubenton, still less can we coincide in the hypothesis by which it appears to have been suggested.

ART. IV. *A Practical Treatise on the Powers of Cantharides, when used Internally, Demonstrated by Experiment and Observation, in Three Parts: including an Inquiry concerning the Nature and Proper Medical treatment of Gleet, Leucorrhœa, and Obstinate Sores. By* JOHN ROBERTON, *Surgeon, Edinburgh, Extraordinary Member of the Royal Medical Society.* 8vo. pp. 350.

THE object of this work is to introduce a more general use of cantharides, as an internal remedy, of great efficacy, and at the same time, of perfect safety. The diseases in which it is recommended are gleet, leucorrhœa, and obstinate ulcers; diseases, the cure of which, under our present modes of treatment, is always precarious, and too frequently unattainable. The first section, which treats of the cure of gleet, commences by some remarks on the diagnosis between this and other discharges from the urethra, particularly gonorrhœa. It most frequently appears as a sequel of this latter disease, and the general resemblance in their seat and symptoms, together with the gradual manner in which the one affection passes into the other, have rendered it extremely difficult to mark out their precise limits. Instances occasionally occur in which the most judicious practitioners would be unable to pronounce decidedly upon their nature, but in general, the duration of the disease, the absence of inflammatory symptoms, and the appearance of the matter discharged, enable us to determine to what class they ought to be referred.

A variety of practices have been adopted for the cure of gleet, sometimes no doubt with success, but upon the whole, with so little certainty, that some of the most able writers upon the subject, Mr. Hunter in particular, candidly acknowledged that the disease is frequently incurable. Gleet is in all cases obviously connected with a diseased state of the constitution, and perhaps in all instances, with a greater or less degree of weakness. In conformity with this view of the subject, Mr. Roberton conceives that the debilitating plan must be hurtful, and that the disease can only be effectually combated by general, as well as topical remedies. Among the latter, bougies and blisters to the perineum are often of decided advantage. A not unfrequent cause of gleet consists in the presence of strictures in the urethra, and it is obvious, that the removal of them is the only effectual method of curing the symptomatic affection. Our author, however, conceives that occasionally strictures have been considered as the cause of gleet, and that even the caustic has been employed for their removal, when the urethra has only been affected with a temporary spasm: he even goes so far as to alledge, that this took place in some of the cases treated by Mr. Home. The imputation is serious, and we conceive there is scarcely sufficient ground for the allegation. Admitting, however, that permanent stricture is an occasional cause of gleet, and likewise that the disease may sometimes be removed by bougies or blisters to the perineum, when occurring from other causes, yet the most numerous class of cases are those in which there is no obstruction in the urethra, and in which the disease will not give way to the above mentioned applications. Under these circumstances, the internal use of cantharides has been found almost certainly efficacious. Mr. Roberton employed the tincture, and began with doses of from eight to twelve drops; it was gradually augmented and continued until an encreased action of the parts was excited, and generally until strangury was induced. The result of this treatment was, that

the discharge assumed the thick and purulent appearance of recent gonorrhœa, and was easily removed by the astringent or sedative injections usually found efficacious in this complaint. No unfavourable consequences seem to have resulted from the plan, and it appears to have been uniformly successful. Our readers will be aware that the internal use of cantharides in gleet is not altogether a new practice, but it has been carried to a much greater extent, and more systematically adopted by Mr. Roberton than by any of his predecessors. The effects, both local and constitutional, that are produced by the administration of the remedies, are stated to be as follows.

"The pulse is strengthened, appetite improved, mind rendered more cheerful, the matter of the discharge from any diseased surface becomes opaque, is inspissated, and assumes the appearance of pus.

"At this time, for the most part, a greater or less degree of pain affects the parts, whence the discharge proceeded, which goes off, if the medicine is not taken, increases if it continues to be taken, and is kept up, if the dose is only diminished.

"In the meantime, the discharge varies in quantity; but, on the whole, diminishes daily, and at last disappears; leaving the parts sound, and capable of performing all their functions.

"Sometimes, on taking the first doses of the cantharides, the discharge is increased in quantity; at others, diminished.

"The matter generally evinces inspissation before the inflammatory sensations disturb the patient.

"The attack of pain will be at very different times in different persons, after they begin to take the cantharides, though they individually take it in the same ratio, as most of the cases shew; for the medicine is at first prescribed, and afterwards continued to every one nearly in the same ratio.

"The quantity that some can take in a given time, without any sensible effect, is astonishingly great, compared with the smallness of the quantity which can alarmingly affect others."

The author remarks, that persons predisposed to glandular swellings, cannot use the cantharides without the utmost caution, and that where any indolent swellings of the glands exist, the administration of this medicine would almost certainly cause a suppuration of them. It is also an unsafe remedy for persons who are liable to pectoral complaints, or who are threatened with phthisis. If in consequence of the imprudent use of cantharides strangury is brought on in an excessive degree, a cathartic is to be administered with plentiful dilution, and fomentations are to be applied over the pubes, it appears that camphor certainly possesses the power of correcting the effects of the cantharides.

An equally successful result followed the administration of cantharides in leucorrhœa, a disease equally intractable with gleet, upon the old plan of treatment. The symptoms of leucorrhœa are sufficiently well known, but the diagnosis between this affection and the gleet consequent to gonorrhœa, is extremely uncertain. However, in a medical point of view it is not of very great importance, since the same plan of treatment seems equally applicable. It has been a question much agitated by physiologists, from what part of the uterine system the discharge proceeds. Cullen conceived, that it was derived from the same vessels which pour out the menstrual evacuation, an opinion which Mr. Roberton warmly combats, while he endeavours to prove, that analogous to gleet, it is derived from the mucous glands. The principal argument which our author employs against Cullen's opinion, and one certainly of much weight, is that the discharge continues during pregnancy. He also adduces a curious case of prolapsus

uteri, where the patient was affected with leucorrhœa, and also continued to menstruate; it seemed quite evident, that the two fluids proceeded from different parts. The cure of leucorrhœa was effected by the internal use of the cantharides exactly in the same manner as that of gleet. When the remedy was persisted in for a sufficient length of time, an encreased action was induced in the uterine system, which was succeeded by an alteration in the appearance of the discharge, sometimes by its temporary increase, but finally by its disappearance. The constitutional indisposition was removed together with the local complaint.

In the third part of the work we have an account of several cases of indolent ulcers, some originating in accidents, and others in constitutional causes, where the internal use of the cantharides effected a change in their disposition, and induced a healthy action in them, which finally terminated in their healing. The effects were not so well marked in these cases as in those of gleet and leucorrhœa, and yet there seems no doubt that a certain degree of effect was produced.

The work concludes with an account of some experiments by Dr. Forster, performed on dogs, in which the cantharides were given to them in different forms and quantities. Half a drachm of cantharides was sufficient to destroy the animal; the viscera were found extremely inflamed, and the blood in a state of dissolution. A drachm and a half of the tincture produced very severe effects, but did not prove fatal. The effects were obviously diminished when camphor was administered along with the cantharides, and their operation was counteracted by olive oil, and the theriaca andromachi.

From this account of Mr. Roberton's work our readers will perceive, that it is one deserving of attention; the practice recommended may be considered as in a great measure new, and the cases are detailed in such a manner as to give us confidence in the accuracy and candor of the author. Were we to proceed to more minute criticism, we might point out many defects of stile and manner; but we are not disposed to dwell upon any point that would tend to detract from the value of a work, which we think promises to be of real service to the medical art.

ART. V. *On Vaccine Inoculation, By* ROBERT WILLAN, *M. D. F. A. S. Physician Extraordinary to the Fever Institution, and to the Public Dispensary, in London.* 4to. pp. 108.

THE object of Dr. Willan's work appears to be, that of ascertaining with precision the result of all the experience, that has hitherto taken place with respect to the cow pox; an object of great importance, and one, for which no person could be selected as better qualified. In the first section, the author examines the effects of the combined inoculation of the variolous and vaccine fluids. Partly from incidental occurrences, and partly from experiments intentionally instituted, it seems to be ascertained, that when the matter of both diseases is introduced at the same time, "they restrain the operation of each other on the body, and somewhat alter the form of the pustules or vesicles, without effecting any change in the qualities of the fluid they contain." As a matter of practical importance it may be observed, that the action of variolous matter seems to be altogether suspended, after the 9th day of the vaccine inoculation, and we hence conclude, that after this period, the body is no longer susceptible of the small pox infection.

The second section is on "the characteristics and effects of perfect vaccination." Dr. Willan gives an accurate and minute detail of the appearance and progress of the vaccine vesicle. He then adverts to the great body of evidence which has been produced in favour of its efficacy in counteracting the action of the small pox. This, indeed, now seems to be established beyond all possibility of doubt, not merely from the numerous experiments which have been made, by inserting the variolous matter in those who had been vaccinated, but still more powerfully from the circumstance, that they were equally unsusceptible of the effect of the natural small pox, when, during the year 1805, it prevailed in London, with peculiar frequency and fatality. Dr. Willan, however, asks, whether it be "necessary to the advancement of vaccine inoculation, or to the reputation of Dr. Jenner, that we should acknowledge this position to be true, universally and invariably?" To this question he does not hesitate to answer in the negative; although perhaps, no proposition in medicine can be more universally true, yet the human constitution is subject to such infinite diversity, as to occasion some exceptions to the most general conclusions. He thinks it a sufficient defence of vaccination to state, that the inoculation for the small pox, is liable to the same objections, and he properly remarks, that

"Similar irregularities observed in the constitution of persons inoculated for the Small-pox, and given to the public in very aggravated statements, did not deter our predecessors from Variolous Inoculation, though at it's commencement, one in forty or fifty died of the communicated disease, or of chronic distempers afterwards."

Admitting them to be equally preventive of the small pox, the advantages of vaccination are of the first importance;

"It is equally safe at all ages and in every season, and does not occasion confinement,—because it neither diffuses contagion, nor excites Scrophula, and because it is free from the danger attending the inoculated Small-pox, which still proves fatal in one case out of two hundred and fifty."

After witnessing the opposition that vaccination has met with in some few instances, it is curious, and not uninstructive, to revert to the manner in which the small pox inoculation was received in this country. Dr. Willan gives a statement of the arguments that were urged against it; they were to the last degree violent and indecorous, and as experience has since so amply proved, almost totally without foundation. We may fairly augur, that the opposition to vaccination will, in a few years, be regarded as equally the subject of astonishment.

The third section, "on imperfect vaccination," contains much valuable information. The author attributes the failure of the operation to three circumstances.

"I. When the fluid employed has lost some of it's original properties. II. When the persons inoculated are soon afterwards affected with any contagious Fever. III. When they are affected, at the time of inoculation, with some chronic Cutaneous Disorders."

The properties of the fluid may be destroyed, either from its not having been taken from the arm at the proper period, or from its not having been afterwards preserved with sufficient care. It is now well known, that when matter is employed, the qualities of which are in any way altered, a pustule and ulceration are produced, which differ in their character and appearance from the proper vaccine vesicle, and which do not secure the constitution from subsequent small pox. It is worthy of observation, that the matter of this imperfect pustule, when transferred to the

arm of another subject, sometimes produces the genuine vaccine disease, although, in general, it forms a pustule similar to the one from which it was taken. The effect which many cutaneous affections possess of modifying, or altogether destroying the action of the vaccine fluid, is now generally admitted. When we consider these facts, and also bear in mind that these circumstances were not adverted to, or, indeed, not understood by those who originally practised vaccination, we think Dr. Willan's suggestion of the greatest importance, that all practitioners, as far as lies in their power, should strictly examine the persons inoculated previous to the year 1802, and reinoculate in every doubtful case.

In the next section, our author gives an account of the instances of variolous eruption that have succeeded to vaccination. The circumstances suggested in the former chapter make it not unfair to conclude, that, in at least a great majority of these cases, the vaccination was imperfectly performed, either in consequence of the matter employed being in an improper state, or from the constitution of the patient not permitting it to exercise its proper effect. The subsequent complaint appears generally to have been modified, nearly in the same manner as when the two kinds of matter are inoculated together, the fever was about in the same degree with that of the inoculated small-pox, and the eruptions were small and tuberculated, without much accompanying inflammation. When those who have gone through the vaccine disease are inoculated with variolous matter, a pustule is sometimes produced, attended with a degree of fever; and it appears that this pustule is capable of communicating the disease. Circumstances of this kind have been adduced to prove the failure of the previous vaccination, but it has been decidedly established, that the same effects occasionally result from inoculating those who have previously had the small-pox.

Our readers are probably aware, that some of the opposers of vaccination have imputed to it the production of cutaneous or glandular affections; Dr. Willan, however, whose opinion on this point is entitled to particular attention, does not admit the fact. He perceives, in the alledged cases, no appearances with which he was not before familiar, and the records of one of the public dispensaries in London are adduced to show that the number of chronic eruptions has not increased during the last two years. In Gloucestershire, where the cow-pox has prevailed for time immemorial, no such opinion of its effects has ever been entertained, nor are cutaneous diseases more frequent in that county than in the other parts of England, yet it is probable, that if any such affection had followed its inoculation, we should have found them existing in an aggravated form after the accidental disease, which differs only from the inoculated in being more violent.

There is reason to suspect that some of the supposed failures of vaccination have arisen from mistakes respecting the chicken-pox; on this account our author devotes a section to the consideration of this disease, in which he traces, with much minuteness, its appearance and progress. This, we believe, is the most accurate description of the chicken-pox which has ever been published; and although, on its own acount, it is a disease of little importance, yet it is highly necessary that every practitioner should become intimately acquainted with its symptoms, in order that he may be at all times able to determine the

ture of every eruption, which, in y respect, resembles the small-x.

The work concludes with an apndix, containing several valuable mmunications from Dr. Willan's rrespondents in different parts of ıgland, giving an account of the ogress of vaccination, and the sucss with which it has been attend-. The first letter is from Dr. nner; it contains some valuable narks upon the power of cutanes affections in modifying the vacıe disease. He informs us, that s is produced not only by diffeıt herpetic complaints, but by the h, and even by that state of the n produced by external injury. relates an instance where the ea capitis prevented the smallx eruption from taking place; and conjectures, with probability, that this circumstance, although not attended to, may have been the cause of the difficulty which has occasionally prevailed in communicating the disease.

The most ample detail of the state of country practice is contained in a letter from Dr. Rutter, of Liverpool. It appears that vaccination has been carried to a considerable extent in that town, and still more in its populous neighbourhood. From his own observations, and the extensive communications of his correspondents, Dr. Rutter concludes, that the state of the practice in that part of the island is highly satisfactory, and "affords strong additional proof of the immense value and importance of vaccine inoculation."

ıT. VI. *The Vaccine Contest: or, "Mild Humanity, Reason, Religion, and Truth, gainst fierce, unfeeling Ferocity, overbearing Insolence, mortified Pride, false Faith, and Desperation;" being an exact Outline of the Arguments and interesting Facts, adduced by the principal Combatants on both sides, respecting Cow-Pox Inoculation; including a ate Official Report on this Subject, by the Medical Council of the Royal Jennerian Soiety. Chiefly designed for the Use of Clergymen, Heads of Families, Guardians, Overeers of the Poor, and other unprofessional Readers who may be concerned for the Welfare of Mankind. By* WILLIAM BLAIR, *M. A. Surgeon of the Lock Hospital and Asylum, the Bloomsbury Dispensary, and New Rupture Society; Member of the Royal College of Surgeons, and of the Medical Societies of London, Paris, Brussels, Aberdeen, &c. &c. &c.* 8vo. pp. 96.

THIS work of Mr. Blair's is an swer to the attack that was made on the cow pox by Dr. Rowley, pecting whose publication we rfectly coincide with our author, en he says, that he

Never perused a literary work, on any ject, so completely unfair—so insidily imposing—so calculated to deceive o mischievous in its tendency—so full avective—so abounding in falsehoods o plainly inconsistent with itself—and so gustingly repugnant to common deıcy."

It may, at first view, appear questionable, how far a work answering such a character was deserving of eply. If it had been a treatise ended only for the higher orders of society, or one likely to be read only by persons of information, we should not hesitate to decide in the negative; but when we consider that it was addressed to the mob, that it was a subject particularly calculated to excite their fears and apprehensions, and especially when we find that it had been industriously circulated amongst them, we acknowledge the importance of Mr. Blair's labours.

As it would have been difficult to combat the motley effusions of Dr. Rowley's pen by a strain of serious argument, our author has couched his attack under the form of a dialogue, in which the speakers are the Doctor himself, personated under

the name of Bragwell, a clergyman, who being apprehensive lest his children should be infected by the epidemic small-pox, calls to ask the Doctor's advice; and a surgeon, who, coming in towards the end of the conversation, places the question in the proper point of view. Almost the whole of what is put into the mouth of Dr. Bragwell consists of quotations from Dr. Rowley's own writings on the subject of vaccination. The indecorum, the violence, and the illiberality of his remarks, have been already noticed in their proper place. Many of his most confident assertions are directly opposed by printed documents taken from the records of the Jennerian Society, while others are found inconsistent with each other, and contradicted by facts of public notoriety.

Dr. Rowley states, in the most direct manner, that no less than 504 cases have occurred of small-pox after vaccination; his antagonist, however, obseves, that out of this number,

"THERE are not less than *one hundred and twenty-seven* whose names or places of abode are wanting; and *two hundred and thirty-eight* of whom you do not mention where, or by what persons they were vaccinated, if they ever have at all!"

There is also reason to conclude, that 145 of these supposed failures were under the influence of the small-pox at the time that they were vaccinated; and there is good ground for suspecting that the same cases are inserted in different parts of the list, with some slight variation of circumstances, or an alteration in the address or the mode of spelling the name. After such a statement, we need not proceed any further in prosecuting Dr. Rowley's arguments. The facts that are brought forwards by "the Surgeon," in the latter part of the pamphlet, are many of them of great importance, and strongly stated. Probably many of our readers may not be acquainted with the effects which have been produced in Vienna since the introduction of vaccination in that city. The small-pox had prevailed there without interruption for many centuries, and had annually destroyed some hundreds of the inhabitants. The cow-pox was introduced in the year 1800: of its beneficial effects the following table speaks in the most unequivocal language:

A. D.	*Total Deaths.*	*By Small-Pox.*
1800	14,600	- 835
1801	15,181	- 164
1802	14,522	- 61
1803	14,583	- 27
1804	14,035	- 2"

As a contrast to this statement, certainly not to the credit of our own country, we are informed that "no less than 950 deaths from the small-pox occurred in London during the last three months of 1805."

Mr. Blair admits, that in some very rare cases, (upon the most ample allowance, not more than 10 in 300,000), the small-pox has succeeded to vaccination. The proportion is, however, too small to produce any effect upon the final result of our judgment; and we must not forget that the number of deaths under variolous inoculation are a hundred times as numerous as the supposed instances of failure in the vaccine.

ART. VII. *An Answer to Mr. Birch, containing a Defence of Vaccination. By* JOHN RING, *Member of the Royal College of Surgeons in London, and of the Medical Societies of London and Paris.* 8vo. pp. 90.

MR. RING, who has so frequently come forwards as the champion of vaccination, here enters the lists against Mr. Birch. He displays the same zeal in defence of his favourite practice, and manifests his ac-

customed acuteness in detecting the errors of his opponent; but we are sorry to observe a more than usual portion of that sarcastic personality which we have before had occasion to deprecate, and which, if at all admissible, ought certainly to be employed in scientific controversies with the utmost caution. We the more regret it on this occasion, because it is not so directly provoked by the manner of his antagonist, as in some former instances. The low buffoonery of Dr. Rowley, and the vulgar humour of Dr. Moseley, may perhaps require to be answered in a stile something approaching to their own; but Mr. Birch, however weak and futile we may consider his arguments to be, certainly, upon the whole, writes like a gentleman, and should be treated as such. Mr. Ring's labours in defence of vaccination we think deserving of much praise; we only regret, that in this instance, he has not come up to his usual standard of excellence.

Mr. Birch's objections to the cow-pox are thus recapitulated by our author. "The first is, that Mr. Birch is ignorant of its origin; the second, that he is ignorant of its effect; and the third, that he is ignorant the small-pox is a scourge of the human race. With respect to the first of these, Mr. Ring justly observes, that it affords not the least shadow of objection to the practice; as to Mr. Birch's ignorance, this is certainly a sufficient reason why he should *not* have opposed it, until he had made himself acquainted with it; and as to the third objection, it is so contradictory to universal observation and experience, that we should have supposed it impossible that such a doctrine could have been maintained by any individual, much less by one in the medical profession.

Mr. Ring takes notice of the nature of the evidence which Mr. Birch produced, when examined by the committee of the house of commons. Mr. Birch is perpetually exulting in the circumstance of his having been one of the earliest opposers of vaccination; we are, however, at a loss to know upon what principle he founds his exultation, for the report of his evidence proves that he opposed a practice which promised to bestow the greatest benefit upon the human race, merely because he was himself unacquaint with it. It should have been his first and most sacred duty to have procured the requisite information, and the information lay within his reach. So far from being a subject of exultation, his negligence on this point affords ground for the most serious reprehension.

ART. VIII. *Remarks on Mr. Birch's "Serious Reasons for uniformly objecting to the Practice of Vaccination. By* JAMES MOORE, *Member of the Royal College of Surgeons in London.* 8vo. pp. 22.

WE are glad to see that Mr. Moore has taken up his pen in reply to Mr. Birch. Mr. Moore is unquestionably the best defender of vaccination; and although we do not think that Mr. Birch's work is in itself either of much importance, or likely to produce any converts to his doctrine, yet the author being a man of respectability, and holding a certain rank in the profession, we conceive that on this account his publication may require some notice. Mr. Birch's pamphlet is certainly free from those disgusting scurrilities which fill the pages of some other of the antivaccinists; we wish we had it in our power to acquit him of every other literary misdemeanor. Weakness of argument is a defect to which we may give some quarter, naturally con-

cluding that it originates from an error of the head, not of the heart; but Mr. Moore proves, that his opponent has been guilty of misrepresenting his statements, of attributing to him sentiments which he never entertained, and even of drawing inferences unfavourable to his moral character, from an obvious perversion of his meaning. We cannot too much admire the manner in which Mr. Moore repels the attacks that are made upon him; he is firm without violence; and although he is fully sensible of the injustice of the charges that are brought against him, he maintains his temper unruffled, and while he exposes the conduct of his adversary, never himself oversteps the bounds of moderation. Mr. Moore would not find much difficulty in replying to the argumentative parts of Mr. Birch's work: he has, however, placed them in a proper point of view, and fully exposed their futility, so that we do not hesitate to assert, that any one who has felt his faith in vaccination shaken by Mr. Birch's "serious reasons," may have it re-established by the perusal of Mr. Moore's reply.

ART. IX. *A Letter to Mr. Birch, in Answer to his late Pamphlet against Vaccination. By a Member of the Royal College of Surgeons, in London.* 8vo. pp. 38.

WE have here a third reply to Mr. Birch, proceeding from the pen of an anonymous author, who styles himself a member of the Royal College of Surgeons in London. The writer, although not possessed of the acuteness of Mr. Moore, seems perfectly competent to the task which he has undertaken, he fairly states the nature of the arguments employed by his antagonist, and, as we think, very fairly refutes them.

He begins by vindicating the committee of the Jennerian Society from Mr. Birch's insinuations, and endeavours to show that their report, so far from being chargeable with dogmatism, vagueness, and ambiguity, is particularly well adapted to the state of public feeling on the subject of vaccination, and to the turn which the controversy has taken. In this opinion we perfectly coincide.

Our author strongly and justly reprobates the conduct of the opposers of vaccination, in repeatedly bringing forward the same cases, after they have been sufficiently refuted. From this circumstance, and more especially from the hasty manner in which Dr. Rowley and Dr. Moseley acknowledge that they obtained their facts, the friends of vaccination are prevented from paying that attention to the alledged instances of failure, which, at first view, they might seem to require.

One of the "serious reasons" that Mr. Birch brings forwards against vaccination is, that it is unnecessary. He maintains this opinion on the following grounds, first, the small-pox is useful among the poor, by *killing off* the children which would otherwise be a burden to the family; 2, that it is not nearly so dreadful a disease as has been described by those who have been anxious to promote vaccination; and 3, that so far from producing scrofula, it has rendered it less frequent; in proof of which opinion, he states, that we now never hear of people coming to be cured by the royal touch!! We may venture to affirm, that such reasoning has seldom or ever encountered the observation of our readers.

The pamphlet of Mr. Birch required to be replied to, in consequence of the rank which the author holds in the medical profession. It has been refuted in the most complete manner, and we have only to express our hope, that Mr.

Birch may be induced to give the subject some farther "serious" attention, and to weigh, with as much impartiality as lies in his power, his own arguments against those of his opponents.

ART. X. *Letters on the Cause and Treatment of the Gout; in which some digressive Remarks on other Medical Subjects are interspersed. By the late* ROBERT HAMILTON, *M. D. of Lynn Regis, Fellow of the Royal College of Physicians, F. R. S. Honorary F. R. Phys. S. Edinburgh, and C. M. S. London: Author of Observations on Marsh Remittent Fever, Water Canker, Scrophula, and other Medical Tracts.* 8vo. pp. 194.

THE late Dr. Hamilton, of Lynn, was known both as a respectable practitioner, and as the author of some valuable medical treatises; we therefore opened this volume with considerable expectations, which, in some respects, we confess, have not been equalled. Although this is a posthumous publication, it appears, from some expressions, to have been intended for the press; and, if we may judge from several parts of it, it must have been written for some time before the author's death. Dr. Hamilton was himself a severe sufferer by the gout, and, in a series of familiar letters to a friend, he professes to give the result of above twenty year's experience, of the effects of his treatment upon his own person. As the work is written in a diffuse and colloquial style, and contains some long digressions, consisting of antiquated pathological speculations, we shall not attempt an analysis of the whole performance, but shall rather present our readers with an account of the particular points on which Dr. Hamilton's opinion displays any originality, or would seem to lead to any improvement in practice. There is one circumstance in which our author differs from the generality of medical writers, and it is a circumstance which gives us more confidence in his opinion, viz. that his professions are moderate. He candidly states, that he has no expectation of entirely removing the disease, he only hopes to be able to relieve its more urgent symptoms, and to render the life of the arthritic less uncomfortable, than it is too frequently found to be, under the customary method of treatment.

As the foundation of his speculations, Dr. Hamilton begins by instituting an inquiry into the cause of gout. By the generality of writers, several circumstances have been supposed equal to the production of it, but our author conceives, that it is always derived from one source, an hereditary predisposition. Some of the causes usually assigned may, he admits, bring the latent tendency into action, but they can have no effect, unless they are applied to a constitution which already contains the seeds of the disease. He endeavours to establish this doctrine by an appeal to facts, from which he adduces that the commonly assigned causes of gout are frequently applied, without producing the disease, or a tendency to it, while, on the other hand, the disease makes its appearance in the most acute forms, in those cases, where none of these supposed causes can be alleged. He admits, however, that the disease appears in some persons whose parents were not affected by it, but, in such instances, he conceives that it must have existed in some of their ancestors; and he supposes, that although it may lie dormant for a generation, its power remains unsubdued. It is evident, that the truth of Dr. Hamilton's doctrine can only be absolutely confirmed or refuted, by a very long and extensive course of observation, more, probably, than can ever fall to the lot of any indi-

vidual. Upon the whole, however, we are not disposed to adopt it in its full extent; we admit, indeed, that many of the supposed causes of gout are only secondary, or exciting, and it is obvious, that hereditary descent is a very frequent, and, probably, the most obstinate cause of the disease; yet we are still inclined to believe that the gout may be generated, by a peculiar mode of life, in those who are not predisposed. Fortunately, however, this question respecting the cause of gout does not immediately affect the practice, for in whatever way the disease be produced, the same curative means will be necessary, and the same habits of life are to be avoided, whether we suppose that they have the power of generating it, or whether we conceive, with Dr. Hamilton, that they are only able to bring into action the latent disposition.

Acidity of the primæ viæ has been adduced as a frequent cause of the disease; the author is, therefore, led to consider this point at some length, and likewise the hypothesis proposed by M. Berthollet, founded upon his observations, on the state of gouty urine. He objects to these doctrines, and perhaps with some degree of justice; but his arguments are so blended with obsolete physiological notions, and he betrays such a total ignorance of modern chemistry, as can only be excused upon the supposition that this treatise was written many years before its publication. The following quotation, with which he concludes this part of his subject, may serve as a proof that the judgment which we have passed upon it is not too severe.

"FROM all that has been advanced, it seems to be evident that a pure acid cannot exist in the circulating fluids, and therefore, that it is impossible for an acid salt, a supposed cause of the gout, to be deposited from the blood, on the joints of a gouty person, and for that reason the tophaceous concretions cannot originate from that cause. Indeed, the very concretions, or, as they are called, chalk stones, found there, contradict this opinion in the strongest manner; for they are found to be alkaline earths, and dissolve entirely in acids."

Notwithstanding, however, he will not admit of an acid in the blood, as the proximate cause of gout; he thinks that the disease is generated by a certain morbific matter, and strongly controverts the hypothesis of Cullen, that it depends upon a certain state of the solids. To overthrow an old hypothesis, is, however, a much easier task than to establish a new one in its stead; we imagine that all Dr. Hamilton's readers will find this general position exemplified in the volume before us. The proof which he brings of the existence of this gouty matter is a peculiar odour, which exhales from the body of those who are affected with a fit of the disease.

"When the tumefaction of the foot is arrived at its height, the parched cuticle cracks, and a sweat begins to issue from the pores of the skin. At this period the pain is abated, and the inflammation begins to resolve. This discharge from the pores is accompanied with a very peculiar factor, which is the first and strongest proof, that is obvious to the senses, of the existence of the genuine gouty fluid. This smell is sui generis, and like no other existing in nature."

Although he enlarges upon this circumstance, and places it in different points of view, the above may be considered as the substance of his opinion, and the whole foundation upon which his doctrine rests.

After having devoted the first part of his work to these speculations respecting the cause and nature of the disease, he proceeds, in the latter part, to treat of the method of cure. On this subject he has some ideas which are in a considerable degree original, at least they differ from

those which direct the usual routine of practice. He divides the disease into two species, which he calls, properly enough, acute and chronic. Although the disease is supposed to originate from a specific morbid cause, yet he views each individual fit as an attack of severe inflammation, and directs his curative means to the removal of the inflammatory symptoms. He begins by bleeding, then he employs calomel and opium, administers cathartics with freedom, and applies blisters to the affected part. This method of treatment he has adopted on his own person for eighteen years; he not only escaped the dangerous consequences which many persons might suspect would have ensued, from a practice that directly tends to diminish the inflammatory state of the parts; but as it appears, he retained his general state of health and vigour in a much greater degree than might have been expected in one who possessed so strong a predisposition to the disease.

He afterwards points out at some length, and with a good deal of effect, the evils resulting from the usual plan of warmth and confinement; the pain is for the time alleviated, and the immediate symptoms subside; but the infallible result is, that the affected parts, and the constitution at large, are irreparably weakened, the body is rendered more liable to subsequent attacks of the disease, and the patient is reduced to a state of helpless decrepitude, attended with every symptom of premature old age. It must not, however, be supposed that our author goes so far as to recommend the application of external cold to the affected part; he contents himself with arguing against the prevailing custom of applying an extraordinary degree of heat; and it must be remembered, that this comparatively cool regimen is combined with plentiful evacuations, both general and topical.

Upon the whole, we have perused the practical part of Dr. Hamilton's work with considerable satisfaction; it is recommended, both by its apparent reasonableness, and by the success with which it has been attended in the hands of so respectable a practitioner. As to its other parts, we cannot say much in their praise; the physiology, pathology, and chemistry, are obsolete or incorrect, and the whole is rendered repulsive, by a diffuse and inelegant stile.

ART. XI. *A Practical Treatise on the Diseases of the Stomach, and of Digestion: including the History and Treatment of those Affections of the Liver and digestive Organs, which occur in Persons who return from the East or West Indies, with Observations on various Medicines, and particularly on the improper Use of Emetics.* 8vo. pp. 292.

THE author divides his work into three parts; 1st, some remarks upon the anatomy and physiology of the stomach; 2d, the history of the diseases of the stomach; and 3d, the treatment of these diseases. With respect to the anatomy of the stomach, he differs in opinion from preceding writers, in conceiving that this viscus has only one proper coat, viz. the villous; the peritoneal covering, he conceives, ought not to be considered in this light, because it is common to all the contents of the abdomen; and the muscular fibres, which lie under the peritonæum, he thinks are not sufficiently contiguous or connected to deserve the title of muscular coat. At the same time, however, that he regards the villous as the only proper coat of the stomach and intestines, he admits that they owe their strength and firmness principally to the peritoneal covering, the muscular fibres, and the cellular mem-

brane, with which they are enveloped. Our author supposes that the villous, or proper coat of the intestine, is perfectly inelastic and impermeable to fluids, and on this account he contends that it is improper to consider it as formed of cellular membrane. It is in consequence of its want of elasticity that the numerous folds are produced, which have obtained the name of valvulæ conniventes; when it has once been fully distended with aliment, it is never able to resume its former shape, but the muscular fibres contracting upon it, throw it into this wrinkled form.

The observations on the physiology of the stomach chiefly relate to the use of the bile in digestion. The author supposes that the soda which it contains is a prime agent in this process, and converts the alimentary mass, after it has undergone the action of the stomach, into fully formed chyle. He inclines to the opinion, that the gastric fluid, in its natural state, is always acid, and in order to illustrate the process of digestion, he gives an account of some experiments on milk, in which the addition of a small quantity of acid coagulated it, a larger quantity dissolved the coagulum, and an alkali precipitated the milk under a form which he imagined to be very like chyle. We cannot compliment Dr. Stone on his physiological experiments; they appear to us both trifling and inelegant.

We now arrive at the second part of the work, the history of the diseases of the stomach, a subject which is more adapted to the pen of the practical physician, and one which we might expect to see treated in a more masterly manner. The first morbid state of the stomach which the author notices is acidity. He supposes that this very frequent disease depends upon a vitiated state of the gastric juice; in ordinary cases, he imagines that the alkali contained in the bile is sufficient for the purpose of neutralizing the acid of the stomach, but when it exists in too large a quantity, the bile is no longer adequate to this effect, and symptoms of morbid acidity are produced. Marasmus, which is conceived to be brought on by over distention of the stomach, in consequence of too large a quantity of food being taken, by which a kind of paralysis is induced upon its muscular fibres; and repletion, a disease caused by a mechanical obstruction to the passage of the food out of the stomach, each forms the subject of a distinct chapter. Under this last head he notices a state of the body which is occasionally produced by excess in eating, which strongly resembles apoplexy, but which appears to be entirely dependent upon the over-distended state of the stomach, and is speedily relieved by an emetic. It is of considerable importance to be able to discriminate between these states, which, although apparently similar, depend upon very different causes, and require very different remedies. The pulse affords no certain diagnostic, but we are informed that

"IF the pupils equally contract; if there be no evident fixed palsy on either side; and if, from the history of the complaint, it may be traced to such a meal as has been described; there will be good reason to think that the stomach alone requires relief."

In the next chapter we have an account of the effects of the different poisons upon the stomach. A case is related of disease induced by using antimony in too large a quantity; the patient had a

"hot and dry skin, full pulse, the pain flying from limb to limb, and sometimes affecting his head and stomach."

Among the vegetable poisons are properly classed many of those sub-

tances, which, when given in roper doses, form our most seful and active medicines. The uthor is led to speak very favourbly of the effects of hyoscyamos; e has frequently given it with great uccess in those cases where opium isagrees, and has found it particularly serviceable in delirium; its exibition, however, requires the trictest caution. Digitalis is by no eans a favourite remedy with Dr. tone; he admits that it often increases the flow of urine in dropy, but he argues, that a medicine hich diminishes the action of the rterial system cannot be proper in ropsy, where this debility appears o be a principal source of the omplaint. How much is it to be amented that we should permit ny speculation respecting the modus perandi of a medicine to influence ur opinion concerning its effects. Our author next treats, rather in a ursory manner, of the state of the tomach produced by a residence n hot climates, and of the disease rought on by hard drinking: we lo not perceive any thing new or mportant in his pathological views pon these subjects. The chapter pon hypochondriasis is more valuable; the symptoms of this comlaint are described as being very arious, but acidity of the stomach nd costive or irregular bowels, are oted as the most constant affecons. The following is the result f Dr. Stone's experience in this istressing malady;

"From practical observation it appears,—

"That melancholia may in a great easure depend upon original affection of fe viscera concerned in digestion, that it ay exist with none or little affection of ese viscera, and sometimes that it may oduce such affection:

"That hysteria is a disease not necessaly, and sometimes not at all, connected ith such affection:—

"That chlorosis is commonly attended with affection of these viscera, from the inactive debility of the sexual and of the general system:—

"That hypochondriasis is most commonly an original affection of the digesting organs:—and

"That the sick-head-ach also very commonly depends on primary affection of these viscera, though it often appears as a symptom of other diseases of debility, which diseases are much aggravated by the want of energy in the stomach which ensues."

The third part of the work, the treatment of the diseases of the stomach, commences with some observations upon the use of emetics. Our author is decidedly of opinion that they are much too frequently employed; he conceives that their operation is injurious to the functions and organization of the stomach, and that the indiscriminate use of them lays the foundation for permanent weakness of this organ. That vomiting is often had recourse to for very trifling causes we admit, and that it might sometimes be superseded by more gentle operations, but that our author has exceedingly magnified the evils supposed to result from it, appears to us clearly proved by the practice of the ancients, who we know had recourse to emetics, not only on the most trifling occasions of illness, but even employed them very frequently when no disease was present, and yet we do not find any mischievous consequences to have arisen. In correcting the acidity of the stomach, our author principally depends upon evacuation by the bowels, and for this purpose he recommends the use of calomel, which is to be succeeded by other mild purgatives; he conceives that the conjoined operation of the two is more effectual, than either of them taken singly. The feverish state which is so frequently noticed in children, he supposes to depend upon the same cause, and is to be removed by the same remedies.

In treating of the diseases produced by living in warm climates, he takes occasion to offer some remarks upon castor oil, the use of which he reprobates as strongly as he had before done the employment of emetics. His objection is founded upon the well known fact, that the purgative quality of the oil resides in an acrimonious substance, which is not an essential part of it, and that according to the method in which it has been prepared, and other accidental circumstances, this acrid matter may exist in a greater or less proportion, and that from this cause, the medicine becomes uncertain, and of course dangerous in its operation. Although we admit, that there is a certain degree of truth in these observations, we fear that the great number of instances in which castor oil is daily administered with perfect safety, and the extreme rarity of the cases where it has produced any injurious effect, must be considered as completely counteracting the impression which they might otherwise make upon the mind. In the chapter which gives an account of the "treatment of that state of the stomach and abdominal viscera which is induced by hard drinking," our author affirms, that

"To introduce mercury into the system, so as to act powerfully on the liver, is the object which medical men attempt to accomplish in cases of this kind."

This assertion we apprehend, to be much too general; even where the liver is obviously affected, and where a mercurial course is certainly indicated, we apprehend that it is rather a gentle, than a powerful effect which we are desirous of producing; and we have no hesitation in asserting, that there are many cases of diseased stomach, derived from the excessive use of spirits, in which the employment of mercury, so as to affect the constitution, would be positively injurious.

In almost all the affections of the stomach, the author properly insists upon the beneficial effects of purgative medicines; the first step in the cure is to obtain a regular state of the bowels, an object which will be found more difficult than might at first view be apprehended. To purgatives he almost entirely trusts the cure of hypochondriasis; he also employs them largely in hæmorrhagy of the stomach, but in addition he strongly recommends the internal use of lead. We do not wish to undervalue Dr. Stone's authority, or to call in question the accuracy of his observation, yet we confess, that we cannot overcome the repugnance that we feel to the employment of this substance.

The general tenor of Dr. Stone's practice, will probably call to the recollection of our readers, Dr. Hamilton's work on purgatives, which we reviewed in our last volume. Our author speaks of it in terms of respect, but he observes,

"that he (Dr. Hamilton,) has given us a new practice that which, in this country at least, has long been established, as well in regard to the continued, as to the occasional, use of such medicines:"

On this point we must beg leave to dissent from our author. We are decidedly of opinion, that the employment of purgatives, as recommended by Dr. Hamilton, both with respect to the extent to which they were given, and the view with which they were prescribed, was materially different from the general routine of practice in this country. Whether Dr. Hamilton's suggestions will stand the test of experience is a different question; we however have always been disposed to think very favourably of them, and certainly not the less so, from observing how much they coincide with the plan of treatment recommended in the volume now before us. We

shall conclude this article by remarking, that Dr. Stone's work deserves an attentive perusal, as apparently containing many observations that are the result of practical experience; but it does not display that comprehension of mind, or clearness of conception which should induce us to rank it among the productions of the first class. The style moreover is faulty, it is feeble and incorrect, and is deficient in that precision which is so desirable in scientific works.

ART. XII. *The Naval Surgeon; comprising the Entire Duties of Professional Men at Sea. To which are subjoined, a System of Naval Surgery, and a Compendious Pharmacopœia. The Whole illustrated by Plates. By* WILLIAM TURNBULL, *A. M. Fellow of the Medical Societies of London and Edinburgh, a Member of the Royal College of Surgeons, Surgeon to the Society for the Relief of the Ruptured Poor, Surgeon to the Loyal Britons, and formerly a Surgeon in His Majesty's Navy.* 8vo. pp. 412.

THE importance of the object of Mr. Turnbull's work will be universally admitted, it only remains for us to examine in what manner, he has executed it. He commences by an introduction of some length, in which he gives an historical detail of the progress of naval medicine. It is of late years only, that this department of the profession has obtained that degree of consideration, to which it is so justly entitled; in consequence of the low estimation in which the office was held, and the little pecuniary advantage attached to it, it too frequently fell into the hands of young men, without either education or experience. The necessity of a reform became at length obvious, and the late regulations, that have been adopted by government, seem well calculated for placing the office on that footing of respectability and emolument, which is proportionate to the importance of the object. After a short sketch of the different authors who have written on naval medicine, Mr. Turnbull proceeds to offer some remarks upon the education proper for young men destined for this branch of the profession. After having laid a foundation of knowledge at the University of Edinburgh, he recommends that they should direct their attention more immediately to their particular department, and for this purpose, suggests the propriety of establishing lectures in the hospitals of Haslar and Plymouth.

The work is divided into two parts, naval medicine, and naval surgery. The first part properly commences with some remarks upon the prevention of diseases at sea; a plan which appears peculiarly desirable in treating upon a subject, where it is certainly known that many of the diseases depend upon circumstances, which we have it in our power to obviate, or at least, in some degree, to counteract. The means of prevention are arranged under the heads of air, cleanliness, cloathing, diet, and exercise. Under each of these, we meet with a number of remarks, which if not new, are, however, of a kind that cannot be too much impressed upon the minds of those, who have the superintendence of the health of seamen. The next subject which engages our author's attention, is the prevention of febrile contagion. He properly insists, with much earnestness, upon the separation of the infected from the healthy, upon the removal or ventilation of every article of dress or furniture, which has been in a situation to become impregnated with contagion. He entertains a favourable opinion of the effects of the acid fumigations, but he seems to attribute their operation more to the removal of the

infected air, in consequence of the heat employed in the process, than to any specific quality in the substance made use of. He observes, that if, as has been asserted by Morveau, the muriatic vapours are more diffusible than the nitrous, they must on this account be preferable. The scurvy is the next most important object to the naval physician. There is, perhaps, no disease in which the modern improvements in practice, have been more obvious and more decisive. Its cause is clearly ascertained to arise from a diet deficient in the due proportion of vegetable matter, and by supplying this deficiency, we have in our power a certain means of cure. The citric acid is the substance which the most expeditiously restores the system to the healthy state, but whether it does this by any specific power, or by its affording the vegetable matter to the stomach, in that form which the most readily enters the absorbent vessels, is a question which still remains undetermined.

The different forms of the venereal disease are among the most frequent objects of attention to the naval practitioner. Our author goes upon the idea that they all proceed from the same specific poison, which exhibits different appearances, as it is applied to parts possessed of different organization: Although we are ourselves, of a different opinion, we are well aware, that the one embraced by Mr. Turnbull has been supported by practitioners of the first eminence. We have some speculations upon the mode in which mercury operates in the cure of this disease; our author supposes that it acts by uniting with, and as it were, neutralizing the venereal poison, and upon this principle, he endeavours to establish his opinion, that salivation, so far from being necessary, is absolutely injurious, as by this means, the substance is evacuated from the system, which it is desirable should, as much as possible, be retained in it. We think there is danger lest his practice should have been warped by his hypothesis, for although we are far from thinking that mercury cures syphilis by evacuation, yet we cannot consider it safe altogether to supersede this operation, much less can we agree with our author in the opinion, that relapses are more frequent in those instances, where salivation has been employed, than where mercury has been given in quantities too small to produce this effect.

After these remarks upon some of the diseases to which the sea-faring life is the most generally incident, the author throws the remainder of his observations into different sections, corresponding to the most important stations in which the naval practitioner is likely to be placed; viz. the diseases of the channel service, of the West Indian station, the East Indian station, the Mediterranean station, the coast of Africa, and the high northern latitudes. Some diseases are of course common to the naval life all over the globe, but there are others which are more confined in their operation, but which in particular districts, are the most frequent and fatal. An instance of this, which is unfortunately but too familiar to every one, occurs with respect to the yellow fever of the West Indies, Mr. Turnbull inclines to the opinion, that this disease does not originate there, but is imported from the coast of Africa.

"THIS disease is evidently the effect of a peculiar and unknown contagion; and its introduction into the West Indies has been attempted to be traced by some medical writers, from Africa, by means of the Guineamen employed in the slave trade. In such ships, it must appear, that the seeds of this contagion could not fail to be brought into action, when we consider the class of men amongst whom it first appeared, and

the situation in which they were confined. The sailors were men from the age of fifteen to forty and upwards, the period of life, as formerly noticed, most susceptible of being acted upon by the infection; and their situation particularly predisposed them to it; through their violent exercise in the sun; their immoderate use of undiluted new rum; their bathing in a state of intoxication, and often when extremely heated; their sleeping on deck during the night, &c. To these circumstances may be added some others no less favourable to its appearance, as the damp heat between decks, the excessive filth of these particular ships, and the uncleanly state of the persons and clothes of the men themselves.

"In this manner it would seem that the disease first made its appearance in the West Indies, where its ravages have exceeded all the details we have of the plague and of the most destructive contagious maladies."

Three different plans of treatment have been adopted with a view to restrain its ravages; they are called by our author, the antiseptic, the alterative, and the tonic. The first is the one employed by the older practitioners, and consists in giving bark, wine, and acids, nearly in the same manner as in the typhus of this country. In the second, mercury is administered in very large quantities, and the last consists in the use of external cold, principally under the form of the affusion of water, as recommended by the late Dr. Currie. Besides these, the practice of copious bleeding is noticed, but this our author informs us, is found to be decidedly improper. Upon the whole, he gives his opinion in favour of the mercurial plan.

In the East Indian station, affections of the liver are the most frequent and distressing complaints. It appears indeed, that there is so great a tendency to obstruction in this viscus, that the practice in almost all diseases, must be directed to the evacuation of the bile. Saline purgatives are recommended in the commencement of the complaint, and in the latter stages mercurials, which he thinks ought to be given so as to affect the bowels, a practice of which we in some measure doubt the propriety, and which we suspect is dictated rather by theory than experience.

Among the diseases of the Mediterranean station, the plague naturally takes the lead, particularly the epidemic, which ravages the territories of Egypt. Our author thinks, there can be no doubt of its being highly contagious, although he conceives, that the old idea, of its being annually imported from Constantinople, is without foundation. He imagines that it is generated from the putrifying matter with which the surface of the country is covered, after the subsiding of the waters of the Nile. He inclines to think, that the mercurial treatment affords the best chance for the removal of this fatal disease, and he concludes by pointing out the circumstances in which the plague of Egypt resembles the yellow fever of the West Indies.

We now come to the second part of the work, which treats of naval surgery; the observations are arranged under the three heads of wounds, ulcers, and occasional accidents. On each of these points, we meet with a considerable quantity of useful information, but from the nature of the subject, it is less generally interesting, except to the professional reader. The volume concludes with a naval pharmacopeia, containing first, a list of the articles of the materia medica, and the respective quantities of each, necessary for a voyage, and secondly, a pretty copious assortment of extemporaneous prescriptions. Of the merit of Mr. Turnbull's work, our readers will probably be able to form an estimate. Without displaying any great degree of ge-

nius or originality, it contains a considerable share of useful information, delivered in an easy and perspicuous manner, and well adapted to the instruction of those for whose use it was especially intended.

ART. XIII. *A Treatise on the Origin, Progress, Prevention, and Treatment of Consumption. By* JOHN REID, *M. D. Member of the Royal College of Physicians, London; Senior Physician to the Finsbury Dispensary; and Lecturer on the Theory and Practice of Medicine.* 8vo. pp. 317.

THE author informs us in his preface, that he writes not merely for the professional reader, but that his object is to adapt his work to general perusal. Bearing in mind this declaration, which must considerably affect our judgment respecting the performance, we shall proceed to examine into, and decide upon its merits. The first chapter commences with some remarks upon medical definitions in general, the difficulty of rendering them sufficiently comprehensive to embrace every variety of a disease, and all its different stages, and the views which seem to have guided the older writers in their attempts to designate phthisis; it seems that they were influenced by crude speculations derived from their mistaken ideas respecting the laws of the animal economy, and that their conclusions were necessarily absurd and erroneous. From this state of degradation, according to the opinion of the author, was the science of physiology rescued by the genius of Brown, who, he conceives, first began to make himself acquainted with the laws of vitality, by noticing the peculiar phenomena of the living body.

Our readers will perceive from this statement, that Dr. Reid is a zealous advocate, and ardent admirer of the doctrines of this eccentric genius; this is indeed so much the case, that the principal object of his work appears to be an illustration of these doctrines, as far as respects the subject of phthisis. Perhaps it would have been more instructive to his professional and to his extra-professional readers, if he had confined himself more strictly to the narration of well established facts respecting the history or cure of the disease, and devoted less of his attention to these hypothetical disquisitions, which by the first class of readers will be thought unimportant, and to the second, will, we fear, be unintelligible. It seems to be almost an irresistible propensity of the Brunonians, a propensity in which they are most amply sanctioned by their master, to deal in general and sweeping assertions. When Brown is said to have made the important discovery, that the laws which actuate living beings are distinct from those of inanimate matter, has our author forgotten, or does he disregard the discoveries of Haller? from what physical science, or from what physical analogy, did this great philosopher deduce his principles of irritability and sensibility, a deduction which was neglected, or rendered nearly inefficient by Brown and his followers?

The second chapter contains the "General Anatomy of the Organs of Respiration." The account of the lungs and their appendages is sufficiently ample for the object which the author had in view, and upon the whole, appears to be correct. We may, however, point out some slight inaccuracies. Speaking of the action of the diaphragm, the author properly remarks, that it is the principal agent in the mechanism of respiration, but he adds, that by its contraction and relaxation, the dimensions of the thorax and abdomen are materially affected. With respect to the thorax this is certainly the case, but it does not appear to

be so with the abdomen. The action of the diaphragm alone, does not alter the size, but merely the shape of this cavity; exactly in proportion as the viscera are pushed down from its upper, are they protruded at its anterior part, by the yielding of the abdominal muscles. It is only when these act in concert with the diaphragm, that the abdomen is actually diminished in size. Speaking of the lungs, he styles them "two soft spongy bodies, which in anatomical nomenclature are called lobes," thus making the words *lung* and *lobe* synonimous with each other. But this is not in conformity with the usage of the best authorities; the large masses which lie in the two divisions of the thorax, and are separated from each other by the mediastinum, are the two lungs, each of which is divided into two or more lobes; these being again subdivided into lobules. Dr. Reid is not correct, at least not distinct, in his manner of describing the termination of the pulmonary blood-vessels. It would seem from his account, that they are ramified among the cellular substance which connects the air cells together, whereas it is on the surface of these cells, that their minute branches are dispersed, forming what has obtained the name of the rete mirabile Malpigii. The author next gives a general view of the modern discoveries, respecting the composition of the atmosphere, he briefly notices the experiments of Black, Scheele, Priestley, and Lavoisier, presents us with a sketch of the phlogistic theory, the objections to it, and the hypothesis that has been substituted in its stead, and hastily adopts the opinion, which we believe rests only upon the dubious authority of Dr. Beddoes, that oxygenous gas "when inspired pure encreases the action and general heat of the system, and has been known to produce an inflammation in the lungs."

In the fourth chapter, the author gives an account of the modern theories of respiration and animal temperature. He begins by describing Dr. Black's celebrated discovery of the difference in the specific heat of different bodies, or of the same body in its different states of aggregation, and in reference to this subject, remarks, that

"THE noxious and unrespirable quality of air ejected by the lungs at each exspiration; is at length ascertained to be of less considerable import in explaining the function of respiration, than the difference in specific gravity of an equal volume of air previous to, and after it has been employed in, this process."

It is well known, that the diminution in the specific gravity of the inspired air, is the cause of its leaving the lungs, but we do not immediately observe the connexion between this circumstance, and the discovery of Dr. Black above referred to; we are inclined to suspect, that our author has confounded the effects of specific gravity and specific temperature.

The particular views which the author has adopted on the subject of physiology, induce him to place but little confidence in the attempts that have been made by the modern chemists to explain the operations of the animal economy. We apprehend, however, that in condemning this class of philosophers, he has fallen into a considerable error, respecting the object of their labours. Certain chemical changes are observed to take place in the composition of air that has been respired, and certain changes are also observed to take place in the appearance of the blood; moreover, the structure and mechanism of the lungs seem altogether appropriated to the purpose of permitting these substances to act upon each other. The object of modern chemistry is to discover the exact nature of these changes, and to ascertain how far

they may be considered as dependent upon each other, by comparing them with the effects that take place from the mutual action of inanimate substances of the same composition. Dr. Reid seems, however, not to have paid that attention to the modern theories of respiration, which should have been done by one who proposed to criticize them. He remarks that

"that portion of blood which has received its full supply of hydro-carbonate, and has consequently parted with all or the greater part of its caloric, would be considerably diminished in temperature, would be itself cold, and generate cold in the parts through which it circulates. The right or anterior auricle of the heart ought upon these principles to be constantly at a temperature by far inferior to that of the extreme parts of the body, and the regions in its vicinity of a heat proportionably small."

This objection might indeed be valid, were the arterial and venous parts of the circulation, during their course, not only distinct with respect to their communication with each other, but also with respect to the parts of the body to which they are dispersed. If the arterial blood alone were sent down one part, and nothing but veins were found on the other, we might expect to observe a difference of temperature between the two; but has the author forgotten that even the most minute muscular fibril is itself provided with its own artery and vein, that the larger trunks, which are principally visible to the eye, are merely the passages by which the blood is conveyed, and that its principal changes take place in capillary vessels, that are so minute as to evade the sight? The right side of the heart, which he thinks ought to be colder than the left, because it is filled with venous blood, derives its temperature from its own arteries, which pervade its muscular substance, and which, like the other arteries, are filled with blood that has passed through the lungs. But we have dwelt so long upon this preliminary matter, that we must hasten to consider the more immediate object of the work, and must consequently be obliged to pass over the next chapter on perspiration, which contains some ingenious, and we are disposed to think just, strictures upon the hypothesis of the late Dr. Currie, who conceived that the function of the skin might be considered as, in some measure, the antagonist to that of the lungs, being the means by which the heat of the body, when accumulated by the lungs in too great quantity, was abstracted from the system.

Our author assigns four causes for the production of consumption, each of which he makes the subject of a distinct chapter, hæmoptysis, catarrh, pneumonia, and tubercles. After some remarks, of rather a common-place cast, upon the symptoms and general character of hæmoptysis, Dr. Reid proceeds to consider its exciting causes. According to the tenets of the Brunonian sect, he lays it down as a principle, that hæmorrhage is always occasioned by debility. But debility may be either direct or indirect, and the affection of which we are now treating, depends upon the latter species; an undue action is first excited in a part, by this circumstance indirect debility is produced, and the rupture of the vessel ensues. This explanation is, we believe, strictly conformable to the doctrines of his school, but to those who view the operations of the human body, without reference to any particular set of opinions, it must, we apprehend, appear but meagre and unsatisfactory. Our author combats the old opinion, that a sudden diminution of the weight of the atmosphere can occasion a discharge of blood from the lungs; the opinion was founded upon mistaken con-

ceptions of the laws of the animal economy, and like many others of a similar nature depending merely upon mechanical principles, is rapidly tending to oblivion; it scarcely required so long a refutation as our author has chosen to bestow upon it.

In treating upon the cure of hæmoptysis, our author devotes a section to the inquiry, in what manner astringents operate, a question which, we conceive, might shake the faith of the staunchest Brunonian. "Although it materially affects the beautiful simplicity of this doctrine," he is obliged to admit, "that the exciting power of certain agents, is directed with peculiar force to certain parts," but unwilling to renounce his hypothesis, he still maintains astringents to be "modified stimuli," and strenuously argues, that they must act upon the nervous system, because mental impressions have been known to produce the same effect by stopping discharges of blood. Were we to reason upon the principle, that a similarity of effect always proved an identity of cause, we might contend that a ligature or a tourniquet acted upon the nervous system. Dr. Reid speaks in high terms of the use of the sulphuric acid in the cure of hæmoptysis, we believe that this substance possesses all the good qualities which he ascribes to it, but we think it would not be very easy to account for its modus operandi, according to our author's principles.

The seventh chapter treats of the second præcursor of phthisis, catarrh. The local connexion which subsists between catarrh and phthisis is sufficiently obvious, as it is now generally admitted, that there is no proper line of distinction between the mucous membrane of the fauces and the lungs. As a specimen of Dr. Reid's style and manner of writing, we shall present our readers with the sentence in which he delivers this obvious, and well known truth.

"By regarding that membrane which lines the internal surface of the nostrils, is extended through the bronchia, and at length forms those numerous air-vesicles of the lungs that have already been described, as one continued, very vascular, and irritable covering to this large expansion of surface, comprehension will be materially assisted in tracing the intimate connection of the respective disorders of these organs, that have been erroneously imagined to possess a specific variety in character; and the gradations from slight or incipient catarrh to genuine and confirmed consumption, will thus present themselves to view, unobscured by the clouds of artificial discrimination."

Our readers are probably aware, that catarrh is a subject, on which Dr. Brown conceived that he had made a most important discovery, in which opinion he appears to be most implicitly followed by his disciple. Cold, argued Dr. Brown, is nothing more than the negation of heat, from which it follows, that cold cannot produce any effect upon the system, but that what is supposed to be the consequence of it, ought to be referred to the subsequent action of heat. But in reply to this "undeniable position," it may be asked, whether as positive an effect may not be produced by the abstraction of one of the constituents of a body, as by the addition of a foreign substance? Is no effect produced upon the system by the abstraction of blood, or by the abstraction of food? Or to recur more immediately to the point in dispute, when an animal is frozen to death, is this effect brought about by any other means than by the removal of caloric? But we are spared the task of farther controverting this opinion, by the observations of Dr. Reid himself, who with a degree of candour not generally to be met with among the partizans of his doctrine, admits that

the symptoms of a cold

" shall frequently occur, although not with equal force or rapidity, by mere exposure to cold, without the subsequent application of increased and artificial heat."

As to the treatment of catarrh we are told that

" It necessarily follows from the principles which in the preceding section the author has endeavoured to illustrate, that the popular mode of treating catarrh is not only erroneous, but in many instances attended with extreme danger."

Our author, in conformity with the tenets of his master, recommends of course, that the cure of catarrh should be trusted to the application of cold, and is so steady to his principles as to contend, that the temporary success attendant upon the stimulant treatment, by no means justifies its adoption, conceiving it, no doubt, a most erroneous practice to cure a disease by any remedy which is not strictly Brunonian. We must not omit to remark, that our author, when condemning the usual method of treating catarrh, slily couples it with inflammatory cough; this we must regard as *a pious fraud*; we cannot for a moment imagine that he conceives these diseases to be identical, or to require the same method of treatment.

In the chapter on pneumonia, we do not observe much that is new or very important; he adopts the usual routine of bleeding and blisters, and speaks in favourable terms of the fox glove, but without giving us any specific rules for its application. In the ninth chapter on tubercles, the author endeavours to prove, that these bodies are not essentially of a scrofulous origin, although the same kind of constitution may appear favourable for the production of both complaints, an opinion which appears judicious; but we think that the pains which he takes to prove, that different individuals possess an original difference of constitution, are unnecessarily expended upon a truth which is so universally admitted.

The means of counteracting the phthisical tendency form the subject of the eleventh chapter, and ought perhaps to be considered as the most important part of the treatise; for notwithstanding the diversity of opinion respecting the complaint, it is admitted by every one, that it may be frequently prevented, but seldom cured. We think our author perfectly correct in his ideas about the diet of those in danger of phthisis; the notion that the complaint was to be repelled by abstinence, evidently arose from a mistaken conception of its nature, while the debility which so generally marks the victims to consumption, obviously leads to a more generous regimen. The remarks upon cloathing are what must immediately be assented to by every one who reflects upon the subject, and are in conformity with the opinions that we meet in all medical writers, yet unfortunately they are in direct opposition to the practise and fashion of the present day.

" By combining, therefore, the advantages of equable covering with those of ornament in the article of dress, by a careful preservation from *chill in the feet*, while the other parts of the body may be artificially and irregularly heated; by adapting clothing rather to the state of the weather than to the fashion of the times; and by avoiding, as much as possible, confinement in close and heated apartments, which are necessarily heated in an irregular manner; susceptibility to consumption will be considerably diminished."

We perfectly agree with our author in his sentiments respecting the use of the cold bath; in the indiscriminate manner in which it is frequently applied, it may be productive of the most serious evils, and must, no doubt, often tend to encrease that weakness of constitution which it was intended to remove.

We are arrived nearly at the end of the volume, before we come to what may properly be considered as the subject of it; for it is not until the last chapter but one, that we have "the history and treatment of pulmonary consumption." Upon a subject where so much has been written, it is perhaps not to be expected, that much should be said that is novel, yet we cannot but remark, that Dr. Reid's account of the symptoms of the disease is more than usually scanty and common-place, and conveys to us the idea rather of the hasty gleanings of a student, than the minute observations of a practitioner. We may select, as one of the few points worthy of notice, the attempt that is made to account for the effect of pregnancy in suspending phthisis; this he ascribes

"to that powerful excitement which the uterus receives at this critical and important period, by which the irritative pulmonary actions are subdued, and the impetus of vascular action directed into another course."

Adopting, as he does, the Brunonian opinions in their fullest extent, we were not surprized to observe our author object to considering digitalis as a sedative. He explains its operation, as is done by his sect in similar instances, by assuming that its sedative effects are only secondary, and consequent upon a primary stimulant operation, which, however, he confesses, when the substance is properly administered, is neither perceptible nor injurious. In proof of a position, which it must be confessed, is very contrary to the obvious qualities of digitalis, we are told in a general way, and without any particular reference, that its stimulating power "has been demonstrated by experiment." It only remains for us to give our opinion respecting the style of Dr. Reid's work. This, indeed, we are sorry we cannot commend; it appears to us laboured, florid, and frequently obscure. It is so far popular, that we meet with very few technical or scientific terms, but it appears to us totally defective in that simplicity and perspicuity, which are so essentially necessary in a work intended for general perusal.

ART. XIV. *An Essay on the Diseases incident to Indian Seamen, or Lascars, on Long Voyages. By* WILLIAM HUNTER, *A M. Member of the Asiatick Society of Calcutta, Foreign Member of the Medical Society of London, Honorary Member of the Academical Society of Sciences of Paris, and Surgeon to the Honorable Company's Marine Establishment in Bengal.* fol. pp. 236.

THIS work proceeds from the Calcutta press, a circumstance which will account for the interval that has elapsed between its publication and the review of it. It is a work which will prove of considerable value to those gentlemen whose situation leads them to superintend the diseases of the lascars, while to the profession at large it will afford information that is curious and interesting, although not immediately applicable to the practice of this country.

The attention of Mr. Hunter was first called to the subject, in consequence of an unusual degree of mortality which prevailed in some vessels in the East Indian Service, during the year 1801. A disease presented itself, which was pretty uniform in its symptoms, but unlike any with which we were previously acquainted, and was confined to the Asiatics. In order to obtain the requisite information, our author procured written documents from all the medical men, under whose inspection the disease had occurred. These are given at full length, in the form of appendices, and there is prefixed to them an essay, which

may be considered as an abstract of the information that was obtained from all the different sources. A few cases of fever, pneumonia, and scurvy took place on board some of the vessels, but the disease which excited the principal attention, from its novelty and fatal progress, was a species of dropsy. We cannot give a more correct idea of it, than by transcribing the words of the author."

"The disease commenced with œdematous swelling of the feet, accompanied with stiffness and numbness of the joints. These two symptoms appear to have been so nearly simultaneous, that it is difficult to say which of them preceded the other. In some instances, an aversion from motion was observable for a day or two, before the appearance of those complaints; in others the men continued their usual exercise and duty, while the swelling was confined to the feet. But it rapidly extended upwards, occupying the legs and thighs. When it reached the abdomen, it caused severe dyspnœa, which increased to such a degree, that the patient seldom survived one day after the distention had extended as high as the stomach.

"In one instance, the fatal dyspnœa was not attended with any perceptible swelling.

"Death was preceded by pain at the scrobiculus cordis, increased by pressure; and about this time, many had bilious vomitings.

"The face was swelled and bloated. Thirst, great during the whole disease, but much increased, a little before death. Urine scanty, and voided with difficulty. They were in general costive. No account is given of the state of the appetite, nor of the pulse.

"None of the cases exhibited any swelling, sponginess or bleeding of the gums; or any spots, or sores, that could be deemed scorbutic, on the limbs, or any part of the body. Some, indeed, of the crew of the *Arran*, had sores, proceeding from an itchy, or herpetic affection; but those appear to have rather served as a salutary drain, than to have formed a part of the disease.

"The whole duration of the complaint, from the first seizure, to its fatal termination, was often comprised within the space of two days; and it appears to have seldom exceeded twenty.

"In the only dissection which was made of the dead, a small quantity of water was found, in the cavity of the abdomen; and the cellular substance, all over the body, was greatly distended with the same fluid. The cavities of the chest, and of the pericardium, did not contain more than the usual quantity. The viscera of the thorax and abdomen were perfectly sound."

Mr. Hunter next enters into an investigation of the causes of the disease; these he arranges under two principal divisions, general debility, and suppressed perspiration. The debility, he conceives, was occasioned by the food of the lascars having been deficient in nourishment, or in stimulating power, by their breathing an impure atmosphere, by previous disease, intemperance, want of exercise, and excessive fatigue. The suppressed perspiration was attributed to exposure to cold and moisture, after remaining sometime in a close and warm situation; to the impurity of the air in their berths; to want of cleanliness in their dress, and to want of sufficient covering in cold and rainy weather. Upon these supposed causes we may remark, that although they might exist, and would produce a considerable effect on the health of the men, yet it does not appear, either from their extent, or their nature, how they could be adequate to produce the specific effects which we have detailed above. The circumstances enumerated are very similar to those which generate scurvy, and the symptoms of the anasarcous disease were in many respects, like those arising from a scorbutic diathesis, yet still we agree with the author that they are essentially different. The most important point of dissimilarity, and one much to be lamented is, that the citric acid has no power in removing the symp-

toms of this new disease. The spongy state of the gums, so characteristic of scurvy, was not observed in the anasarca cacotrophica, as Mr. Hunter proposes to call it.

One of the appendices contains an interesting account of two other diseases, which were different from the one above mentioned, although evidently analogous to it; the disease which has been described as occurring among the Africans, called dirt eating, and a peculiar train of symptoms which appeared among the English forces in Ceylon, known to the natives by the name of beriberi. The symptoms are accurately detailed by Mr. Christie, Inspector General of the Hospitals in Ceylon, and Mr. Colhoun. It 'commenced with stiffness and œdema of the lower extremities, which shortly spread over the whole body, producing dyspnœa, vomiting, and death. It appears from its symptoms to have been a rapid and general dropsy, and the appearances upon dissection countenanced this opinion.

'Upon dissection of different subjects, who had died of this disease, more or less water was found in one or all the cavities of the chest; most commonly in the pericardium, but in general, more inconsiderable than might have been expected from the violence of the symptoms. The cellular substance surrounding the heart, was in some instances, loaded with water; and the heart seemed, in two or three cases, of an uncommon size. In one instance, in which the progress of the disease had been very rapid, I found a large coagulum of lymph in the right auricle. The cellular substance of the lungs was, in many cases, loaded with water. In a few cases also, there was water effused in the cellular substance on the surface of the brain; and, in one instance, more than an ounce of water was collected in the ventricles. In most cases, water was found in the abdomen, and cellular membrane, throughout the body; and in many subjects there was a remarkable obesity, even after a long continuance of the disease, and of the use of mercury, antimony and other powerful medicines.'

Calomel and squills, when timely administered, were found the most efficacious means of procuring relief.

ART. XV. *Observations on Abortion, containing an Account of the Manner in which it is accomplished, the Causes which produced it, and the Method of preventing or treating it. By* JOHN BURNS, *Lecturer on Midwifery, and Member of the Faculty of Physicians and Surgeons in Glasgow.* 8vo. pp. 140.

THE frequency of the occurrence which forms the subject of this publication, the disappointment which it occasions to the mother in prematurely destroying the life of her offspring, the immediate danger which it induces, and the permanent injury which the constitution receives, all conspire to render it an object deserving the strictest attention of the practitioner. Much has, of course, been written upon so important a subject, and many valuable observations have, at different times, been laid before the public with a view to its prevention, but the authors have principally contented themselves with dealing out practical remarks, founded upon real or supposed experience, without going so completely into the consideration of the structure and formation of the ovum and uterus, as to point out the origin of that morbid action, which, in the first instance, brings on the tendency to abortion. To accomplish this is the leading object with the author in the work now before us, a task which he is well qualified to undertake, from the minute attention that he is known to have bestowed upon the anatomy of the uterus, and the changes which it undergoes during the period of gestation.

Mr. Burns arranges his work under the following heads; the formation of the ovum, the manner in which abortion takes place, the causes giving rise to it, the prognosis, and lastly, its prevention and treatment. Under the first head we

have an interesting description of the changes which the uterus undergoes after impregnation. Our author's opinion respecting the manner in which the membranes which envelope the fœtus are successively formed, is in a considerable degree peculiar to himself, and has been already laid before the public. We do not consider ouselves as competent to decide upon the merits of his new doctrine, but we may observe that his descriptions are perspicuous and bear the marks of correctness.

Under the second head Mr. Burns describes the process of abortion, as it takes place at different periods after impregnation; in the early stages, the symptoms differ little from those of menorrhagia, afterwards they are known by pain in the region of the uterus, contraction of that organ, copious discharge of blood, and the appearance of the ovum and its membranes. The author remarks, that before abortion takes place, there must be a cessation of gestation, i. e. the connection which formerly subsisted between the mother and the fœtus must be so far interrupted, as that the support and nutrition of the latter can no longer continue. When this interruption is complete, abortion must necessarily follow; but we have frequently some intimation of this circumstance before the actual occurrence of it, and it is at this crisis that the skill of the medical practitioner may be exercised with peculiar effect. Considering the great importance of this point, we were rather disappointed at not meeting with a more full detail of the symptoms which require attention at this juncture. We shall not attempt to supply this deficiency, but we suggest the circumstance as one particularly deserving the future attention of our author.

After having described the phenomena which attend abortion, he proceeds to enumerate the causes of it; these are an advanced period of life, former abortions, altered structure or weakness of the uterus, and promiscuous or immoderate intercourse. These may be considered as habitual causes of abortion, or such as exist independent of any temporary occurrence. Besides these, there are the occasional causes, such as accidents of all descriptions, the occurrence of particular diseases, not immediately connected with the uterus, but which directly derange its functions. In examining the modus operandi of these causes, Mr. Burns refers to some doctrines of the animal œconomy which are peculiar to himself, and which were some time since printed in his treatise on inflammation. The foundation of the hypothesis is

"that we have a certain quantity of action present in the system at large, and properly distributed amongst the different organs, forming an equilibrium of action; and that if one organ act in an over degree, another, which is connected with it, will have its action lessened, and *vice versa*.

It is not to our present purpose to enquire into the foundation of this doctrine, but its application to the affections of the uterus appears ingenious, and happily explains many of the circumstances which occur during pregnancy. The state of the uterus at this period requiring more than its usual share of the nervous energy, other parts of the body are consequently deprived of their accustomed portion, and are consequently liable to fall into a variety of morbid actions.

"Thus the function of nutrition, or the action by which organic matter is deposited, in room of that which is absorbed, often yields, or is lessened, and the person becomes emaciated, or the stomach has its action diminished, or the bowels producing costiveness and inflation."

As a part of the same doctrine it

ollows, that the quantity of action ransferred from the other parts to he uterus, may be either greater or ess than the exact ratio required;

" If no part give way, and no more nergy than usual be formed, gestation annot go on, or goes on imperfectly. Hence some women have abortion induced y being too vigorous; that is to say, all he organs persist in keeping up their ac- ion and complete degree.

" A tendency to abortion also results rom a contrary cause, from organs yield- ng too readily, allowing the uterus to ct too easily. In this state it is as li- ble to go wrong, as the general system s when it is at the highest degree of ction, compatible with health, the most rifling cause deranges it. Thus, some- imes, the intestines yield too readily, nd become almost torpid, so that a tool can with difficulty be procured. Here costiveness is not a cause of abor- ion, though it may be blamed. In like anner, the muscular system may yield nd become enfeebled; and in this in- tance debility is accused as the cause of bortion, although it be, indeed, only an ffect of too much energy being destined or the uterus."

An important practical inference ollows from this view of the subject, hat the general state of the system s more to be attended to than that f the uterus in particular; and we ay even go so far as to conclude, at in some cases, the derange- ent of particular parts ought not o be obviated, as these affections re to be regarded as efforts of na- ure, to increase or restrain the ac- on of the organs more immediate- concerned in gestation.

In the last division of the subject, on the prevention and treatment abortion," our author considers rst

the most likely method of preventing ortion in those who are subject to it; xt, the best means of checking it, when s immediately threatened; and, lastly, e proper method of conducting the wo- n through it when it cannot be avoided."

The first of these indications must, in all instances, be fulfilled by attending to those circumstances which have before given rise to the abortion, and preventing, as far as lies in our power, their future recurrence. In some cases we have to counteract a prevailing defect in the constitution, such as its being too plethoric, or too irritable, and we have often to oppose the attack of a particular disease, as dyspepsia, hysteria, or siphylis. The practical directions in this part of the work appear, for the most part, clear and judicious, deduced from a close attention to the affections of the system during the period of gestation. When abortion has taken place, one of the most urgent symptoms, is the hæmorrhage that so frequently occurs, and which often threatens the immediate death of the patient. In this state Mr. Burns speaks in the highest terms of the efficacy of digitalis, which he conceives will supersede the exhibition of almost every other internal remedy. In addition to this, he advises the external application of cold, and also of some substance which shall mechanically oppose the passage of the blood. With respect to this last he remarks, that it acts by giving the effused blood time to coagulate.

" It gives no pain; it produces no irrita- tion, and those who condemn it, surely must either not have tried it, or have misap- plied it."

We have, upon the whole, perused this volume with great satisfaction, and must strongly recommend it to the attention of all our medical readers. The pleasure which we experienced in its perusal has, however, been materially affected by the very inaccurate manner in which it is printed. Some of the errors are of serious magnitude, and although they are, for the most part, noticed in a list of errata at the end of the work, yet we fear that many

persons may see the faulty passages who do not observe the correction of them. We cannot admit the validity of the so frequently urged excuse, of "the author's distance from the press;" if he could not accomplish the revision, he should have entrusted it to other hands.

ART. XVI. *The Naval, Military, and private Practitioner's Amanuensis, Medica et Chirurgicus: or, a Practical Treatise on Fevers, and all those Diseases which most frequently occur in Practice with the Mode of Cure. Likewise on Amputation, Gun-shot Wounds, Trismus, Scalds, &c. with new and successful methods of treating Mortification, of Amputating at the Shoulder Joint, and of curing Femoral Fractures. By* RALPH CUMING, *M. D. R. N. Medical Superintendant of His Majesty's Naval Hospital, Antigua.* 8vo. pp. 363.

THIS publication will, we apprehend, be one respecting the merits of which the public will form a very different opinion from what the author seems to have done. Dr. Cuming expressly states, that the advantage of his work "must be incalculable, both to the public and private practitioner;" and from the supercilious manner in which he treats those names, that we have been in the habit of looking up to as the great luminaries of medical science, we may fairly conclude, that he considers their writings as entirely superseded by his "amanuensis." We are, however, of a very different opinion on both these points. We have perused his volume with some attention, and so far from finding it of that "incalculable advantage" which we were led to expect, we do not hesitate to characterize it, both as abounding with dangerous and rash precepts, and often extremely defective in the most essential particulars. The only information of any value, which we have derived from it, is the method of curing gangrene by the application of nitre, a practice respecting which, although the author speaks in the most confident terms, we must still be permitted to suspend our judgment, until we observe it to be sanctioned by farther experience. Dr. Cuming himself is indeed very decided upon the subject, as may be learned from the following paragraph.

"MORTIFICATION, which has slain its thousands and tens of thousands, and the bare name of which is calculated to inspire one with terror, may now be viewed with a cool and collected look; being in possession of a remedy which disarms it of all its horrors, and renders innocuous its lethiferous poison."

The harsh judgment which we have passed upon the work requires to be fully substantiated; this we think we cannot do in a better manner, than by quoting what is said respecting one of the most important of all diseases to the naval and military practitioner, the typhus fever.

"When this disease assumes a more *grave* and threatening aspect, from violent febrile action, where the tongue is parched and foul, pulse remarkably quick, skin hot and dry, the dolor capitis violent, dashing buckets of cold water over the naked body, sluicing the head first, is attended with the happiest consequences: this should be frequently repeated until the increased temperature is reduced, and as often as this is done, the patient should be put to bed, after which he bursts out into a profuse perspiration, and experiences immediate relief; but when these violent symptoms are suffered to have their full swing, the poor sufferer soon becomes exhausted, and sinks into all the horrors of this disease, such as coma, delirium, pervigilium, &c. What all that remaineth to be done in this rapid and half-dead state, is to have recourse to that tribe of medicines denominated the diffusible stimuli, which are opium, volatile alkali, musk, æther, wine and brandy: these too, are often found ineffectual. And after they have had a most patient and impartial trial,

have repeatedly known the disease subdued by mercurial inunctions, and never knew them fail, when once their action could be excited, which when timely applied, need never be despaired of. I do aver that I never lost a patient after having used them. Therefore I consider mercury a *sine quâ non which performs wonders!*"

This is the author, whose labours are to supersede all those of both ancients and moderns, and whose volume contains all that is necessary for the guidance of the young practitioner! In this kind of dashing strain is the whole work composed; it no doubt contains some observations that are just, and occasionally, we discern a ray of acuteness, and penetration, but it is obscured by a large proportion of what is either uninteresting, or positively exceptionable.

We were, we confess, less surprised at our author's stile, when after proceeding a few pages, we discovered that he is a zealous disciple, and devoted admirer of Brown, whose "Elements" he thus characterizes.

"Brown's Elements of Medicine as a work, take it all in all, is a performance which stands unrivalled, his theory of the manner in which life is supported is truly excellent, and the whole work exhibits the most irrefragable criterion of a towering genius. He has without doubt stripped medicine of that party-coloured garb with which she was patched up and clad by the chimerical ideas of his predecessors, and has decorated her with the chaste robe of reason, and given her a footing on scientific ground, and thereby has laid the foundation for a superb and elegant super-structure. But as the most finished productions of a finite being, must naturally be imperfect, there is always some scope left for the exertions of others, hence a difference of opinion on *certain points* remaineth to be discussed."

We shall briefly notice a few of our author's particular opinions, and of the plans of treatment which he recommends. "While vitriol he has *never known to fail* in curing ague, while he violently declaims against the use of bark, which he seems to regard as even worse than useless, and pointedly insinuates, that those who recommend it, are either fools or knaves. His method of curing ophthalmia, he informs us, "will bear the keenest criticism, for it stands upon the firm basis of experience, and is supported by the light of reason and natural philosophy." It chiefly consists in the application of cold water. With respect to jaundice Dr. Cuming says, "It is worthy of remark that I have cured the most obstinate species of jaundice by mercury," and we learn that this medicine actually dissolves biliary concretions. We were quite prepared to find our author an admirer of Dr. Kinglake's method of treating gout. He considers it as "both philosophical and rational;" and yet, in spite of his attachment to what is new, he cannot shut his eyes to the danger of the practice, but candidly acknowledges that, "æther, opium, brandy, oleum menthæ piperitidis, and the volatile alkali should always be at hand, when the patient, whether he be young or old, is using aqua frigida."

We are particularly struck with the uncommon success that attends all Dr. Cuming's innovations in practice, and indeed this must be considered as the only apology for the contemptuous manner in which he treats almost all other authors. Although he appears to have practised, to a considerable extent, in warm climates, and on ship board, he has "the satisfaction to say that he never lost a patient in dysentery." It must indeed have been a great satisfaction! particularly so, as in this disease he has employed, what must be considered, as in some measure, a bold and novel mode of treatment, viz. the external application of mercury. It would appear, indeed, that, after all, the alchemists were correct in supposing

that this mineral contained the elixir vitæ, which was so anxiously sought after. Under this impression we conceive it must be, that he so strenuously recommends

"this sine quâ non, in all dangerous and doubtful cases. The good effects of Mercurial Inunction in Typhus, and other malignant fevers, have been displayed in numberless instances, and well merit the serious attention of such gentlemen, as are strangers to this mode of practice."

We have already mentioned the terms in which our author speaks of the effects of nitre in mortification, and we are afterwards informed, that it "will as surely stop its progress as mercury will that of the lues venerea." We most cordially hope that future experience may justify this flattering prospect, but being of a more phlegmatic temperament than our author, we must still be permitted to entertain a degree of scepticism upon the subject.

ART. XVII *A New System of Family Medicine, for the Use of Midwives, Mothers, and Nurses; also A Complete Treatise of the Management and Diseases of Children. By* WALKER KEIGHLEY, *M. D. Director and Lecturer in Midwifery of the British Ladies' Institution, for the Encouragement and Instruction of Female Midwives, and the Delivery of Pregnant Women at their own Houses, gratis.*

TREATISES on popular medicine of all descriptions have lately issued from the press in great abundance; they have of course been of very different degrees of merit, some exhibiting marks of ability, nd even geni us, whilst others have been most completely insignificant. Our opinion respecting publications of this kind has been, on more than one occasion, pretty fully expressed, so that, at present we shall not dwell upon this topic, but shall point out the specific object of the work before us, and endeavour to give our readers an idea of its merits. The object of the work is to present a popular view of the diseases incident to the puerperal state, the method of conducting the process of parturition, the management of children, and the diseases by which they are the most frequently attacked. The author professedly treats on these topics in such a way as to be intelligible to midwives, mothers and nurses, and disclaims all pretensions to any thing beyond this. We must, however, regret that in stating his plan he should think it necessary to treat those in a contemptuous manner who propose to follow a different one. Admitting in its fullest extent the utility of popular medicine, no one will deny that a scientific knowledge of diseases is also important to be acquired, and we may add, that nothing is more calculated to excite that spirit of animosity, which he insinuates that the regular practitioners feel against such authors as himself, than the style of treating them which he has adopted.

Our author strongly recommends in several parts of his work that females should be employed in the practice of midwifery, he insists upon the indelicacy of the present plan, and endeavours to prove, that the difficulties and dangers with which parturition is supposed to be attended are, in a great measure, imaginary. His arguments in favor of this opinion are founded upon the ease with which the labors of the poor are generally conducted, a fact of which there can be no doubt, but from which we aredisposed to draw a different conclusion. We apprehend that the lower class of females are not only less exempt from false impressions of terror than the higher ranks, but their bodily constitution is materially different; their muscular fibres are firmer, and

heir nervous system is less irritable; hey actually suffer less pain, and he pain that they do suffer has less ffect upon them. Hence it follows, hat females in the higher classes of fe, are really in greater danger rom the process of parturition, and ecessarily require more skill in ieir medical attendants. This enreased susceptibility of danger ıust be regarded as the price which hey pay for the superior comforts f affluence, and forms a part of the qualizing system which tends, in ome measure, to level the immense isparity which appears to exist etween the different orders of soiety.

We are not absolutely certain to vhat extent our author would wish is plan of female midwifery to be arried. It is obvious, that in the resent state of society, women can ıever be found who will devote hemselves to the practice of midvifery, possessed of refined manners nd general education, and it is equally improbable that they can ver go through the regular course f medical studies. In the higher ranches of the profession, and mong the wealthier females we hink therefore that things must o on nearly as at present, but ve much approve of the plan vhich our author suggests of giving egular instruction to females, for he purpose of practising among he lower classes, where less scienific skill is generally required, and vhere the circumstances of the paients cannot enable them to pay he price, which those of superior alents in their profession necesarily expect for their attendance.

After these introductory remarks our author proceeds to describe the natomy of the uterus and the eighbouring parts; he next treats f pregnancy and abortion, and ives directions for the management f the female during parturition. He afterwards devotes a part of his work to those diseases with which women are affected during pregnancy, or which are immediately connected with it, and in a subsequent part he considers the diseases of children. These different topics are necessarily treated in so concise a manner, that we conceive they could afford but little practical assistance to those who are previously unacquainted with the subject. We, however, find few things that are absolutely exceptionable, and some parts display a degree of good sense that renders them not undeserving of attention. As specimens of our author's manner, we shall select the section on malignant child-bed fevers.

'*Malignant Child-Bed Fever.*

'This Fever requires to be attended to at as early a stage as possible. The knowledge of the symptoms is, therefore, very important.

'It generally begins on the second or third day after delivery, attended with a shivering fit, and pain in the head; particularly above the eye-brows. A hot fit succeeds next, with looseness of the belly, which becomes so sore as not to bear being touched, or to support the weight of the bed-clothes; and even the motion of breathing is attended with an almost intolerable pain in the belly. At first the pulse is quick and strong, but afterwards becomes weak.

'There is a great variety of other symptoms which occasionally take place; sometimes there is vomiting, with looseness, and sometimes the patient is costive; the skin is sometimes hot and dry, in others it is in its usual state, and sometimes covered with a clammy sweat. The eyes are in general dull and sunk, and the face flushed, attended with great dejection; and the fever, which has no settled period, is infectious, in a high degree, and very generally proves fatal.

'It does not enter into the plan of this work, nor is it my opinion, that when serious cases occur, regular medical aid should not be applied to; and in the case of this fever, I recommend seeking the best advice at the first moment.'

'*Croup.*

'This disease, which is peculiar to children, is a species of asthma, with violent catarrhal symptoms. It is most common in low marshy countries, or on the sea coast, and in wet and cold seasons. Indeed, it is readily occasioned by any thing wet or damp, or which obstructs the perspiration.

'There are two species of croup, the acute or inflammatory, and the chronical or lingering. The former is attended with a very quick pulse, cough, and difficulty of breathing; soon after, and sometimes even before the occurrence of the croaking noise, which is the effect of this disorder, and its peculiar type. This disease is both severe and dangerous. It is sometimes a consequence of others, particularly fevers; and frequently it arises from the same causes as the malignant sore throat, and it has likewise accompanied the last stage of the putrid thrush, and been particularly and suddenly fatal. It has also been known to come on insidiously, and after having entirely disappeared has recurred, and terminated in death, before any danger was perceived.

'From the suddenness and shortness of the disease, immediate remedies are requisite. Four, or even six leeches should be applied to the throat, especially when fever appears, and a blister applied to the nape of the neck. The child may also breathe the vapour of warm water and vinegar, and an embrocation should be constantly applied to the throat. After these, an emetic should be given, and sickness kept up by small doses of the antimonial powder. Calomel, or the tincture of foxglove have been found beneficial in the early stage of the malady. After its termination, bark should be employed, to prevent a relapse.

'The chronical croup is immediately produced by spasm. If attended to early, medicine will have a powerful effect; if suffered to proceed to the latter stage, it is almost incurable. The best remedies are emetics, asafœtida, and hemlock; with occasionally the bark; and these medicines must be persevered in during the croaking noise by which the disease is distinguished.'

ART. XVIII. *Manual of Health, or the Invalid conducted safely through the Seasons; to be continued occasionally.* 12mo, pp. 419.

THE author appears to possess some information, and not to be devoid of humour, yet by over-rating his talents, and not knowing how to manage them to the best advantage, he has produced a work which we cannot recommend to the perusal of our readers. By perpetually aiming at smartness, the stile is rendered uncouth, and frequently unintelligible, and the good advice which we occasionally meet with, is accompanied by so much irrelevant matter, as to be scarcely worth the pains of searching for, beneath the rubbish under which it is buried. The "rules for bathing" will afford a favorable specimen of the performance.

'Children and grown persons, affected by no particular complaint, ought to use the cold bath. They should go in dry-warm; not soon after meals. There is no better time in general than just on getting out of bed, because then the skin is usually dry and warm.

'Take but a single dip.

'Desist if it be followed by coldness, languor, headache.

'When indisposed, do not rush unadvised into cold water. No article of the materia medica requires greater skill to administer.

'Unless you disregard the expense and find pleasure in a new scene, prepare your tepid, saline, and other baths at home. As baths they will answer the purpose as well as any other.

'The tepid bath is from 94° to 98°.

'Do not stay in till it produce languor at the time or afterwards.

'Tepid bathing creates feverishness in weak sensitive constitutions, after a full meal.

'Used near bed time, it will create perspiration.

'No additional covering is required af-

ter the tepid bath. Avoid overheating and chilling yourself.'

The following quotation may give some idea of the author's attempts at the humorous stile.

'*Fattening.*

'I am at a loss under which of my divisions of the year to introduce this article. But as the ladies may be too busy during the high London season, to think of any thing beside its immediate occupations, and as they come out of the mill of dissipation thinner than they go into it, like the winter sleeping-animals when they issue from their retreats, I judge that my observations will best suit the long vacation.

'Mr. Mungo Parke, I think, tells of African mothers, who cram meat down the throats of their daughters, that they may please the princes who range the great African desert and rule its confines. Doubtless, for *such* a reason, the mothers are very right to cram, and the daughters submit to be crammed. And if our young ladies find that the figure—

Fine by degrees, and beautifully less—

is no longer agreeable in the eyes of our young gentlemen, I shall not question the propriety of their tippling hot ale, under the magnetic influence of Miss ———, or *ad habitum* on their own judgment.

'But if health be our principle, then I instantly quit the tone of complaisance and proceed to say, that fatness is a disease, namely, an oily in place of a watery dropsy. It is muscularity, and not meagerness or obesity that mark the state of health. Corpulent people are not strong, and some of the weakest I have known have become suddenly fat with increase of weakness. It is not unusual for the consumptive to fatten shortly before the disease comes on in force. The worm called *hydatid*, which is sometimes found in the lungs of sheep, seems rather to bring the animal forward for the butcher; and certainly for a time does not cause emaciation.'

ART. XIX. *Practical Observations on Urinary Gravel and Stone; on Disease of the Bladder, and Prostate Gland; and on Strictures of the Urethra. By* HENRY JOHNSTON, *Fellow of the Royal College of Surgeons of Edinburgh.* 8vo, pp. 223.

THE diseases which attack the urinary organs, although very different in their nature, and to be relieved by very different means, at their commencement exhibit symptoms so nearly similar, that they are not easily discriminated. An affection of any one of these parts is immediately propagated to the rest, and the most acute pain is sometimes felt in a different part from that in which the disease originates. The principal object of Mr. Johnston's work is to present a concise view of the characteristic symptoms of the most important of these complaints, and to offer some practical directions by which they may be distinguished from each other. Of the utility of the object there can be no doubt, and we are happy to have it in our power to speak favorably of the execution.

The diseases to which the author particularly directs his attention are Calculus; affections of the bladder, of the prostate, and strictures in the urethra. The first of these complaints, one of the most painful to which the human frame is subjected, affords an instance in which the discoveries of modern chemistry have been of immediate application to the improvement of the medical art. By the use of alkalies, in the commencement of the disease, its progress may generally be suspended, and certainly the pain attendant upon it materially diminished. It remains, however, still doubtful whether any of the internal remedies that have been used, possess any effect in actually dissolving a calculus; it is probable, that they merely counteract the constitutional disposition to form the uric acid, and thus prevent the farther increase of the concretion. If a calculus once formed can ever be dissolved, it must probably be effected by injecting solvents into the bladder, a practice which has been frequently proposed, and occasionally put into execution, though not with all the

success that might be wished. Mr. Johnston, however, thinks there are cases where it might be used with advantage. The following directions, taken from Fourcroy, ought to be attended to by those who are resolved to make the experiment.

"Having injected a lixive potash, of proper strength, and allowed it to remain for half an hour or more in the bladder, it is evacuated and filtered through paper; to this is added a little muriatic acid, and, if the lixive has met with a stone composed of uric acid, and has begun to dissolve it, a white precipitate will be sensible. If the alkaline lixive, when discharged from the bladder, and subjected to this test gives no indication of uric acid, after a trial of several days, and the symptoms remain obstinate, there will be then reason to suppose that the stone is not composed of uric acid; and the next trial may be with the weakened muriatic acid. This having been allowed to remain a due time in the bladder, some drops of a solution of ammonia, or potash, are to be added to it, after it is discharged, and a precipitate of phosphat of lime, or of magnesia and ammonia, will take place, if the stone be formed of these substances. Of all calculous matter, the earthy phosphats are most readily dissolved in muriatic acid. If a precipitate ceases to take place by the addition of ammonia or potash, there is reason to suppose the nucleus to be uric acid, or urat of ammonia, and then recourse must be had to injections of lixive of potash."

Mr. Johnston's observations upon stricture are, we think, important and judicious. They are particularly valuable, as containing an opinion, respecting the warmly contested question of the superior advantage of the method of curing this complaint by the use of bougies, or by the caustic, delivered by a person qualified to judge of their merits, and as far as appears, unbiassed by any undue partiality! He decides in favor of the latter method of treatment. He remarks that the removal of stricture by the bougies is too frequently only temporary, and that the length of time which their application requires, is of itself a serious objection to their employment. A long catalogue of evils have indeed been alleged to result from the application of the caustic, but our author remarks, that these unfavourable cases have been generally drawn from the writings of the older surgeons, when their art was in a less perfect state than at the present day.

"There is reason to conclude," he adds, "that the want of success in those days was imputable to the practitioner; that it arose from want of anatomical knowledge; from erroneous notions of the nature and situation of strictures; from want of skill and dexterity in applying the means of cure; and probably also from the employment of improper caustic substances."

"I have myself followed the practice for many years, and although I have met with cases where the success was not equal to my expectations, I have never seen any untoward symptom produced by the application. It may, therefore, with some confidence be inferred, that the method of curing strictures of the urethra by the application of lunar caustic, will gain ground, notwithstanding the respectable opposition it has met with."

His general conclusion is—

"that cases of stricture will very frequently occur, where the common bougie, even when it can be made to pass the obstruction, will not effect a permanent cure, although, by being long employed, it may produce considerable dilatation; but that the contraction will soon return after discontinuing the use of the instrument, especially if the patient return to irregular habits of life: that in such cases a radical removal of the stricture may in general be expected from the employment of caustic applications, which, if used with due caution, will seldom or never be found to excite either troublesome or dangerous symptoms."

Mr. Johnston mentions a case where he had an opportunity of examining after death the urethra of a patient who had had a stricture removed by caustic. He informs us that—

"no morbid or unnatural appearance was met with, except a very slight, and scarcely perceptible degree of thickening of the membrane, at those points where the obstructions had formed."

ART. XX. *Admonitory Hints on the Use of Sea Bathing. By* J. PEAKE, *M. R. C. Surgeons, London; and Author of A Candid Review of the New Opinions of the late John Hunter, &c.*

ALL that we learn from this insignificant and ill-written pamphlet is, that the author is a practitioner at Ramsgate, that Ramsgate is a very eligible bathing place, and that all persons, before they venture to bathe, ought to take medical advice.

ART. XXII. *Practical Observations on the Natural History and Cure of the Venereal Disease. By* JOHN HOWARD, *Fellow of the Royal College of Surgeons, London.* 8vo. 2 vols.

THIS work was originally published some years ago, before the commencement of our undertaking; it is now republished with a few additions and alterations, on which account, and also in consideration of its merits and importance, we shall present our readers with a concise view of its contents. Mr. Howard divides his observations into two principal heads, the first, treating of what he calls the natural history of the disease, the second, of its cure. In the first division he inquires into the origin of the disease, the time when it made its appearance, the causes which may be supposed to have given rise to it, and the diseases previously existing, with which it has been conceived to be connected. He then enumerates the effects which the lues produced at its first appearance, and inquires how far they coincide with those, which we now observe to ensue from it; and lastly, he proceeds to detail, with considerable minuteness, the appearances which the disease assumes under its different modifications, either as depending upon the constitution of the patient, or upon the part of the body which is affected by it.

Our author arranges the symptoms of lues venerea under three heads, principally, as it would seem, depending upon the order of time in which they appear, and the effects of the great specific mercury upon them.

"THOSE which appear early, in the most natural order, and are not perceivably influenced by the medicine, I rank under the *first head.* These are chancre, chancrous excoriation, and venereal bubo; and as a venereal ulceration of the tonsils, a venereal eruption, and a beginning affection of the periosteum, do sometimes shew themselves early, or within a few months after the receipt of infection, I must, when they follow this course, refer them also to this class."

"Upon examining the symptoms arranged under the *second head,* the effects of the medicine, in retarding the natural progress of the disease, will be sufficiently evident. These are half-healed sores on the glans or prepuce, originally chancrous; buboes, which have burst of themselves, or been opened, but which, from the poison still lurking in the system and from irritation, have no disposition to heal; warts and other similar excrescences; ulcerated tonsils; eruptions; nodes and gummata; venereal ophthalmiæ, rhagades, ozænæ, &c."

"Under the *third head* are comprehended the anomalous symptoms; those which are the remains of one or more former infections, still more broken down than the preceding symptoms, but not perfectly eliminated by the medicine; and in which the deleterious effects of the latter, are often blended with the latent sparks of the disease."

We cannot give our unequivocal approbation to this division; it appears to us objectionable, as being uncertain and indeterminate, and on this account, so far as such divisions have any influence on practice, liable to mislead, and to produce an indecisive plan of treatment.

The local venereal ulcer, produced by the immediate application of the poison, although in general, sufficiently distinguishable from other affections of the parts, is known, in different cases, to assume a variety of appearances, and to pursue a different progress. Our author notices these varieties, with considerable minuteness, and conceives that there are two kinds which may be particularly discriminated; these he denominates the aphthous, and the irritable. Besides these, Mr. Howard describes, what he calls chancrous excoriation, an affection of venereal origin, and which is capable of producing all the fatal consequences of the disease, but which never exhibits that state of perfect ulceration, to which the appellation of chancre seems applicable.

After observing the different appearances exhibited by these two varieties of chancre, our author is induced to speculate upon the cause producing this difference. Probably most persons would be inclined to ascribe it, either to some peculiarity in the constitution of the patient, or in the nature of the infection; Mr. Howard, however, attributes it to the way in which the matter is received, more particularly in relation to its quantity. He supports his opinion by the analogy of the variolous inoculation;

"In short the two ways of receiving infection, and the early consequences arising from each, seem to differ as much as the Suttonian method of Inoculation differs from the old one, formerly practised: in which it was customary to apply a piece of infected cotton to the surface of a wound."

From the peculiar arrangement adopted by the author, our readers will perceive, that many of the symptoms which he places in his first division, are such as the generality of writers, we conceive with more propriety, call secondary. These he next proceeds to describe, beginning with the eruptions, which appear on different parts of the surface, the affections of the throat, and of the periosteum.

In reviewing those symptoms which Mr. Howard places in his second division, he displays much accuracy of observation, and exhibits a considerable degree of judgment in discriminating between the real and supposed cases of venereal infection. We cannot, however, agree with him in his idea of their origin, as all depending upon the primary effects of the disease, modified, or altered by the action of mercury. He indeed arranges in this division ulceration of the tonsils, eruptions, and nodes, which he had previously enumerated in his first class, and he also places, in the present chapter, other affections, such as ophthalmia, and sarcocele, which every practitioner must have observed, in cases where mercury had not been received into the system.

The third class of symptoms come next to be considered, those which the author calls anomalous. From their nature, it is obviously not easy to give any general analysis of them, and indeed, as in the former instance, we think it an ill-defined class. Except in degree, we do not perceive in what respect it differs from the second division, nor is the difference in degree by any means very distinctly perceivable. He describes the anomalous symptoms to be

"those, in the production of which the specific effects of the remedy have strongly predominated over the natural progress of the disease; which has been so far weakened by art, as to render the syphilitic appearances doubtful. And in some of these cases, I believe, the latent sparks of the disease are blended with the suppressed, and irregularly conducted effects of the remedy."

The most important of the observations which we meet with in this

art, are those on the great length f time that occasionally intervenes, etween the original infection, and ome of, the secondary effects. Afer a lapse of many years, venereal ymptoms will, it is said, not unrequently occur, when, during the ntermediate period, there has been o appearance of the disease, nor ny signs of ill health. To recogize these symptoms has been justly onsidered as requiring the highest egree of judgment and information, nd in too many cases of this description, we are obliged to form ur opinion, more from the effect f the remedies employed, than rom the existing phenomena of isease. In the work before us, ome cases are detailed, where the hief evidence of their venereal ature was derived from the circumstance of their appearing reeved by the operation of mercury.

We next enter upon the consideation of gonorrhæa virulenta. The uthor discusses the question resecting the supposed connection etween this disease and Lues; hether the former is to be consiered as a modification of the latter, r as a new disease which made its ppearance nearly at the same peod. Upon these points we are ill in a state of doubt; it is not et determined whether both the iseases can be produced by the me matter of infection; experients have been adduced both for, nd against this opinion, but from eir contradictory results we may nclude, that they have not been erformed with a sufficient attenon to accuracy. The discussion f this question leads our author into me remarks, upon the diseases at have been supposed to be conected with syphilis, and into some peculations concerning its origin. esting partly upon historical tesmony, and partly upon the nature f the symptoms, Mr. Howard inines to the opinion, that Lues was produced in frica by the Moorish Jews after eir expulsion from Spain, and th it consists in a combination of Yws and Leprosy.

We now arve at the second part of Mr. Howal's treatise, that in which he give an account of the method of treting the Lues Venerea. He aranges his observations under wo heads: 1st, he describes the mthod of curing the disease under onfinement, and 2dly, by means of what has been called the alterative plan. We do not fully accede to the propriety of this division. What he describes as the two ethods of treatment, and considers, as it were, to be opposed to each ther, are in fact the same plan, ony adopted in different degrees, ad pushed to a greater or less extnt. The question, however, respeting the degree to which the operaions of mercury on the system should be carried, is of the first importance, and demands all the considertion which our author has bestowed upon it. In this part of the work, we meet with much valuable natter, and we are, in every page, impressed with an idea of the extensive information and accurate discernment of the writer. The man scope of his remarks, is to impress upon the mind of the practitioner the importance of adopting, in the first instance, the radical cure by confinement; a sentiment in which we fully coincide, and which ve think cannot be urged with too much confidence. A large portion of the work is afterwards employed in giving directions for the cure of particular symptoms; first, those which Mr. Howard, according to his particular arrangement, considers as primary, and afterwards those which he calls secondary Our limits will not permit us to give any detailed account of this part of his work. The grand specific, mercury, employed so as to produce the effect of full sa-

livation, is the object to which the attention is to be especially directed while, in some instances, we may with advantage avail ourselves of its topical effects, for the purpose of checking the progress of the disease, when its ravages threaten the destruction of any important organ. With respect to his general principle in the cure of lues, we do not observe any thing advanced which is different from the opinion generally received on this object. He indeed lays particular stress upon the necessity of producing a full salivation, and from some expressions it might be inferred, that he conceives that there is some particular benefit derived from the mere evacuation. We do not, however, apprehend this to have been the meaning or intention of the author, as in other parts he fully explains his views with respect to the operation of this medicine.

The cure of gonorrhœa necessarily becomes a subject of distinct consideration. On this point the opinion of practitioners is less uniform than on that of the case of Lues; the question respecting the employment of injections is yet undecided, and the same diversity of opinion exists as to the administration of mercury. The general practice which Mr. Howard adopts, is to employ mercury in the latter stages, and to avoid injections. As to the use of mercury, we confess that we do not clearly comprehend the reasons by which he is guided; he does not conceive that gonorrhœa can ever become a constitutional affection, or that mercury produces any specific effect in counteracting it. He objects to the use of injections, as appears to us, merely because they are liable to abuse, if not employed with sufficient caution. This is undeniable, but it is certainly no argument against them; it is an objection which might be urged against any remedy of much efficacy, generally, indeed, in exact proportion to the extent of its power. But although we dissent from some few of Mr. Howard's opinions, we consider his work as, upon the whole, of considerable value; both as illustrating the nature of the disease, and as affording many important suggestions to the practitioner. As to the arrangement, we have already offered some strictures upon it, and we cannot say much in commendation of the style; it is diffuse and incorrect, generally tedious, and not unfrequently obscure.

CHAPTER XVII.

FINE ARTS.

ART. I. *A Musical Grammar, in Four Parts. 1. Notation. 2. Melody. 3. Harmony. 4. Rhythm. By* DR. CALLCOTT, 12mo. pp. 208.

THE treatises on music which have been published in England are by no means numerous. Germany has produced full twice as many, and even France, which has not given birth to more than two or three composers of extensive celebrity outnumbers our collection of theorists. Some even of the best treatises which have appeared in this country are the productions of foreigners, such for instance are Dr. Pepusch's "treatise on harmony," and the several publications of Mr. Kollman. Morley's Introduction, than which nothing can be more quaint and tedious, contains more excellent rules, and good practical observations, and Christopher Sympson has long been studied with advantage by the young theorist. Some other works of acknowledged excellence have appeared in England, such as Playford's Introduction, the Rev. Mr. Jones's Theory, and Keeble's Harmonics; but the list is far from a numerous one. Morley's book, some twenty or thirty years ago was reprinted, and as if on purpose to make the subject more obscure, not only was the work printed in the original gossiping dialogue form, but even the orthography of the year 1577, was strictly preserved. Within the last ten years several excellent treatises have appeared. Mr. Kollman has displayed very sound and extensive knowledge in his "Essays on Musical Harmony and Composition;" Mr. Shield has given the result of his long and intimate acquaintance with the science in his "Introduction to Harmony;" Mr. King as published a useful compendium of practical information, and Mr. Gunn has successfully endeavoured to simplify the most important principles of music in her "Introduction to Music."

Dr. Calcott, in the work before us, has adopted a different title and form of publication to that of his predecessors, his work is justly entitled "A Musical Grammar." His design, he observes in the Preface, is "to express in a small volume the leading principle of practical music. From the great analogy which exists between music and language, he has presumed to adopt a classification first suggested by the German theorists, and to entitle the whole a Musical Grammar. Part I. treats of the "notation of music." The different clefs are explained as well as the notes and the other musical characters. The fifth chapter describes the sharps, flats, &c." We do not entirely approve the method of describing the half tones in music by the keys of a piano forte. This mode of explanation, were it not corrected in a future chapter, would infallibly lead the young student to very wrong ideas respecting the relative character of the sharps and flats in the scale—for instance, when Dr. Callcott says that "every one of the short keys on the piano forte has two different letters for its name, according to the natural note

for which it is employed, the middle key of the three short ones being equally used as the third sharp in the place of G natural below it, and as the third flat in the place of A natural above it," any person not previously informed on the subject would conclude, that G sharp and A flat were actually, and in point of fact, the same note.

Part II. treats of Melody—The following definition of Melody we shall extract as correct and original. "A particular succession of single sounds forms a melody or tune. This simple and popular definition of melody, only presents a outline of the true idea annexed to the term. In a more extensive sense melody implies not only the progression of one single part, but also that general result of the various parts in harmony, which produce the effect of melody by the proper distribution of their sounds. Prinz seems to have been the first who distinguished between the *monodic* style, in which the melody is confined to one single part, and the *polyodic* style, in which the tune, and its dependent subjects are distributed among the different parts of the composition. These two epithets, Prinz appears to have taken from Kirchu; and this profound and original view of melody has been very ably developed by Schelman of Berlin, who clearly proves, that those pieces which are produced by the *monodic* design of the composer, are far inferior to the *polyodic* arrangement of the same ideas. In this last class we may place the motetts of Palestrina, the choruses of Handel, and the symphonies of Haydn." p. 85.

The three kinds of melody are thus described, "These three scales, the *diatonic*, the *chromatic*, and the *enharmonic*, form the three kinds of melody now in use, and although the terms are borrowed from the Greek authors, yet the modern ideas annexed to them are considerably different from their ancient signification. The origin of the term diatonic genus has been explained. The chromatic takes its name from the Greek word *chroma*, colour, because the interspersed semitones give an ornamental effect to the diatonic or simple melody; and the enharmonic was so called, from its supposed excellence, being *en-harmonic*, that is, *extremely musical*. The two last genera, (chromatic and enharmonic) are never used pure, but always intermixed with the diatonic. Hence it has been asserted that all the genera, except the diatonic, are irretrievably lost. That they are lost to us, in the precise sense of the ancient descriptions, is undoubtedly true; but we still retain the term chromatic, in a signification extremely analogous to its original meaning, and it seems proper also to retain the terms diatonic and enharmonic." p. 109.

In the Section on Transposition the relation of the different keys to each other is clearly explained, and the student is directed into which keys it is preferable for him to modulate. Dr. Callcott has here adopted an expression of Dr. Boyce's, "attendant keys," viz. the keys on the 5th above, or the 5th below, (or 4th above) which add a new sharp or flat to the signature of the original key. Such a term was wanted, and we are glad to see that Dr. C. has adopted it. The following example will shew the use of the expression.

"In the Major Key of C, its *attendant keys* are G, its fifth, with one sharp, and F, its fourth, with one flat; to which are annexed the relative minor A, and its two two attendant keys, viz E minor with one sharp, and D minor with one flat."

The chapter on modulation is concise, and as far as it goes, clear and perspicuous. We were disappointed in not finding this important

branch of harmony more fully treated of, it is dismissed in six pages.

In the chapter on discords, Dr. C. has availed himself of the learned labours of Kirnberger and Kollman, whose system he judiciously adopts in opposition to that of Rameau. Before the appearance of Mr. Kollman's works, Rameau was much read and much followed in this country, and it was reserved for that profound theorist to expose the errors of Rameau's system, and to be the principal means of introducing Kirnberger to general notice here.

Dr. C. divides discords into those of transition, suspension, syncopation and addition. Each of these species is clearly defined, and well exemplified. The different kinds of cadences are next explained; we do not see any reason why the term "interrupted" should be rejected for that of "deceptive."—The chapter on licences contains much profound observation, and is worthy the close attention of the young student. We observe with pleasure, in a note (p. 226) that Dr. C. promises a future and further discussion on the chord of the extreme flat seventh, and particularly of some celebrated examples of it in Handel*.

The fourth part is devoted to rhythm, it contains a concise description of the several kinds of musical accent and measure; the accompanying examples are numerous, and selected from the most classical authorities. Dr. Callcott, in this part of his subject has fallen into an error not uncommon in works of this kind, that of supposing his reader to possess a degree of previous information, which he ought not to presume him to have attained. Thus, in p. 261, he speaks of the augmentation and diminution of fugues, without having first explained the construction of a fugue; now a work which begins so completely *ab incipio* as this grammar, an acquaintance with a species of composition so complicated, ought not to be presumed. We are aware of the difficulty of avoiding this error in a treatise so limited as that now before us; and we hope, in the work which Dr. C. gives us reason to expect, that he will not feel the necessity of descending to such a minute explanation of the most familiar parts of the science. We have now gone through the whole of this treatise; we have read it with attention, and certainly with pleasure; some defects have been noticed, but from such what work is wholly free? We could have wished the examples to have been more at length, but this from the form of the work, was perhaps impracticable: — for treatises on music we therefore prefer the folio size, where authorities and examples can be quoted in a less condensed form. Dr. Callcott's reputation as a composer has long been established, many of his productions display a complete knowledge of music, and an intimate acquaintance with musical effect; the public were therefore prepared to expect from him a work of considerable erudition and research, and in the Musical Grammar we will venture to say they will not be disappointed. To the young student this treatise will be found particularly acceptable, and it will be referred to as a standard authority by the musical theorists of England.

* With regard to one of the examples here mentioned by Dr. C. "Vouchsafe O Lord," we are inclined to think that the natural, which is placed after the double C sharp in the 7th bar, ought only to remove the double sharp, and to leave the note still attended by a single sharp, though we believe the second half of the bar is usually played C natural.

ART. II. *Inquiry into the Requisite Cultivation and Present State of the Arts of Design in England. By* PRINCE HOARE, 8vo.

BEFORE we find fault with Mr. Hoare, which, as caustic reviewing is now in fashion, we of course intend to do, let us give him a speculation of our own to find fault with in revenge.

Had nothing been done for Art by literary panegyric, by systematic patronage, or by public institution, what course would it naturally take?

I. In order to find a market, it would begin by making itself the pandar of sensuality. Thus the Belgic painters, having a people of rich and vulgar gluttons to please, who went to market for their own dinners, began to excel in *still life*. Representations of game, fish, cauliflowers, peaches, of saucepans nicely scoured, and decanters sparkling with wine, form the primary subjects of their finished art. They pass on to misers, smoakers, topers, and Dutch fairs; and at length accomplish the delineation of pretty cook-maids, and of the loose revelry of the music-house.

In all this progress nature not art was their model. The appeal was to every man's own eyes, own recollections, own inclinations. The people required no teaching to know what the painter intended to represent; no artificial culture of the intellect, to enjoy those groupes of objects which he had imitated. The subjects of his pencil were adapted to delight such spectators by the associated ideas they tended to excite. Thus a school of art arose, which created an adequate demand by its own choice of topic; and which has excelled every other school in fidelity of imitation. For colouring, for finish, for mimetic drawings (that is the tracing of contour as it is, not as it should be) the Dutch and Flemish painters are at the top of art.

II. Next to sensuality, religion is the most diffusive passion which art can flatter. But, unless the gods are represented of colossal dimensions, they do not act on the fancy as superior beings. Rembrandt's Christ, Saints and Apostles are ordinary men and women. Cabinet pictures on religious subjects no where please and strike much. Observe in the Dusseldorf collection those delicate masterpieces of Vanderwerff —— approach, at the entrance of the gallery of the Louvre, the sacraments of Poussin, in which a pure lofty classical character of form is carried further—— nay, after weeping before that impressive effort of pathetic expression, the dead Christ of Annibal Caracci, not long ago exposed with the Orleans collection at the Lyceum in the Strand, reflect —— how little of that sacred awe comes upon the soul, which is the appropriate feeling of religion. No tingling is felt at the roots of the hair, no central shudder thrills athwart the breast, the knees do not involuntarily totter, and prompt the humbled man to drop prostrate before the hallowed forms, at which he gazes. But if one of those gigantic delineations, in which Caravaggio delighted, is executed by this same Annibal Carracci, as in the instance of his three Maries at the Louvre, not only the tear starts as before, but one looks around for the altar's step and rail, to kneel and cling before it with unaffected veneration. Such is the effect of majestic dimension.

It follows, for all this picture marshalling is but part of a syllogism, that private demand cannot call forth a religious school of art. There must be huge edifices to receive such paintings as by their vastness are adapted to overawe: altarpieces cannot be accepted by the private rooms even of palaces.

In order to stock such edifices, as could contain them with effect, there must be considerable revenues to expend in the purchase of great works.

III. After learning to paint beauty, and learning to paint purity, or intellectual beauty, by the use of those corporeal indications which are necessarily associated with it, the artist is become capable of heroic painting. He can take off an individual form knowably, and yet omit those accidents of nature, and those deteriorations of habit, which the caricaturist would select for prominence, because they interfere with its highest purity of expression. The portraits of heroes and statesmen, when thus idolized, and mingled in the representation of those mighty incidents, which they provoked and directed, form the most valuable legacies of the artist to posterity. They embody to the memory the deeds of public virtue. They inspire living capacity with emulation. They tend to transfer to natural personal beauty the ascendancy over human affairs.

Of these three steps in the progress of art no one can safely be omitted. Unless the painter begins by imitating beautiful nature for the approbation of the sensualist, he will never learn to paint naturally. Observe the drawings of those French exhibitors, who have been copying alternately every celebrated statue in the gallery of the Louvre; their lines of contour may be classical, and may recall to the tutor'd imagination a Medician Venus at every nose, and a Belvedere Apollo at every chin: but they will not recall those surrounding living sympathizing forms, before which our youth glowed, or our age heaves a sigh of regret; before which the fixed eye twinkles in order to moisten into finer polish the covetous gaze. Cold as the poems of those mimics of antiquity, who lean on precedent for the speeches of Leonidas, or Medea's bursts of anguish, are the representations of those drawers by profession, who, like Pygmalion, instead of living nature, make use of statues to admire, to colour and to imitate. In Angelica Kauffman's pictures you may count the busts in her apartment and name them one by one: the whole French school seems also to have studied form, not in flesh and blood, but in plaster of Paris. In this country there is no demand for licentious productions; of course the artist cannot turn his apprenticeship to the purpose of maintenance, if he is to pass it properly, that is in the habitual imitation of sensual beauty. Our societies for the suppression of vice may meritoriously protract the age of continence, and check the infections of libertinism; but they narrow the market of art. Wherever the arts have flourished, celibacy and its concomitant vices have been known to abound. The taste for art has every where operated as an aphrodisiac; a sensual propensity, a contemplative lust, forms one ingredient of our admiration of the beautiful. Transplant a bevy of artists to Jamaica, or Paramaribo, surrounded by naked nature and honest lasciviousness, they will there learn to copy the human form in all its varieties of age, proportion, race and attitude. Confine them to London—they will only attain to be face-painters. Like Socrates, they may produce *clad* Graces; but they will not, like Polycletus, execute a canon of beauty entire. It is, as Hume says on another occasion, needless to dissemble: familiarize gymnastic exercises and naked shows, stimulate any enthusiasm for animal beauty, distribute to stripped combatants your boxing, wrestling, running and swimming prizes, encourage a critical appreciation of figure, and you will insensibly instigate to

antichristian practices——but, without a profusion of such exhibitions, you will neither evolve real connoisseurs in art, nor elevate the artist to Grecian excellence.

The remedy for that sinful luxuriousness of eye, which is so much connected with the education of a school of fine art, may be decorously sought, and extensively found, in the alliance of art with the prevailing religion. Reduce the number of its temples, one half suppose, preserving the vaster and more pompous monuments of architecture. Consolidate the suppressed with the retained parishes, not with respect to the clerical revenues, but to the parish-rates: these rates will then extend over a sufficient district to accomplish without burdensomeness the purchase of fine altar-pieces. There might be annual lotteries of art; many parishes subscribing for tickets, and every twentieth parish obtaining by lot some prize-picture. Thus a creative demand could be generated for religious subjects, rivalling that of the monastic and endowed chapels of modern Italy. With the demand, the number of competitors for the supply would increase; and with the number of competitors the chance for individual greatness. There is no danger now of that stupid idolatry, which mistakes the image for the being signified: there can be no more impropriety in representing deity by an idea of the eye than of the ear: those Jews were consistent in their superstition who forbad to pronounce the name as well as to delineate the figure of Jehovah. Sublimity in art has usually resulted from carving or painting for religion: and has been carried further in the attempt to make worthy representations of our own divinities than in any remains of antient art. We have inherited from the Greeks no head of Jupiter equal to the Moses of Michael Angelo. The Madonnas of Raphael and Guido surpass any of the Junos, or Minervas, or Muses, who might have been used for prototypes. The head of Laocoon has often served for a suffering Christ; but the best Christs are far superior to the head of Laocoon.

Heroic painting and sculpture are already much patronized in Great Britain. Every distinguished writer, or patriot, or artist, may have his portrait painted and engraved. The illustrious dead are sure to obtain a marble monument in some one of those cathedrals which receive the altars of our hero-worship. The busts of Fox and Pitt are ordered by the dozen; but the habit of making small bronze casts in imitation of the large busts is not yet a regular trade, as among the Romans. Medal-making reposes on its purest basis, the demand of the people; every great event is celebrated by the Birmingham artists; almost every remarkable edifice in the country has been immortalized on our provincial halfpence; portraits of any widely popular favourite are embossed on pocket-pieces. Statue casting is not yet enough practiced. If a statute of Nelson had been modelled at the time of his death; and casts from such model had been offered for sale by some specific foundery, in case one hundred copies were bespoken; it is not unlikely that a voluntary demand would have defrayed the whole expence of the enterprize; and that each principal city and county of Great Britain, as well as several West-India islands, would have placed his image in some public square. Could this sort of demand become regular, so as to bespeak every third year some new bronze ornament for the adapted situations of the land, the quantity of our statues would shortly be very conspicuous.

Other sources of demand remain

o be explored. Our agricultural ocieties might with obvious public ıtility, order bronze oxen and hogs, nodelled on the most perfect indiiduals of the Bakewell breeds, to be ıut up in the market crosses, as standrd forms to teach farmers what sort of attle to buy. The animals bequeathd to us by ancient sculptors may eaily be excelled: the Farnese bull, he sow which lies by the Tiber in the /atican, the rabbit held by Politinus, the boar of Florence, the Contantinopolitan horses now in the ılace of Carousel at Paris, and even he steed of Marcus Aurelius, are ıot shaped after the finest producions of nature, nor are they good lkenesses of the originals selected. The delighters in pugilism are sufficiently numerous and rich to erect tatues of their prize-fighters. Why hould not the shoulders of Big Ben ıe immortalized, and the legs of the Chicken? In Greece there were nthusiasts of human beauty in all ts variations of strength, agility, nd grace, who delighted to preerve the precise forms of distinguished athlets. Every mile-stone long the road to Elis was the pedesal of a statue of some victor in the Olympic games. It is less difficult o model a whole man, than a whole tatue. The best made among our ruisers should be invited to pillow his back upon some brick-earth, nd to leave the impression to be un-dried, and multiplied in plaster. rom the imitation of earthen staues, so obtained piece-meal, began he sculpture of the Grecks. When ve revert to nature for our models, ve shall learn to equal the primitive opyists.

But it is time to return to Mr Hoare; and instead of considering he manner in which public spirit nd private interest may best be rought to co-operate for the proıotion of art, to analyze his pecuar projects on the subject.

The first chapter endeavours to prove, what no one doubts, that excellence in art contributes to the fame of a nation. Much fuss, as usual, is made about the Greeks; and passages are quoted in praise of the Athenian artists, in particular. Is not Athenian art overrated? Phidias was indeed of that city, and made his Minerva there; but he was more of a goldsmith than a sculptor. His hollow Jupiter, sixty feet high, with its ivory eye-brows and golden beard, might astonish Pausanias and Quintilian, and yet not be in very good taste. To his Venus Pliny preferred that of Scopas the Parian. As a marble-statuary, he seems to have been excelled by his pupils Alkamenes and Agoracritus. Glycon, who made the unconquer'd limbs of Hercules, was of Athens; so was Praxiteles and his son Cephissodorus. Myron, who excelled in cattle, Praxias, Salpion, Cleomenes, Silanion and Xenophon also illustrated the Athenian school.

Of these names Praxiteles was most celebrated among the antients: he made, says Pliny, *puberem Apollinem, subrepenti lacertæ cominus sagittâ insidiantem, quem Sauroctonon vocant.* In the villa Albani at Rome a statue is preserved of a young Apollo aiming at a lizard, which corresponds so exactly with this description of Pliny, that one may appreciate by it the excellence of Praxiteles. It is at most a third rate statue.

Except the Hercules of Glycon, of which the back is inferior to the fore-part, no one of the very fine remains of antient art is Athenian. The Laocoon was made by sculptors from Rhodes; and so was the groupe, including the Farnese bull, commonly supposed to represent Zethes and Amphion. Both the Antinousses were made at Rome under Hadrian. The Belvedere Apollo, being of Italian marble of Carrara, is certainly an Italian and not a Greek statue: its very antiquity is

liable to question. To Scopas of Paros is ascribed the vast groupe of Niobe and her children. Agathias of Ephesus made the gladiator. The Medicean Venus has indeed been joined to a base, on which is chipt the name of Cleomenes of Athens; but that base did not belong originally to the statue; and, as the marble is like that of the Niobe, it is perhaps by the same artist. In short, were the palm of art to be bestowed by the evidence of the remains, and not by the testimony of literary panegyric, it would be taken from the Athenians; and conferred on that school of important artists, chiefly from Asia Minor, who flourished under the patronage of Hadrian and his successors, in Italy. Every thing gets most praised while it is a new subject of admiration; but every thing gets best executed, after the multiplication of experience.

The second chapter treats of the influence of arts on morals. Mr. Hoare ingeniously contends that they tend to refine the moral taste, to make men virtuosos in conduct, and dilettanti in virtue. The benevolent emotions will be indulged for their gracefulness and beauty; the odious feelings will be shunned for their deformity and ugliness.

An excursion in this chapter directs public attention to a project for a dome of British honor. This purpose would be more cheaply answered by opening St. Paul's to historic paintings. It is however not wise to place pictures and statues in the same room: the garish motley hues of the painter contrast disagreeably with the sober uniform tints of the statuary: in the gallery of Florence every visitor must have felt the interdestructive effect of the mixture. Mr. Flaxman's simple and grand project of a colossal *Britannia triumphans* at Greenwich, surpasses for majesty of conception, and purity of eloquence, the scheme of the united Academy.

The third chapter considers the interference of public authority in support of the plastic arts. In this chapter Mr. Hoare says dangerous things. He confounds demand with patronage. The arts cannot flourish without a great and costly demand: but they can flourish without conceding to kings and ministers the patronage of those lectureships and other salaried employments connected with artistical institutions. Some precautions ought to be taken against party-ascendancy in such appointments and disappointments. But the public should promote demand; it should expend money on art in the decoration of the national edifices with systematic and unintermitting liberality. Every county ought to bespeak for the shire-hall historic paintings or basso-relievos of the events locally conspicuous. Every fresh incident of our history should be recorded in prize pictures. Surely an annual lottery to consist of guinea tickets, and to distribute pictures worth one hundred guineas each among the venturers would succeed. That size of painting which is adapted for common dining rooms should be chiefly selected, and a committee of dilettanti might be intrusted with the purchase of the paintings to bedrawn for. The art which grows up under the encouragement of a prince may find in a Hadrian or a Lewis XIV. an efficacious patron; but it is subject to the caprice of individual volition, it may be employed to deify an Antinous, or to insult Europe. The art, which grows out of the concurring demand of a wealthy nation, taught by its exemplary classes to prefer that furniture, which art manufactures, to all other luxuries of parade, is more stabile, securer of eventual excellence, purer in its moral tendency, more

independent in its instructions, and more diffusive of gratification.

An important observation occurs n this chapter (p. 71.) that paying igh prices for the works of an-ient and foreign artists, is not an ncouragement, but a discouragement to rising English art. He who furnishes his saloon with homenade pictures has done much to paronize a British manufactory of aintings; but he who imports foeign ware, though he should exibit better specimens, has interered both by his practice and exmple against domestic production nd demand. If every gentleman who has a room to furnish would reularly content himself with an English gallery of paintings, and eep selling off the worst, we should ot have half a century to wait for Volterra, a Diego Velasquez, and Rubens.

The Shakespeare Gallery is cenured as furnishing but a momenary employment to the artists who eserted portraiture for ideal beauty. he scheme was good, but it lasted o long. Let it be the work of a sinle season to illustrate one great oet or historian, of the country: t a splendid edition of his work reserve and scatter in engravings ie more fortunate productions of ie pencil; let an eventual auction isperse the exhibition and indemify the expenditure. The wider ie pictures wander, the oftener ey change hands, the better; so uch sooner will the bad perish, id the good be precious and cele-rated. It is false that an artist ust die for his works to attain a gh value: only let him work well. ondon, and Paris, and Moscow nd to Canova for his statues, and ay the price of an antique.

Rash and wholly unfounded sertions occur at pages 78 id 90, about the moral dignity id tendency of art in the repubs of Greece. Antient art was notoriously the pandar of sensuality, beyond all modern instance. Our author recommends (p. 95) that a professor of drawing be attached to each university, as a mean of diffusing among rich young men the elements of taste in art. This project deserves some discussion; the schools of art may quite as expediently be placed at Oxford or Cambridge, as at London: but in this case the great galleries of art, the productions of ancient and foreign masters, must be removed from the metropolis to the country, with much loss of amusement to the dilettanti, and with the greater loss of all the effect such collections produce in popularizing a passion for art.

The second part treats of the Royal Academy, and of the annual exhibition at Somerset House. Here Mr. Hoare is more at home than in the history of foreign art.

The third part treats of the genius of the English for the arts. In this respect all nations can be rendered alike. By genius is meant prospective excellence. Among a hundred individuals born any where the proportion of capacity is nearly the same. Of a hundred persons brought up to painting, ten probably will acquire the skill which enables them to forsake the decoration of tea-waiters, inn-signs, and furniture, for picture-painting. Of these ten one perhaps will attain a name in art. So that there must be habitual employment and maintenance for a hundred painters to obtain one good one. Good painters, who work in concert, improve by one another's experience. The English painters are not enough gregarious; the Italians were otherwise. The English painters have several bad habits: they are too fond of placing their models in a catching light: in consequence of which they know not how to imitate a natural open-air daylight. In some of our best paintings the figures have this dun-

geon-like illumination, this piebald flutter of light and shade, while the scenery lies abroad, where light has free access from every side. They are too fond of north windows; in consequence of which they work in a bluer day light than is natural, and are tempted either to employ the orange hues to excess by which their carnations are jaundiced; or to imitate the leaden twilight colouring before them. Pictures are usually painted in London for the engraver. The portrait of some demagogue, the victory of some fleet, or the frontispiece for some poem, are the quotidian occupations of art. Strong light and shade, few half tints, truth of contour, absence of detail, these are the features which the engraver solicits. Equal illumination, soft contrasts, ideal beauty, significant minutiæ, would render his task more difficult. The whole character of English art has suffered from this cause. The execution of the English painters is often affectedly coarse; their blotches of colouring are incompatible with the expression of softness; the petals of a rose, the bosom of beauty, the polish of an eye-ball become leprous under their touch. This mode of painting is proper in play-house scenery, in cielings, in altar-pieces, and wherever a distant view is implied: but for cabinet pictures destined to adorn small apartments, it is notoriously disagreeable.

The colouring of many of our painters is, from chemical causes apparently, very fugacious: in an atmosphere which dries paint slowly, there is great danger, especially when the colours are applied in thick blotches, least the mineral substances employed should act upon one another. The mechanical parts of art all require their appropriate attention. When a higher character of art shall be attained, there will be no want of public encouragement. Painters turn off too much work to do it always well, and then complain that trash is neither admired, nor paid.

A section occurs on the criticism of foreign writers. Passages about climate are quoted from Winkleman. There are two causes why art is more popularly valued in the south of Europe than in the north. In the first place, the multitude are more ignorant; now the unletter'd can enjoy art and can enjoy the theatre: but literature supplies a rival gratification in the reading nations, which operates as a substitute. In the second place, the people of the south are more lascivious; and art administers in a high degree to the provocation of the amorous passions. Art is the idolator of beauty, the tutor of grace, the remembrancer of pleasure, the foe of chastity, the consoler of exhaustion.

Next occurs a sketch of the present state of the arts of design in England.

A conclusion somewhat eloquent sums up the previous argument.

We like this book better for its topic than its execution. Of the literature of art no knowledge is displayed; works of first rate value have wholly escaped the perusal of the author, and numerous errors of fact and opinion, long since overthrown, are incidentally repeated. In the criticisms there is little precision: it matters not whether a critique be depretiatory or panegyrical, provided it allows the excellence that is there, and strikes at the real faults. Vague indefinite unintelligible praise and blame is the bane of art; nobody can improve by it, either in judging, or in working. We are grateful, however, for the zeal displayed in a fine cause, for the feeling kindled by a worthy object, for the industry spent on a noble purpose; it is something to have a taste *for*, it is more to have a taste *in* art. *Quæ-*

e donc que le gout? says Diderot in is Essays on Painting, *Une facili- acquise, par des expériences réite- ées, à saisir le vrai et le bon, avec la rconstance qui le rend beau, et d'en tre promptement et vivement touché. Si les expériences qui déterminent le jugement sont présentes à la mémoire on aura le gout eclairé: si la mémoire en est passée, et qu'il n'en reste que l'impression, on aura le tact, l'instinct.*

ART. III. *Essays on the Anatomy of Expression in Painting.* By CHARLES BELL. 4to. pp. 186.

IN a fine spirit of allegory, the culptors of antiquity represented t as one of the labours of Apollo o flay Marsyas: they were desirous f inculcating that the artist of ge- ius must not loathe the knife of the natomist; that it is not enough for he expression of beauty, grace, nd feeling, to know the surface of he human skin, the muscles beneath nust be examined, and the bones. Anatomy is the grammar of that anguage, in which the arts of de- ign address the eye. Observation knows not where to fix for the cha- racterizing phænomena of move- ment, gesture, and passion; it can- not seize with intuitive quickness the precise expressions of superfi- cial nature; unless directed in its search by a knowledge of anatomy. The effects produced on the body by the operations of the mind, would very frequently be referred to a wrong cause, did not the analysis of the dissecting school come in aid of the eye of the painter.

These essays have for their ob- ject, to inforce and illustrate the ne- cessity of anatomical studies to the artist, and to the critic of art. The uses of anatomy to the painter, the faults into which artists may be be- trayed by an exclusive study of the antique, the inconveniences and merits of the academy figure, indi- vidually, or in composition, are considered in the introductory es- say, which terminates with a caution against the ambitious display of ana- tomical knowledge: this is some- times a cause of caricature.

The second essay treats of the skull and form of the head, and traces its character at different ages, in infancy, in manhood, in decay. It is justly observed, that the length of the skull in children, is from the forehead to the back of the head; but that in the adult figure, the perpendicular diameter is found to have increased in a greater propor- tion than the longer horizontal dia- meter. Infants have flat, men have high skulls. It deserves notice that this infantine shape of skull, is more or less a national feature. The assortment of hats, with which a shopkeeper is well stocked at Paris, if transported to Amsterdam, are too small for sale. The Dutch have flat, the French have high skulls. The antient sculptors give to Sile- nus a flat, and to Apollo a high skull. Are these conformations connected respectively with the cor- poreal habits of sottishness and sa- lacity, or with the intellectual ha- bits of phlegm and irritability? Have they no physiognomical cha- racter at all; and do they depend merely on such principles as a fair or a brown skin?

The third essay sketches and enu- merates the muscles of the face, both in men and animals. The ex- quisite accompanying plates are necessary to give any idea of this dissertation.

The fourth essay treats of the expression of passion in the coun- tenance, both of men and animals, and classes facility of expression as an important ingredient of beauty.

The fifth essay, or as it is num- bered by the printer the sixth, will afford an interesting passage.

" IT has often been observed that

there is in the features of an impassioned countenance, a consent and accordance of expression. It is not upon a single feature that the emotion operates, but the whole face is marked with expression, all the movements of which are consentaneous. This is referable to some cause operating generally on the tone and state of the frame, the particular expression of individual emotion being distinguished by the action and determination of particular features.

"Taking indifference as the line of distinction between the two great classes of pain and pleasure, the class of sensations above this line are weak compared with those below. The simple sensations of pleasure, before they are heightened and diversified by the multiplied associations of mental affection, are soft and gentle in their nature. The class of painful sensations is very different in character: they are powerful and overwhelming; they are meant as our guardians and protectors against danger and death, and operate with resistless force. The pleasurable sensations induce a languor and delight, and partake of the quality of indulgence and relaxation; the painful excite to the most violent tension, and make all the muscular frame start into convulsive action.

"The emotions and passions of the soul, grounded originally on these great classes of sensation, raised and increased by the mingling of hopes and fears, and the combinations of analogous and associated images of delight or of danger, take their great constitutional traits of expression from the general tone of pleasure or of pain.

"In pain, the body is exerted to violent tension, and all the emotions and passions which are allied to pain, or have their origin and foundation in painful sensations, have distinctly this character in common, that there is tension, or a start into exertion and tremor, the effect of universal and great excitement. It must at the same time be recollected, that all the passions of this class, some more immediately, others more indirectly, produce a loss of tone, exhaustion, and debility, from over exertion.

"On the other hand, as pleasure is characterized by languor, soft tranquility, and relaxation from bodily exertion, all the emotions related to it, or deducible from pleasurable sensations, are characterized by the prevailing state of the system, by a degree of inaction, and as it were forgetfulness of bodily exertion, and an indulgence in mental contemplation. The contemplation of beauty, or the admiration of soft music, produces a sense of languor; the body reclines, the lips are half opened, the eyes have a softened lustre from the falling of the eyelids, the breathing is slow, and from the absolute neglect of bodily sensation, and the temporary interruption of respiration, there is a frequent low drawn sigh.

"To the distinction now suggested, an objection may occur from the debility of fear, and the high exhilaration of joy. A more particular examination, however, will confirm the argument by these very illustrations. We shall have occasion to see, in considering the individual passions, that there is much variety in the expression of fear; and that where the alarmed senses are accompanied by a strong effort to comprehend the nature of the approaching danger, there is relaxation, or weakness of the bodily frame. Where there is dread of bodily pain and suffering, the body is energetic and full of action; while the distraction of doubt, the effort to comprehend, and a sense of supernatural and resistless power, produce one of the most peculiar and characteristic states of which the human frame is susceptible.

"Joy is distinguishable from pleasure. It consists not so much in the sense of gratification, as in the delight occasioned by the conviction that the long expected pleasure is within our reach, and by the lively review of the enjoyment which is now decked out and adorned in its most favoured and alluring shape. A certain sensation of want is mingled in the feeling of joy; a recollection of the alternate hopes and fears which formerly distracted the mind, as contrasted with the immediate assurance of gratification.

"But laughter may also seem to be at variance with the leading principles of my arrangement of the passions. Here also, however, we find another confirmation of our leading principle. Is there any tension or exertion when a smile plays upon the lips? Quite the contrary. Softness and languor spread over the countenance, most especially when the smile is of admiration, of love, or of be-

evolence. Even when the fancy is tickled by something incongruous and ridiculous, the violent laughter which follows is nothing more than an involuntary and convulsive state of the respiratory organs and muscles of the face, the effect of relaxation, not of energetic action, and it proceeds sometimes to a debility of the muscles, so universal that we can with difficulty keep our feet.

"Although I have attempted here to suggest a leading principle for an arrangement of the passions, I do not now intend to follow any very systematical order in the hints which I mean to throw out.

"We have already had occasion to remark, that the expression which is peculiarly human, affects chiefly the angle of the mouth and the inner extremity of the eyebrow. And it is to these points that we have chiefly to attend in all our observations concerning the expression of passion. These are the most moveable parts of the face: to these points the muscles are, as it were, concentrated; and it is accordingly upon the changes which they undergo, that expression is acknowledged chiefly to depend.

"To demonstrate how important these points of the features are, we have only to make that experiment which Peter of Cortona made before Francis the First of France; to sketch a placid countenance, and touch lightly with the pencil the angle of the lips and the inner extremity of the eyebrows. By elevating or depressing these, we shall quickly convey the expression of grief or of laughter.

"These parts, however, and all the features of an impassioned countenance, have an accordance with each other. When the angles of the mouth are depressed in grief, the eyebrows are not elevated at the outer angles, as in laughter. When a smile plays around the mouth, or the cheek is elevated in laughter, the brows are not raised as in grief. The characters of such opposite passions are so distinct, that they cannot be combined where there is true and genuine emotion. When we see them united by those who have a ludicrous controul over their muscles, the expression is farcical and ridiculous. It never is by the affection of an individual feature that emotion is truly expressed; there must be a consent and accordance of expression in the whole countenance systematized (if the expression be allowable) and united by the general tone of tension or relaxation."

The sixth and concluding essay considers the economy of the human body, as it relates to expression and character in painting. It treats of the veins, the bones and muscles, and of the power of exercise in giving form and elegance to the figure, of the positions which are most natural and of the attitudes which are most characteristic.

This book will, we doubt not, produce a beneficial change in the method of study adopted by the English painters. It will turn them back from the statue to life, from the antique to nature. Sir Joshua Reynolds, by praising Michael Angelo at the expense of Raphael, has given a fashion in London to the faults of that artist. Some modern artists, in their drawings, caricature the expression of strength and movement, in order to attain the vague grandeur, and antique freedom of his manner. Sublimity and energy is of easier acquirement than grace and beauty. Raphael had the early education of a Dutch painter. He was compelled by his father to finish up his pottery minutely. Under Pietro Perugino he had no models but in the surrounding nature; and had a master who painted with the anxious precision of an Albrecht Durer. He wrought abroad, he copied life, and paid his models with his love: and thus he attained a truth of contour, a familiar humanity of form, and a suavity of expression, which without his heart and his figure, he would have wanted the opportunity of observing. He could irradiate his model at a glance with reciprocal affection. Poussin and Barry have displayed in their paintings more than the intellect of Raphael; they have shown a predilection for the beautiful as perpetual, and a recollection

of the antique more incessant; yet these truly classical painters, how feebly, compared with Raphael, they stir the soul! The forms, which lie flat on their canvas may be heroes, may be gods; but they swim before us like the images of a magic lantern, or the spectres of Elysium, without any impression of reality. While in Raphael's works every figure is humanized, by means of those details which yon copiers of wax and plaster had never observed. In the school of Athens, or in the village on fire, we alike feel at home, and among men. Let him even call down from heaven the imagined form of that angel which scourges Heliodorus from the temple, we partake its holy indignation, we see it has a soul. That Raphael unlearnt at Rome the Dutchness of his early manner, may be admitted; but that, wherein he surpassed the artists who had studied wholly at Rome, arose from early industry consecrated to the punctilious imitation of living nature.

Lebrun and Watelet among the French, have written books analogous to this, as far as the definition of passionate expression forms a part of its object; but they have not displayed that profound anatomical science, which is here so successfully employed in the correct delineation of the pathetic symptoms. Lebrun's passions are all caricatured, and all theatrical; they excite the idea of men and women making faces; they are gazed at like the brazen masks dug up in the theatre of Herculaneum; this snivels and that grins; but nobody suspects a brain within of stimulating the contorsion.

Mr. Bell's work merits high praise: it is full of good sense, containing much sound inference from original observation: it may be less eloquent than the verbiage of his French predecessors, but it is more instructive and more unprejudiced. The essential character of that ideal form which the antique sculptors have bequeathed to us, as the canon of human beauty, is placed by our author in its overcharging those expressions which are peculiarly human. We suspect there is much of local nature in the favourite features. A forehead might be higher, a chin less fleshy, a profile more protuberant, a line from the nose-tip to the summit of the forehead more sinuous than those of the Greek statuaries, without any sacrifice of that expression which becomes a Hermes, a Mars, or an Apollo. Anacreon praises eye-brows that meet, Lavater praises eye-brows separated by a wide interval. Was Anacreon prejudiced by the face of his Bathyllus, or was Lavater ignorant of the significance of feature? Probably both preferred from habit a feature locally frequent. On the Torso the muscle called *latissimus dorsi* is unusually apparent. Some waterman no doubt served as a model to the sculptor; for in rowing this muscle is especially exerted. Winkelman therefore ought to have guessed that this torso, when entire, was the statue of a sea-god. Its back is adapted for a Palemon, who holds an oar in his hand. Yet the artist may have copied a specific individual, unaware of the expression indicated. Beauty of form cannot be entirely settled and determined until the expression necessarily associated with each several shape of feature shall have been ascertained. The aquiline, the strait, and the snub nose, are no doubt concatenated by nature with distinct tendencies of body or mind; yet the artist could not easily give a reason for preferring in certain circumstances the one or the other. Look with an all-seeing eye at nature, record precisely the inferences of observation, and at length some

cknowledged rules will result re-
ative to the appropriation of phy-
iognomical feature: but as yet there
: much of arbitrary in the allot-
ment. The wisest practice for a
ainter is to select among the well-
isaged of his acquaintance, such
eads for the models of his histori-
al characters, as agree in natural
isposition with the individuals to
e personated on the canvas.

Too much reverence is shown by
ur author for the name of Winkel-
ıan, whose judgment was not wor-
ıy of his parade of reading, or of
is opportunities of experience:
ıbsequent criticism has often had
) smile at the errors of his hasty
rudition and hastier enthusiasm.
Some obligations may be traced occasionally to professor Camper, whose volume was so well translated by Dr. Cogan. The plates with which this work is illustrated, are no less beautiful than instructive, and will contribute to prolong the delight of perusal, and to render memorable the variety of precept: they are not however always confined to agreeable subjects of imitation.

Detectique patent nervi: trepidæque sine ulla
Pelle micant venæ: salientia viscera possis
Et perlucentes numerare in pectore fibras.

ART. IV. *An Enquiry into the Changes of Taste in Landscape Gardening. To which are added, Some Observations on its Theory and Practice, including a Defence of the Art. By* H. REPTON, *Esq.* 8vo. pp. 174.

ONE of the most happy applica-
ions of taste, to an object calculated
o bestow pleasure of the most ex-
ensive and durable kind, is that
hich has been exemplified in the
ractice of ornamental gardening.
)n this subject, as on all others
onnected with the fine arts, which
epend more upon the refinement
f feeling than upon any precise
ules, we meet with many rude and
wkward attempts at improvement,
hich frequently deform rather than
mbellish. We may, however, ex-
ect that there will be in this art a
radual progress towards perfection,
hat our judgment will become more
natured respecting its principles,
nd that as experiments are multi-
lied, we shall become more expert
n practice, better able to judge of
he effect of our designs, and more
kilful in the means of carrying these
esigns into execution. To this state
ve do not hesitate to assert that the
rt of ornamenting grounds has ar-
ived in this country: as there is no
lace where it has been more exten-
ively practised, or where its princi-
ples have been more scientifically studied. On such subjects it is not easy to discriminate between the mere caprice of fashion, and a real improvement of taste, yet we may venture to affirm, that what has been designated by the title of English gardening, rests its merits upon the latter foundation. It may, indeed, be considered as a new species of embellishment, the object of which is essentially different from that of all former attempts. Unlike the architectural gardens of the Italians, or the trim parterres of the Dutch, each of which possesses its respective excellencies, and in certain situations may be both appropriate and beautiful, the object of the English gardener is to unite the effect arising from natural scenery with that attention to order and convenience which must indispensably be observed near a place of residence. This method of embellishing grounds which proceeds upon principles altogether different from those that were formerly adopted, was first practised in this country about a

century ago. It is not easy to say exactly who was the inventor of it; probably in this, as in other similar cases, the merit is not to be confined to any individual, but certainly no one contributed so largely to diffuse the taste, and to bring it to its present state of perfection, as the celebrated Brown. The justness of his principles, which had for a length of time reigned without controul, have, however, of late been called in question by Mr. Knight and Mr. Price, two gentlemen eminent for their judgment upon subjects of taste in general, and who have made the art of ornamental gardening an object of particular study. Mr. Repton, who may be considered at the head of his profession as an improver of grounds, has undertaken to defend the cause of his predecessors, and to show that Brown has been unjustly reprobated by his opponents, whilst at the same time he endeavours to repel the attacks that have been made upon his own principles and practice.

He begins by giving a sketch of the progress of ornamental gardening, marking the peculiarities of the Italian and Dutch stiles, until it underwent its last great revolution in this country. The grand effect produced by Brown naturally excited a number of imitators, who, without possessing his genius, endeavoured to rival his performances. Hence they fell into a number of extravagancies, and sometimes, while professing to proceed according to his principles, they deviated into a directly contrary track. We think Mr. Repton clearly shows that the system of *belts* and *clumps*, which has been so severely yet justly exposed by Mr. Price, was never recommended by Brown himself, although it is frequently met with in those grounds that were planned by his successors. Another great error into which they fell was the endeavour to produce grandeur of effect by mere extent of surface; hence arose that prominent defect, so frequently observable in the modern parks, of the naked lawns stretching around the insulated mansion, a system which betrays a poverty of invention into which a man of real genius could never have fallen.

After endeavouring to defend Brown against the imputation of those errors, which, in justice, are to be ascribed to his awkward and unskilful imitators, Mr. Repton proceeds, in the second part of his work, to point out the particular circumstances which are to be attended to in what he calls landscape gardening, an art which consists in improving the scenery of a country, and displaying its natural beauties with advantage. He properly insists upon the necessity of paying the strictest attention to the character and local circumstances of the place which it is intended to ornament, and he shows that many of the errors and extravagancies into which the modern gardening has fallen, is to be attributed to the neglect of this precaution. Another circumstance which has led to much absurdity, has been the incongruity between the architecture of the house and the stile of the improvements around it. This leads to some good observations upon Gothic and Grecian buildings, the former of which, in consequence of the spires and turrets, present to the eye a greater appearance of perpendicular lines, while, in the latter, the corniches, balustrades, and flat roofs, give a preponderance of horizontal lines. On this account Mr. Repton ingeniously remarks, that trees with round heads, such as oaks and chesnuts, exhibit the most striking effect with Gothic buildings, while the Grecian is better contrasted with trees of a more taper form. This part concludes with some sensible observations upon the principles to be held

n view in choosing the situation of a ıouse, and in forming the approach o it.

Our author has hitherto princi-ɔally endeavoured to defend the *ɔractice* of his art against the at-acks of his opponents; in the third ɔart of his work, he endeavours to ihow the correctness of the *prin-iples* upon which he acts. He ar-ɹues, and we think with much plau-ibility, against the opinion of Mr. Knight, that the effect produced by he gardener ought to be exactly imilar to that which would be the nost pleasing to the eye of the pain-er. Mr. Repton, although fully ensible of the beauty of picturesque cenery, conceives, that in the neigh-ɔourhood of a dwelling, there should ɔe an attention paid to neatness and ymmetry, which are not only ne-ɛessary to comfort and convenience, ɔut are highly gratifying to the nind, and pleasing to the eye, and ɾet they certainly injure the effect of the scene, considering it merely as a subject for a picture. On this question, which appears to be the principal point of difference between Mr. Repton and his opponents, we are strongly inclined to favour the opinion of the former, though we think it probable that he may, on some occasions, have carried his system to an undue length. After all, we apprehend that the controversy must be regarded as one that involves the practice of the art rather than its principles, and that the difference chiefly consists in the respective share in which convenience and picturesque effect, which frequently interfere with, or are even in opposition to each other, must be mutually sacrificed. The artist naturally inclines to magnify the importance of the first of these objects, while the man of taste is liable to acquire an undue attachment to the latter.

ART. V. *Observations on English Architecture, Military, Ecclesiastical, and Civil, compared with similar Buildings on the Continent: including a Critical Itinerary of Oxford and Cambridge; also Historical Notices of Stained Glass, Ornamental Gardening, &c. With Chronological Tables and Dimensions of Cathedral and Conventual Churches. By the Rev.* JAMES DALLAWAY, *M. B. F. S. A.* 8vo. pp. 320.

ALTHOUGH much has been vritten on the ancient architecture ıf England, yet its history and nu-ıerous peculiarities have never been ıatisfactorily elucidated or display-ɔd. Most of those authors who have ıitherto published their sentiments, ıave rather dwelt on hypothesis than acts; and have dilated in dissertation on conjectural points, instead of :xhibiting satisfactory evidence. Nor ıave any of these favoured us with ɔerspicuous and discriminating de-criptions of the styles, component ɔarts, and architectural combinations ıf the peculiarities which are dis-ɔlayed in the numerous and diversi-ied castles, churches, &c. of Great 3ritain. Such a work is certainly a lesideratum in Archæological Lite-ature: but it can only be effected ɔy that writer, who possesses genius, taste, and persevering industry. And towards effecting it, the united aids of the scientific draughtsman and careful engraver must be exercised and exerted. These considerations must prove such discouraging difficulties to the prudent mind, that we can scarcely flatter ourselves with the hopes of seeing any single work thus executed. As conducing towards it, this volume by Mr. Dallaway will be found extremely useful; and affords to the young student in the science many references and hints, calculated to direct his enquiries, and furnish him with historical notices. By the following analysis of the work before us, the reader will be enabled to ascertain what are the leading subjects of Mr. Dallaway's "Observations."

In the general outline of his plan, which the author sketches in his preface, he informs us, that having given, in his "Anecdotes of the Arts,' a cursory view of the architecture of this country, he has "been induced upon that foundation to raise a superstructure, and to correct the errors which certain critics were eager to impute to ignorance and partiality in that work." "Leaving the professors of this science in undisturbed possession of their chairs," Mr. D. claims the privilege to converse on this subject as freely as on any other. Having premised this, he proceeds to offer some account of his work. "Of the origin of what is termed Gothic," he observes, "the hypotheses are so various, and perhaps unsatisfactory, that every writer on the subject has advanced his own opinion." He has therefore given his conjectures, and has attempted a classification of that branch of it which, from long use in this country, has become national; "considering not merely the opposition of the pointed to the round arch, but endeavouring by other discriminations to fix peculiar styles to their respective dates." He has attempted, he informs us, to trace the progress of military architecture; and to give a slight sketch of that which, in opposition to Gothic, though in fact more ancient, is called modern architecture: adding some observations on ornamental gardening and stained glass, as intimately connected with his subject. He does not pretend to have noticed every instance in the several species of English architecture, but those only within his own knowledge: and has hazarded, from an unwillingness to offend, but few opinions on the present state of the science. Illustrations by engravings are wholly omitted, as these essays are too multifarious to admit of them, and as the want may be easily supplied in the present age, which he congratulates on the rapid proficiency made in the art of drawing and engraving architectural antiquities. In concluding his preface, he observes, "I dedicate this little work to men of leisure and liberal pursuits, who may not disdain the endeavour of one who has been indulged by the favour of his patrons, with similar opportunities, and who ventures to open to them his common-place-book, reduced into method."

The first of the twelve sections into which this work is divided, commences with observations on what is called Gothic architecture: which term, in Mr. D.'s opinion, had its origin in Italy in the school of Palladio; and was unknown, in its present sense, in England, before the days of Jones and Wren. In attempting to ascertain the origin of the Gothic style, our author traces the causes which led to the decline of the Grecian, exhibits the ancient Christian churches at Rome as the prototypes of all others in Christendom, and fixes the æra of Charlemagne, about A. D. 800, as the epocha when the Gothic assumed that dominion which it maintained for eight centuries. Having briefly considered the style of the cathedrals of Germany, France, and Italy, and remarked on the Lombard-Gothic as exemplified in the square of Pisa, Mr. D. proceeds to the subject of the architecture which prevailed at different periods in England only. This he traces through the debased Roman or Saxon, and the Anglo-Norman, (enumerating the Norman bishops under whom architecture particularly flourished) till it gained its "perfect completion" in the reign of Henry III.*, whence, by

* "Salisbury, and Ely cathedral, and Westminster Abbey" (church) "have been generally adduced as the most perfect examples."

uccessive improvements, a second tyle was introduced, "which, in ts eventual perfection, attained to vhat is now distinguished as the ›ure Gothic." The criterion of this tyle is considered, as exemplified n shrine-work, crosses, and gate-vays: and some examples are refer-ed to as tending to elucidate these emarks.

In the second section, which is levoted to the æra of the complete r "florid Gothic," the author de-ails the characteristics of this style n vaultings and roofs, windows, loisters, and towers; and makes ome observations on King's College Chapel, Cambridge—St. George's Chapel, Windsor—and Henry VIII's Chapel, Westminster: to which are nnexed, a scale of contemporary rchitecture of cathedral churches n England, and a scale of the ca-hedrals in England, comparing the limensions of their several internal ›arts.

The foregoing remarks are illus-rated in the third section by an "at-empt" to give the architectural istory of the cathedral of Glouces-er, which Mr. D. considers as a 'complete school of ancient ar-:hitecture in England." In this de-ail, observations occur on the dates nd dimensions of the constituent ›arts;—on the tower—statues—ailes —transept—choir—roof and vault-ng — Our Lady's Chapel — altar ›iece—Anglo-Norman substruction —Bishop Benson's screen—and the omb of Edward II. Some extracts re given from a M.S. in the library f Queen's College, Oxford, of the ives of the abbots of Gloucester.

The author concludes this section vith observing, "that the lover of cclesiastical Gothic, during the niddle centuries after the conquest, vill dwell with admiration and de-ight on the recollection of the stu-endous elevation and interiors of 'ork, Lincoln, and Canterbury, in heir several parts. In the seem-ingly magical construction of the Louvre, at Ely, and the imposing richness of the western front of Peterborough, he will contemplate the concentrated efforts of that style; yet, taken as a whole, he will consider Windsor, (Chaple) "the "beauty of holiness;" and of sublimity, with the exception only of King's College Chapel, in Cambridge, will seek no more admirable specimen than the choir at Gloucester."

Military architecture is the subject of the next section, in which Mr. D. reviews the Norman castles — their forms — peculiarities and construction of the keeps—and the contrivances of Bishop Gundulphus. A new style of castle-architecture introduced by Edward I. from the Levant and Holy Land, is exemplified in the castles at Caernarvon and Conway. Several examples of excellent and peculiar architecture are pointed out: the materials of castles, and their dimensions, are considered: with the gradual introduction of domestic architecture, which added magnificence and *convenience to military strength.*

The three following sections are devoted to "the architectural beauties of the city of Oxford," which, the author observes, "exceed those of any other" (city, or town) "in the British empire. With the exception of Rome, Florence, Venice, and Genoa, it will find few rivals even on the continent." Specimens of the earliest æra of architecture are exhibited in the choir of St. Peter's in the East, and in the Castle: as the cathedral or church of St. Frideswyde and the Chapter-house are characteristic of the Saxon style subsequent to the conquest. Entering on the university, Mr. D. points out the beauties of Merton and New Colleges; and in describing the last, remarks on Mr. Wyatt's Restorations. Magdalen and All Souls Colleges are noticed, with the Divinity

School, and Library. The spire of St. Mary's Church introduces some remarks on spires in general, which are followed by observations on Magdalene Tower, Christ Church, and the Hall.

"We are now arrived," says our author, "at the final æra of Gothic architecture, applied to monastic edifices at Oxford, and the introduction of a manner engrafted on it, which, from the heterogeneous mixture of both Grecian and Gothic, retained the general character of neither." He then takes a review of the principal buildings of the university, with observations on their several styles and peculiarities, and on the respective architects.

Section VIII. contains a general view of the buildings in the university of Cambridge. King's College Chapel, "the wonder of its own, and of every succeeding age," is particularly examined, and its history detailed. "Considering the roof of this chapel as the utmost effort of constructive skill, and the paragon of architectural beauty," Mr. D. here introduces remarks on "the works of that nature, of sufficient celebrity, which had been previously finished in England.

In the next section, commencing with a summary view of "Grecian and Roman architecture, as restored or varied by Palladio, our attention is naturally directed towards its progress in our own country." The works of Inigo Jones and Sir Christopher Wren are examined. Objections, by foreigners of taste, against the architecture of St. Paul's Cathedral, are adduced: on which the author observes—"Acknowledging my incompetence to decide upon the validity of such allegations, I will only express the satisfaction I should feel were the question agitated by any of the learned architects who support the credit of the English school."

"But the fame of Sir Christopher Wren," continues Mr. Dallaway "as an architect, who, to perfect science, has added more than his ordinary taste, is established by the elegant church of St. Stephen, Walbrook, to which even foreigners consent to allow an unquestionable praise. He has not omitted a single beauty of which the design was capable, but has applied them all with infinite grace."

The author then takes a review of the principal public buildings in London, and in other parts of the kingdom, with a particular critique on those of Bath.

"The magnificent country-houses of the noble or opulent inhabitants, in a great degree peculiar to England," engage our attention in the tenth section: with observations on architects and patrons. Connected with this subject, modern gardening is here considered, in its origin and progress in England: and a concise view is taken of what constitutes beauty in the art of landscape gardening.

Stained glass is the subject of the eleventh section, in which Mr. D. offers a sketch of the invention and history of this art, with information relative to the process. A list of celebrated foreign works of this kind is extracted from Le Noir's catalogue, and a review is taken of the principal stained windows in England.

In the concluding section, the reader is furnished, under one view, with "a scheme of every cathedral in England, exhibiting the date of each component part now in existence. These have been collected from Leland and Willis; in which notices are found, not only of dimensions, but of bishops, abbots, and priors, who contributed to the several buildings."

ART. VI. *Designs for Elegant Cottages and Small Villas calculated for the Comfort and Convenience of Persons of moderate and of ample Fortune, carefully studied and thrown into Perspective; to which is annexed a general Estimate of the probable Expence attending the Execution of each Design. By* E. GYFFORD, *Architect.* Quarto, 26 Plates.

MODERN Gothic, that last disrace of architecture, has infected Ir. Gyfford also; we must describe ne of the designs to give some idea f the taste and judgement of the auor, a battlemented tower, a thatchd roof, large pointed cathedral windows, and an iron viranda of unusually meagre design, and covered with striped oil cloth, are all compounded in the front of a cottage. The other designs abound with trivialities, but sometimes present agreeable forms.

RT. VII. *Designs for ornamental Plate, many of which have been executed in Silver from Original Drawings, by* CHARLES HEATHCOTE TATHAM, *Architect.* Folio, 40 Plates.

MR. Tatham is an artist of consierable reputation, and we opened is work with favourable expectaons, which have, however, been eatly disappointed. A general nilarity prevails in the forms and ornament, and in the pursuit of "*massiveness* the principal characteristic of good plate," the author has fallen into the most blameable heaviness of style.

RT. VIII. *A Collection of Architectural Designs for Mansions, Casinos, Villas, Lodges and Cottages, from Original Drawings. By* JAMES RANDALL, *Architect. Elegantly engraved in Aqua-tinta, on 34 Plates, with Explanations.*

THESE designs, though not algether destitute of composition d picturesque effect, present nuerous instances of that ignorant d misapplied imitation of Gothic chitecture, which is at present so mmon as almost to be the prevail- style of modern building. A le marked by the confusion of the ms of military and religious aritecture, and the violation of all aracter in the vain attempt to apt these forms to the uses of a dern habitation.

One of Mr. Randall's designs must be mentioned as a curiosity "A Mansion in the Egyptian Style:" now if there be any mode of building peculiar to the natural circumstances the manners and religion of one nation, and wholly incapable of application to modern usages, it is the Egyptian; so that we hope this, as it is the first, may be the last instance of such a travesty.

ART. IX. *A Treatise on Forming, Improving, and Managing Country Residences, and on the Choice of Situations appropriate to every Class of Purchasers, in all which, the Object in View, is to unite in a better Manner than has hitherto been done, a Taste founded in Nature with Economy and Utility, in constructing or improving Mansions, and other Rural Buildings, so as to combine Architectural Fitness with Picturesque Effect, and in forming Gardens, Orchards, Farms, Parks, Pleasure Grounds, Shrubberies, all Kinds of Useful or Decorative Plantations, and every Object of Convenience or Beauty peculiar to Country Seats; according to the Extent, Character, or Style of Situations, and the Rank, Fortune, and Expenditure of Proprietors, from the Cottage to the Palace, with an Appendix containing an Enquiry into the Utility and Merits of Mr. Repton's Mode of shewing Effects by* Slides; *and Sketches and Strictures on his Opinions and Practice in Landscape Gardening. Illustrated by Descriptions of Scenery and Buildings, by References to Country Seats, and Passages of Country in most Parts of Great Britain, and by thirty-two Engravings. By* JOHN LOUDON. *Esq. F. L. S. &c.* 2 vol. 4to. pp. 723.

IN our third volume, we reviewed a Treatise on Landscape Gardening by the same author, an octavo of moderate price and dimensions; this was the germ which has now expanded into two portly quartos. The former work was an essay of considerable merit, and the present claims the rank of a complete treatise on the subject, which though executed in a formal and ostentatious manner, with too much affectation of general knowledge, contains many excellent practical observations, and many principles founded upon true taste. Having in our former review, given an account of the picturesque system pursued by Mr. L. in landscape gardening, which is after all, the main and important part of the work, we shall only recite the additional topics of discussion, painting, architecture, agriculture, and gardening, and give a specimen of the execution.

"SECT. II. OF UNITING THE MANSION WITH THE GROUNDS BY MEANS OF THE OFFICES, OR OTHER APPENDAGES.

"THE immediate vicinity of the mansion is jointly the province of ornamental gardening, picturesque improvement, and of architecture. At present, what is called landscape gardening occupies it wholly. That art is a professed attempt to restore nature and landscape. Whether this is effected, is not the business of the present inquiry. It is enough, in this place, to know that it has been the aim of all her operations near the mansion, where she has destroyed works of every kind professedly artificial, such as terraces, parapets, &c. An unprejudiced observer of the works of nature, who has discovered the general principles by which she unites her contrasts, and harmonizes her compositions, will perceive the incongruity of placing abruptly, and without the least preparation or connexion, such a strikingly artificial object as a piece of architecture among others so obviously different in every respect. In nature, we never see a hill or mountain rise abruptly from its base, but always surrounded by lesser irregular hills, rocks and detached stones. Nor in the ocean do we ever see an island that is not connected or grouped with smaller masses and scattered fragments thrown around, appearing more or less above the water. In the vegetable kingdom also, we seldom see her magnificent productions rise alone; thus a large tree in a natural state is always connected by smaller ones, or shrubs, &c. with plants and grasses, all which diverge from and group around it as their centre. Every edifice should be placed amidst scenery on the same general principles. One large mass should assume the principal part; and others, according to circumstances and the kind of edifice, should be placed around it at different distances. On a nearer approach, even appendages analogous to the small rocks in the sea, the scattered stones round rocky hills, or the thorns or brambles round large trees, should appear. This, let me observe, is a general principle applicable to every artificial production, and in particular to every

edifice. If we apply it in the case of mansions, we shall find it accord in a pleasing manner. The mansion itself, or some prominent part of it, may form the principal mass; the offices the secondary ones; and the last class, those balustrades, terraces, and such like architectural appendages, partly useful and partly produced on purpose, as connecting masses. Let us first consider the larger appendages, viz. the offices, and secondly such as are chiefly ornamental.

"SECT. III. OF UNITING A MANSION WITH THE SURROUNDING SCENERY BY MEANS OF THE OFFICES.

"The offices of a complete country residence may be divided into three kinds: 1st, The servants' apartments, coal cellar, &c. immediately adjoining the mansion; 2dly, The stables, generally near those; and, 3dly, The farm offices, sometimes near, but most frequently at a considerable distance. The whole, according to the present fashion, are studiously concealed by trees, and therefore can have no effect in accomplishing what I propose. To bring them into view so as to form subordinate masses to the mansion, care must be taken, 1st, Not to place them upon a lower level than the mansion, but if possible on rather more elevated ground. This may occasionally be accomplished on the sides of hills, when it would give a very splendid effect to the whole. 2dly, In designing the offices, the present poverty and formal simplicity should be avoided, by carrying up parapets and towers, disguising the chimney tops, and concealing the roofs. All this ought to be in due proportion to the style of the mansion. If it be plain and simple, the offices must be still more so. If rich and magnificent, the offices should have a correspondent appearance. In every case, the same style, beauty, and character, ought to pervade both; the degree only should be different.

"The towers, projections, &c. raised in offices, whether of farm buildings, stables, or such as adjoin the house, need never be useless. They may serve as granaries, store-rooms, seed-rooms, pigeon-houses, and often for sleeping apartments. The chief extra expence attending this mode will be required to raise the parapets and finishings, and to disguise the chimney tops: but as these will be finished in a style a degree inferior to that of the mansion, the expence will also be less in proportion. The expence attending this scheme, however, must be a very trifling consideration to any one about to build, and what no one would ever put in competition with the effect that will be produced.

"3dly, In grouping them with trees, attention must be paid to conceal chiefly such parts as too plainly point out their use; not that they are meant to appear what they really are not, but merely to disguise their vulgarity, and give them an air of dignity and consequence analogous to the difference between the servants and horses of a farmer and those of a gentleman.

"Offices and appendages to a mansion, or any other building about a place, ought always to be avowed, whatever may be its use. They can always be so disguised or improved as not to convey disagreeable ideas, and often so as to form the happiest combinations with the surrounding scenery. The misfortune has been, that when buildings for common uses were ornamented, as it is called, nothing less was attempted than to change their character: thus barns have been deformed so as to appear like churches or ruins. Common dwelling-houses have been changed to Gothic towers, or ruins of abbeys; and commonly with such a penury of taste, as would disgust of itself, though the deceit were allowable. But no disguise of this kind ought ever to be attempted. Wretched indeed must that man's genius be, who cannot elevate common objects by any other way than making them appear what they are not. If, instead of the common practice of either concealing all kinds of offices and inferior buildings, or of disgracing them as is sometimes done, they were elevated in a manner corresponding with the mansion, the beauty of every place, and consequently of the whole country, would be increased in a degree which, though it may not be obvious to a superficial observer, will never fail to make a lasting impression on the man of taste. We have seen that every mansion has three classes of offices; now supposing each class to make an object in the general scene, independently of lesser offices,

there would be (to apply arithmetic to taste) three times the present beauty in every residence, and in the country in general. This is a motive which will have its proper influence with men of taste; but there is another, which, in deference to certain persons, I would present in connexion with it—it is economy; not that a house will cost less when this mode is adopted; but by bringing all the parts into view, a more splendid effect will be produced for a given sum."

ART. X. *The Architectural Antiquities of Great Britain, displayed in a Series of Select Engravings, representing the most beautiful, curious, and interesting Ancient Edifices of this Country, with an Historical and Descriptive Account of each Subject.* By JOHN BRITTON, Parts 4, 5, *and* 6.

HAVING in our last volume reviewed the commencement of this work, we have only to record its continuation with undiminished zeal and ability. The fourth and fifth parts are occupied with an "Essay towards a History of Stone Crosses," in which much information is given on a curious subject, and the sixth part begins a description of Malmsbury Abbey Church. From this part, we shall quote a passage, which, though not connected with the immediate subject, will be interesting to the students of English antiquities.

"IN this essay, and in the subsequent parts of the present work, I shall find it necessary to employ some precise terms, calculated to characterize the various styles of that ancient architecture, which peculiarly belongs to Great Britain, and of which we are endeavouring to investigate the history and ascertain the principles. The usual common-place terms of Saxon and Gothic, are not only extremely vague, but, from indiscriminate application, are completely nugatory. It is time this was remedied; and it is rather a reproach to antiquarian literature, that such improper and imperfect words should have so long continued in general use. Though almost every writer, on this subject, reprobates the latter term as applied to architecture, yet all continue to use it, as if it were criminal to correct inaccuracy, or oppose an absurd custom, that would be 'more honoured in the breach, than in the observance.' Though I am not disposed to employ an imperious dictatorial tone, to enforce the necessity of the following arrangement and classification, yet I am persuaded that every one who feels the necessity of rendering language unequivocal, of being definite and precise in his own writings, and who hopes to avoid all mistakes in construing the terms employed by others, will admit the propriety of the plan now suggested, or give it a better modification.

"I would recommend that each decisive variety of style, in ancient buildings, be designated by one of the following phrases, agreeably to the era of its prevalence; and to be more precise in these, it may be necessary to specify five divisions, or eras of time; each of which is marked by a distinct style of architecture in the public buildings erected during the respective periods.

"SKETCH OF A NOMENCLATURE OF ANCIENT ARCHITECTURE.

Intended to affix precise Terms to each peculiar Style in English Buildings.

FIRST STYLE.—*Anglo-Saxon.* This will embrace all buildings that were erected between the times of the conversion of the Saxons, and the Norman conquest, from A. D. 597, to A. D. 1066.

SECOND STYLE.—*Anglo-Norman*, by which will be meant that style which prevailed from 1066 to 1189, including the reigns of Williams I. and II. Henry I. Stephen, and Henry II.

THIRD STYLE.—*English*, from 1189 to 1272, embracing the reigns of Richard I. John, and Henry III.

FOURTH STYLE.—*Decorated English*, from 1272 to 1461, including the reigns of Edwards I. II. and III. Richard II. and Henrys IV. V. and VI.

FIFTH STYLE.—*Highly decorated, or florid English*, from 1461 to 1509, including the reigns of Edwards IV. and V. Richard III. and Henry VII.

"From this era we lose sight of all style and congruity; and the public buildings erected during the reigns of Henry VIII. Elizabeth, and James I. may be characterized by the terms of DEBASED ENGLISH, or ANGLO-ITALIAN."

The plates given contain views of the following subjects. The Crosses of Cricklade, Corwen, Carraton, Down, Carew, the White Cross near Hereford, the Blackfriars Cross at Hereford, the Market Cross at Cheddar, Geddington Cross, the Queen's Cross, near Northampton, Waltham Cross, Malmesbury Cross, Gloucester, Coventry, Glastonbury, Winchester, and Leighton Buzzard Crosses, the Cross at Stourhead, and Chichester Cross, a ground plan and six views of Malmesbury Abbey Church.

CHAPTER XIX.

GENERAL SCIENCE AND EXPERIMENTAL PHILOSOPHY.

ART. I. *An Analysis of the Malvern Waters. By* A. PHILIPS WILSON, *M. D. F. R. S. Ed. Fellow of the Royal College of Physicians of Edinburgh, &c.*

THE Malvern Waters have been long celebrated for their medical virtues, and yet the chemical analysis of them has not detected any substances, to which this salutary effect could be justly attributed. So far from exhibiting any active ingredients, they were supposed to be uncommonly pure, and it was even conceived, that upon this purity depended their beneficial effects. The hypothesis formed to account for the fact was indeed embarrassed, but no other opinion seemed to be admissible. Dr. Wilson, however, taking advantage of the improvements in analysis, which chemistry is daily suggesting, has proved, by a new examination of the water, that the former idea respecting their composition was incorrect, he has shewn that the contents are not inconsiderable in quantity, and that they are of a nature different from those of any other mineral water in this country.

The chief peculiarity in the Malvern spring consists in its containing the carbonate of soda, which exists in the proportion of nearly 5¼ grains in a gallon. Our limits will not permit us to follow the author through the detail of his experiments; he appears to have selected his processes judiciously, and to have conducted them with great accuracy. Besides the water of what is called the Holywell, there is another spring at Malvern, which Dr. Wilson also examined, and found the nature of its contents to be the same with those of the former; they existed, however, in only about ¼ the quantity, and were not precisely in the same proportion to each other. The Malvern waters, as we have already remarked, are the only mineral spring in this island that contains the carbonate of soda, and the quantity, as it appears, is considerable enough to account, both for their effects on the human constitution, and for their supposed physical properties. The carbonate of iron which they contain, however minute, being held in a state of very perfect solution, is by no means without its share of efficacy.

The sensible effects of the water are thus described;—

"IT is not uncommon for them to produce a degree of nausea, and they often prove aperient, sometimes considerably so; in many cases they produce the opposite effect on the bowels, so that some aperient medicine is necessary. When drank largely, particularly by those who are not accustomed to them, they frequently produce some vertigo, drowsiness, or even pain of the head. In some they produce a degree of feverish heat. I have known many instances in which it was necessary to lay aside the use of them on this account. The most constant of all their sensible effects is that of a diuretic, and they seldom fail, after they have been used for some time, to encrease both the spirits and appetite."

The nausea, drowsiness and vertigo, the author is inclined to attribute to the iron, an opinion to which we cannot assent without some degree of hesitation; we should be more disposed to impute these symptoms to the unusual bulk of fluid, which is generally taken into the stomach, by those who frequent mineral springs, which even when it eventually proves salutary, is at the com-

mencement often found to produce oppression. The diuretic effect must certainly in some degree be attributed to the alcali, and to this ingredient we may fairly ascribe the beneficial operation of the Malvern water in calculus.

ART. II. *A Chemical Catechism for the Use of young People: with copious Notes for the Assistance of the Teacher; to which are added a Vocabulary of Chemical Terms, useful Tables, and a Chapter of amusing Experiments. By* S. PARKES, *Manufacturing Chemist.* 8vo. pp. 600.

IN all elementary works on the subject of experimental science, especially such as are designed for children; the most satisfactory order of communicating information is to begin with particulars, thence to ascend to more general facts, and to conclude with definitions. By reversing the series the pupil is brought to the most difficult and abstract parts, first, and almost infallibly becomes disgusted, because from want of judgment in the preceptor, he is set to learn by rote what it is quite impossible that he should comprehend. Indeed the absurdity of this mode of proceeding is so obvious on the least reflection, that it never would have been adopted if the convenience of the teacher had not been allowed to supersede that of the learner. When a child is reading what he comprehends, he naturally asks a multitude of questions, which to an ignorant or indolent tutor are no small annoyance; but if the child is set to learn what he cannot comprehend, he merely impresses upon his memory a consecutive series of sounds which excite no ideas, and therefore can give birth to no questions. This is particularly the case with regard to chemistry, the philosophy and general deductions of which are in no small degree uncertain and obscure; while the particular facts are remarkably interesting and alluring.

Mr. Parkes, like most other compilers of elementary works, has, in our opinion, begun at the wrong end. The first question in his Chemical catechism is "What is Chemistry?" to which the pupil is ordered to reply, "Chemistry is the science which teaches the art of examining natural bodies, and of investigating their peculiar properties." Now if the pupil does not content himself with learning this obscure sentence by rote, what is the information he derives from it? Does it not teach him to confound natural history and natural philosophy with chemistry, and to exclude from the cognizance of this latter all substances except those that are furnished by nature? The second question is, "How do Chemists examine the properties of bodies?" To which the pupil replies, "The chemical examination of bodies is in general effected by producing a change in the *nature* or *state* of the body under examination." A person already acquainted with Chemistr may affix some meaning to ths rev ply, but without such previous knowledge it is utterly incomprehensible; what can a child know of the *nature* of bodies or the *state* of bodies. The sixth question is, "What are the different states of natural bodies?" which must be learnt before the pupil can comprehend the meaning of the answer which he has already been taught to give to the second question.

In the second chapter which relates to atmospheric air, we find the following question and answer. "What are the effects of the weight of the atmosphere? It is owing to the weight of the atmosphere that we are enabled to raise water by the common pump, and to perform many other useful operations." Of the inanity of this answer the author himself is aware, for he says in a

note, "it is impossible for a child to understand this unless it be particularly explained to him." Why then did not Mr. P. give the proper explanation in the text, or omit the question? In the answer to the next question, the author shews a degree of ignorance which most assuredly we should not have attributed to him on any authority less than his own. "If we had little or no atmosphere we should have no cold water; for the waters on the face of the earth would all boil at a very inferior temperature." Is it possible that Mr. P. should not be aware of the difference between boiling water and hot water?

In the chapter on the Earths, occurs the question "What is the use of lime in the manufacture of soap?" To which the pupil answers, "Lime is mixed with the alkali in order to deprive it of the carbonic acid, the alkali is thus made caustic, and can operate more powerfully in converting the tallow into soap." It will scarcely be believed that the chapter in which this allusion to the manufactory of soap occurs, precedes the account of the alkalies, of carbonic acid, and of oils, and therefore can convey no more instruction to the pupil than so much gibberish. Equally gross violations of common sense occur in every chapter, nor have we for a long time seen a book so little calculated to answer the end proposed.

ART. III. *Philosophical Transactions of the Royal Society of London, for the Year* 1806. Part. I. 4to.

THE present volume contains the following articles.

I. *The Croonian Lecture on the arrangement and mechanical action of the muscles of Fishes, by Anthony Carlisle, Esq. F. R. S. F. L. S.*

IN this very judicious and interesting paper, the author begins by describing the fins or external instruments of motion in fishes. Some fins are in pairs, and these have been considered as analogous to feet, but Mr. C. shews that they are only employed for the purposes of turning, stopping, altering the position of the fish towards the horizon, and for keeping the back upwards. The single fins prevent the rolling of the body, and the tail is employed to produce progressive motion. That this account of the particular uses of the different fins is correct is proved by experiment.

"IN order to determine the effect of the fins on the motions of fishes, a number of living dace* of an equal size, were put into a large vessel of water. The pectoral fins of one of these fishes were cut off, and it was replaced with the others. Its progressive motion was not at all impeded; but the head inclined downwards, and when it attempted to ascend, the effort was accomplished with difficulty.

"The pectoral and abdominal fins were then removed from a second fish. It remained at the bottom of the vessel, and could not be made to ascend. Its progressive motion was not perceptibly more slow; but when the tail acted, the body shewed a tendency to roll, and the single fins were widely expanded, as if to counteract this effect.

"From a third fish, the single fins were taken off. This produced an evident tendency to turn round, and the pectoral fins were kept constantly extended to obviate that motion.

"From a fourth fish, the pectoral and abdominal fins were cut off on one side, and it immediately lost the power of keeping the back upwards. The single fins were expanded, but the fish swam obliquely on its side with the remaining pectoral and abdominal fins downwards.

"From a fifth fish, all the fins were removed. Its back was kept in a vertical position, whilst at rest, by the expansion of the tail, but it rolled half round at every attempt to move.

* *Cyprinis leuciscus.*

"From a sixth fish, the tail was cut close to the body. Its progressive motion was considerably impeded, and the flexions of the spine were much increased during the endeavour to advance: but neither the pectoral nor abdominal fins seemed to be more actively employed.

"From a seventh fish, all the fins and the tail were removed. It remained almost without motion, floating near the surface of the water, with its belly upward."

The remainder of the paper is occupied by a description of the muscles, nerves, and blood-vessels of fish, the situation and peculiar arrangement of the former of which, is farther illustrated by a plate representing a dissected codfish.

2. *The Bakerian Lecture on the Force of Percussion, by William Hyde Wollaston, M. D. Sec. R. S.*

It is universally allowed, that when different bodies are moving with the same velocity, the impetus with which they strike against any obstacle, is in direct proportion to the quantity of matter which they contain. But on the other hand, the forces of equal bodies moving with unequal velocities have been differently estimated by different philosophers. Leibnitz and his followers maintaining that the forces are as the masses multiplied into the squares of the velocities, while those who are called Newtonians consider the forces to be in the simple ratio of the velocities. Dr. W. shows that this difference of opinion arises from the latter drawing their conclusions from the fact, that equal *momenta* can resist equal pressures during the same *time;* and from the former attending to the *spaces* through which the same moving force is exerted, whence they conclude, that the force of a body in motion is estimated by multiplying its magnitude into the square of its velocity. But this latter species of force called by Bernouilly and Smeaton mechanic force, is nowhere treated of by Newton; and those expressions of his that have been considered as having a reference to this, are plainly shown by Dr. W. to have arisen from misapprehension; he then proceeds to demonstrate, that notwithstanding some theoretical objections, the practical estimate of mechanical force is always proportionate to the space through which it is exerted, or to the *square* of the velocity of the body in which it resides.

3. *Memoire sur les Quantités imaginaire, par M. Buée.*

Of this ingenious paper our limits will not allow an abstract, we must therefore refer the curious reader to the original.

4. *Chemical Experiments on Guaiacum. By Mr. William Brande.*

Guaiacum has hitherto been classed among the pure resins: it appears, however, from the experiments detailed in this paper, to differ from them in the following particulars. 1. It combines with oxygen, and in consequence undergoes several changes of colour; even when solid and exposed to the action only of the common air, its colour from grey becomes greenish; this change takes place sooner when oxygen gas is substituted for atmospheric air. Nitric acid when added to the brown alcoholic solution of this substance communicates to the liquid a green colour which soon changes to blue and finally to brown. The same fluid with oxymuriatic acid deposits a pale blue precipitate. 2. Guaiacum contains a small portion of extract, soluble in water, and of a sweetish taste. 3. By digestion with diluted nitric acid, a portion is dissolved, and the remainder acquires more perfect resinous qualities than it originally possessed. 4. When treated with moderately strong nitric acid it yields a considerable portion of oxalic acid. 5. By destructive dis-

tillation it affords about 27 per cent of charcoal, and 3 of lime.

5. *On the Direction of the Radicle and Germen, during the Vegetation of Seeds, by Thomas Andrew Knight, Esq. F. R. S.*

The contents of the present paper, like all the preceding investigations of this able observer on the subject of vegetable physiology, are highly interesting. Duhamel and others have remarked, that if a seed during its vegetation be inverted, the points of the radicle and the germen will be found in a few days afterwards to have regained their natural relative positions. This *nisus* or tendency of the plant to grow in that direction which is most congenial to its nature, notwithstanding the obstacles which it may experience in effecting this, has by some, been attributed to a kind of instinct, while by others it has been referred to the action of gravitation. Of this latter opinion is Mr. Knight, and he brings the following interesting experiments in proof of his position.

"I CONCEIVED that if gravitation were the cause of the descent of the radicle, and of the ascent of the germen, it must act either by its immediate influence on the vegetable fibres and vessels during their formation, or on the motion and consequent distribution of the true sap afforded by the cotyledons: and as gravitation could produce these effects only whilst the seed remained at rest, and in the same position relative to the attraction of the earth, I imagined that its operation would become suspended by constant and rapid change of the position of the germinating seed, and that it might be counteracted by the agency of centrifugal force.

"Having a strong rill of water passing through my garden, I constructed a small wheel similar to those used for grinding corn, adapting another wheel of a different construction, and formed of very slender pieces of wood, to the same axis. Round the circumference of the latter, which was eleven inches in diameter, numerous seeds of the garden bean, which had been soaked in water to produce their greatest degree of expansion, were bound, at short distances from each other. The radicles of these seeds were made to point in every direction, some towards the centre of the wheel, and others in the opposite direction; others as tangents to its curve, some pointing backwards, and others forwards, relative to its motion; and others pointing in opposite directions in lines parallel with the axis of the wheels. The whole was inclosed in a box, and secured by a lock, and a wire grate was placed to prevent the ingress of any body capable of impeding the motion of the wheels.

"The water being then admitted, the wheels performed something more than 150 revolutions in a minute; and the position of the seeds relative to the earth was of course as often perfectly inverted, within the same period of time; by which I conceive that the influence of gravitation must have been wholly suspended.

"In a few days the seeds began to germinate, and as the truth of some of the opinions I had communicated to you, and of many others which I had long entertained, depended on the result of the experiment, I watched its progress with some anxiety, though not with much apprehension; and I had soon the pleasure to see that the radicles, in whatever direction they were protruded from the position of the seed, turned their points outwards from the circumference of the wheel, and in their subsequent growth receded nearly at right angles from its axis. The germens, on the contrary, took the opposite direction, and in a few days their points all met in the centre of the wheel. Three of these plants were suffered to remain on the wheel, and were secured to its spokes to prevent their being shaken off by its motion. The stems of these plants soon extended beyond the centre of the wheel: but the same cause, which first occasioned them to approach its axis, still operating, their points returned and met again at its centre.

"The motion of the wheel being in this experiment vertical, the radicle and germen of every seed occupied, during a minute portion of time in each revolution, precisely the same position they

would have assumed had the seeds vegetated at rest; and as gravitation and centrifugal force also acted in lines parallel with the vertical motion and surface of the wheel, I conceived that some slight objections might be urged against the conclusions I felt inclined to draw. I therefore added to the machinery I have described another wheel, which moved horizontally over the verticle wheels; and to this, by means of multiplying wheels of different powers, I was enabled to give many different degrees of velocity. Round the circumference of the horizontal wheel, whose diameter was also eleven inches, seeds of the bean were bound as in the experiment, which I have already described, and it was then made to perform 250 revolutions in a minute. By the rapid motion of the water wheel, part of which supplied the seeds upon it with moisture, and the remainder was dispersed, in a light and constant shower, over the seeds in the vertical wheel, and on others placed to vegetate at rest in different parts of the box.

"Every seed on the horizontal wheel, though moving with great rapidity, necessarily retained the same position relative to the attraction of the earth; and therefore the operation of gravitation could not be suspended, though it might be counteracted, in a very considerable degree, by centrifugal force: and the difference, I had anticipated, between the effects of rapid vertical and horizontal motion soon became sufficiently obvious. The radicles pointed downwards about ten degrees below, and the germens as many degrees above, the horizontal line of the wheel's motion; centrifugal force having made both to deviate 80 degrees from the perpendicular direction each would have taken, had it vegetated at rest. Gradually diminishing the rapidity of the motion of the horizontal wheel, the radicles descended more perpendicularly, and the germens grew more upright; and when it did not perform more than 80 revolutions in a minute, the radicle pointed about 45 degrees below, and the germen as much above, the horizontal line, the one always receding from, and the other approaching to, the axis of the wheel."

To explain the manner in which the same force, gravity, operating on the radicle and germen of the seed should produce two such opposite effects, Mr. K. observes, that the enlargement of the former is owing to the successive addition of new parts to its apex or point, which descend in a fluid state from the cotyledons, whereas the latter increases by a general extension of parts previously organized. Moreover if the motion and distribution of the true sap be influenced by gravitation, it follows, that wherever the germen deviates from a perpendicular direction, the sap must accumulate on its under side, and consequently that the vessels in this part being more abundantly supplied with nourishment than the rest, must elongate more rapidly than those on the upper side, whence the point of the germen must necessarily point upwards. Mr. Knight then proceeds to show that the horizontal direction of the roots and branches of trees is not contrary to the hypothesis here laid down, and concludes by the remark that the controversy respecting the advantage of preserving the tap root of the oak, about which so much has been written, is wholly superfluous, there being the greatest reason for believing, that the growth of the tap root ceases as the lateral ones expand, so that in mature trees there is scarcely any vestige of it.

"Having attentively examined at least 20,000 trees of this species, many of which had grown in some of the deepest and most favourable soils of England, and never having found a single tree possessing a tap root, I must be allowed to doubt that one ever existed."

6. *A third Series of Experiments on an artificial tanning Substance, which possesses the principal characteristic Properties of Tannin; with some Remarks on Coal. By Charles Hatchett, Esq. F. R. S.*

This paper is the conclusion of the very valuable series of experi-

ments on artificial tannin, and on the action of the acids on the resins and other vegetable principles with which this excellent chemist has favoured the public. The memoir now before us, begins with experiments on the effect of sulphuric acid on linseed oil, bleached wax, and animal fat. In all these substances, by long digestion in sulphuric acid a portion of tannin was produced and charcoal was evolved. Caoutchouc and elastic bitumen were then subjected to a similar treatment, but with little effect, being only superficially charred by the sulphuric acid. The nitric acid, however, by continued digestion, resolved them into a yellow fluid capable of precipitating gelatin, and a tough elastic orange coloured mass, soluble in alcohol. This latter in its properties, considerably resembled both resin and extract, and appeared to be very similar to the substance afforded by the coals and bitumens when acted on by nitric acid.

Mr. H. then relates some additional experiments on vegetable substances that have been previously roasted, from which it appears that the tannin, naturally contained in some of these is destroyed, either by this process, or by digestion with nitric acid, since their watery decoctions produced no precipitate with gelatin, but that all these decoctions and the roasted substances themselves, when subsequently treated with diluted nitrous acid, afford an abundance of artificial tannin. The following experiment we shall quote, as it may lead to great practical advantages.

"One ounce of oak bark, reduced into very small fragments, was repeatedly digested in different portions of water until the whole of its tannin was extracted. The residuum or exhausted bark (as it is called by the tanners) was dried, and was afterwards moderately roasted. It was then moistened with diluted nitric acid, which was evaporated in a heat not much exceeding 300° until the bark was become perfectly dry. This was digested in water, and speedily formed a yellowish-brown liquor, which abundantly precipitated gelatine.

"The bark, which after being exhausted of its natural tannin, had thus afforded the artificial tanning substance, was repeatedly treated with water until the whole of this last was extracted. The bark was then again slightly roasted, was again moistened with nitric acid, and was gently heated and dried as before. Water being poured on it and digested, formed a brown solution, which copiously precipitated gelatine.

"The whole of the artificial tanning substance was extracted by different portions of water, and the remainder of the bark thus exhausted, was again treated in the manner above described, and again afforded a considerable quantity of the tanning substance, so that these processes evidently might have been continued until the whole of the bark had been converted into it.

"This might also have been accomplished, if in the first instance, the exhausted bark had been converted into charcoal, and digested in nitric acid, as described in my first Paper; but then, the effects would have been more slowly produced, and much more nitric acid would have been consumed. I am now therefore fully convinced, not only by the results of the experiments related in this Paper, but also by many others which it would have been superfluous to have stated, that the most speedy and most economical of all the processes which I have described, is that of treating roasted vegetable substances in the way which has been mentioned, and considering that all refuse vegetable matter may be thus converted into a tanning substance by means the most simple, and without any expensive apparatus, I cannot help entertaining much hope, that eventually this discovery will be productive of some real public advantage."

Mr. Hatchett then proceeds to relate the results of some experiments on the action of sulphuric acid on the resins, and shows that the first change produced, is the formation of a portion of tannin,

nd the last is the evolution of a reat quantity of charcoal. The ifference in the proportion of this ast, as obtained by simple distillaion of the resins, and by the action f sulphuric acid, is prodigious; hus 100 grains of mastic afforded y distillation only 4½ of coal, but y sulphuric acid no less than 66 rains were obtained. A remarkaole difference in the nature of the oal was also observable; that obained by distillation resembled ommon charcoal, while the other vas shining, hard, and difficult of ombustion, like mineral charcoal.

A similar comparative experiment was then made on wood.

"On 480 grains of oak sawdust I poured two ounces of sulphuric acid diluted with six ounces of water, and placed the matrass on a sand-bath, where it remained from the beginning of last June to the end of September. During this time, the sand-bath had very seldom been heated, but the vessel was occasionally shaken.

"At the end of the period above-mentioned, six ounces of boiling water were added, and the whole being poured upon a filter, was repeatedly washed, and was afterwards dried on a sand-bath in a heat not much exceeding 300°.

"The sawdust appeared to be reduced to a granulated coal, partly pulverulent, and partly clotted; the whole weighed 210 grains.

"105 grains of this coal were put into a platina crucible, and were exposed to a red heat under a muffle. At the same time, an equal quantity of charcoal made from the same oak saw-dust, was placed in another vessel by the side of the former.

"The charcoal was speedily consumed, and left some brownish-white ashes, which as usual, afforded alkali, with a trace of sulphate, which was probably sulphate of potash.

"On the contrary, the coal formed by the humid way, burned without flame, similar to the Kilkenny coal, and others which do not contain bitumen. It was very slowly consumed, like the mineral coals above mentioned, and left some pale red ashes, which weighed 2 grains. These ashes *did not yield* the smallest vestige of *alkali*, and the only saline substance which could be obtained, was a very small portion of sulphate of potash, which did not amount to more than ½ of a grain; and it is probable, that had the coal been more copiously washed, even this small portion of the neutral salt would not have been obtained."

The result of these experiments, together with the others related in Mr. Hatchett's preceding papers, are then applied by him in a very ingenious and satisfactory manner, to explain the vegetable origin of coal, by the medium of sulphuric acid.

7. *The Application of a Method of Differences to the Species of Sines, whose Sums are obtained by Mr. Lauden, by the Help of impossible Quantities, by Mr. Benjamin Gompertz.*

This paper is incapable of being abridged.

8. *An Account of a small Lobe of the Human Prostate Gland, which has not been before taken notice of, by Everard Home, Esq. F. R. S.*

The form and situation of this lobe are described, and the elucidation afforded by this discovery, of many hitherto obscure and misunderstood symptoms in a diseased state of the gland, are pointed out.

9. *On the Quantity and Velocity of the Solar Motion. By William Herschel, L L. D. F. R. S.*

We cannot with justice to the author, give an account of this curious, but very hypothetical paper, without going into such long details as are inconsistent with the plan of our work.

10. *Observations upon the Marine Barometer made during the Examination of the Coasts of New Holland and New South Wales, in the Years* 1801, 1802, *and* 1803, *by Matthew Flinders, Commander of his Majesty's Ship, Investigator.*

This paper contains a number of meteorological particulars which will prove of considerable use to

future navigators in the Australasian seas, and concludes with the following general remarks.

"It is not so much the absolute, as the relative height of the mercury, and its state of rising and falling, that is to be attended to in forming a judgment of the weather that will succeed; for it appears to stand at different heights, with the same wind and weather, in different latitudes.

"In the open sea, it seems to be the changes in the weather, and in the strength of the wind, that principally affect the barometer; but near the shore, a change in the direction of the wind seems to affect it full as much, or more, than either of those causes taken singly.

"It is upon the south and east coasts of any country in the southern, or the north and east coasts in the northern hemisphere, where the effect of sea and land winds upon the barometer is likely to be the most conspicuous.

"In the open sea, the mercury seems to stand higher in a steady breeze of several days continuance, from whatever quarter it comes, provided it does not blow hard, than when the wind is variable from one part of the compass to another; and perhaps it is on this account, as well as from the direction of the wind, that the mercury stands higher within the tropics, than, upon the average, it appears to do in those parallels where the winds are variable and occasionally blow with violence.

"The barometer seems capable of affording so much assistance to the commander of a ship, in warning him of the approach and termination of bad weather, and of changes in the direction of the wind, even in the present state of meteorological knowledge, that no officer in a long voyage should be without one. Some experience is required to understand its language, and it will always be necessary to compare the state of the mercury with the appearance of the weather, before its prognostications will commonly be understood; for a rise may foretel an abatement of wind,—a change in its direction,—or the return of fine weather; or if the wind is light and variable, it may foretel its increase to a steady breeze, especially if there is any easting in it; and a fall may prognosticate a strong breeze or gale, a change of wind, the approach of rain, or the dying away of a steady breeze. Most seamen are tolerably good judges of the appearance of the weather; and this judgment, assisted by observation upon the quick or slower rising or falling of the mercury, and upon its relative height, will in most cases enable them to fix upon which of these changes are about to take place, and to what extent, where there is only one; but a combination of changes will be found more difficult, especially where the effect of one upon the barometer is counteracted by the other; as for instance, the alteration of a moderate breeze from the westward with dull, or rainy weather, to a fresh breeze from the eastward with fine weather, may not cause any alteration in the height of the mercury; though I think there would usually be some rise in this case. Many combinations of changes might be mentioned, in which no alteration in the barometer would be expected, as a little consideration, or experience in the use of this instrument, will make sufficiently evident; the barometer alone, therefore, is not sufficient; but in assisting the judgment of the seaman, is capable of rendering very important services to navigation."

11. *Account of a Discovery of Native Minium; in a Letter from James Smithson, Esq. F. R. S.*

The minium here announced, occurs disseminated in compact carbonated zinc. Mr. S. does not mention the place where it is found, but as the letter is dated from Hesse Cassel, it is probably procured from that part of Germany.

12. *Description of a Rare Species of Worm Shells, discovered at an Island lying off the North West Coast of the Island of Sumatra, in the East Indies, by J. Griffiths, Esq.*

13. *Observations on the Shell of the Sea Worm, found on the Coast of Sumatra, proving it to belong to a species of Teredo; with an account of the Anatomy of the Teredo navalis, by Everard Home, Esq. F. R. S.*

These shells were discovered in

onsequence of the mud bank in hich they inhered, being raised to he surface of the water by a vio- ent earthquake, in the year 1797. heir extreme length is between ve feet and five feet and a half. he animal belongs to the genus eredo, and from its magnitude as been named Gigantea, but it iffers from the other species of this enus in not inhabiting wood. The natomy of the Teredo navalis was rawn up by Mr. Home, from spe- imens preserved in spirits in the British and Hunterian Museums, nd from living ones procured from he dock yard at Sheerness.

14. *On the Inverted Action of the Alburnous Vessels of Trees, by Tho- as Andrew Knight, Esq. F. R. S.*

According to Mr. Knight's former xperiments on vegetable circula- ion, it appears, that the ascending ap passes through the alburnous nd central vessels, while the des- ending sap, to which alone the rowth of a tree is owing, flows hrough the cortical vessels. An bservation made by Hales and by Duhamel, however, appears to mi- tate against this representation; amely, that if a small ring of bark e removed from the trunk of a rowing tree, there will not only be n accumulation of woody matter eposited on the upper lip of the ound, but the intermediate wood ill continue to live, and even the ower lip of the wound will become ounded, and advance slowly to ect the wood projected in much arger quantity from the upper sur- ace of the incision. Now it does ot appear how the growth, however low, of the denuded part of the ood, and of the lower portion of ark, can take place, if the descent f the sap through the cortical ves- els, is the only means of vegetable rowth. To answer this objection, Mr. K. shows, that although the bove is the usual method of circu- lation, yet when this is forcibly in- terrupted, nature will perform her office, in an imperfect manner in- deed, by means of an inverted action of the alburnous vessels.

15. *A new Demonstration of the Binomial Theorem, when the Expo- nent is a Paritive or Negative Fruc- tion, by the Rev. Abram Robertson, A. M. F. R. S.*

16. *New Method of Computing Lagarithms, by Thomas Manning, Esq.*

17. *Description of the Mineral Ba- son in the Counties of Monmouth, Glamorgam, Brecon, Carmarthen, and Pembroke, by Mr. Edward Martin.*

This is a very interesting paper. The mineral district which it des- cribes, is an irregular oval, whose greatest length is from east to west, with a long projection from its west- ern extremity, in the same direc- tion. The external boundaries of this bason are banks of limestone, and the interior of it is occupied by a vast coal field belonging to the independent formation. If a line be drawn through this bason from east to west, it will be found that the strata lying to the north of this line rise in a northward direction, and those to the south of the same line rise in a southern direction, except at its eastern extremity near Ponti- pool, where they rise eastward. There are 23 seams of coal, from 18 inches to 9 feet in thickness, besides several of inferior dimen- sions: the total thickness of coal in the above 23 seams, is 95 feet, the average extent of each is about 1000 square miles, from which, in the usual mode of working, may be obtained about 64,000,000 tons per mile. Interposed between several of these strata are beds of nodular iron ore, with which the numerous iron forges in this district are sup- plied.

18. *Observations on the Perma-*

nency of the Variation of the Compass at Jamaica, in a Letter from Mr. James Robertson.

The boundaries of parishes and estates in Jamaica, were at first, and have ever since been determined by the magnetic meridian, without paying any regard to the true meridian. In all disputes at law regarding boundary lines, and in most cases of mortgage and transfer of property, new surveys are made, and the diagrams and other records are deposited in the office of the secretary of the island. By a comparison of these during a period of 130 or 140 years from the present time, it appears that no perceptible variation of the compass can have taken place in this island during the whole time, or any part of it.

19. *Observations on the Camel's Stomach, respecting the Water which it contains, and the Reservoirs in which that Fluid is inclosed; with an Account of some Peculiarities in the Urine, by Everard Home, Esq. F. R. S.*

Mr. Home here compares the anatomy and functions of the stomachs of the Camel and Ox, and points out the peculiarities of each. The chemical observations and analysis of the urine, were made by Mr. Brande.

20. *Observations on the Variation and on the Dip of the Magnetic Needle, made at the Apartments of the Royal Society, between the Years 1786 and 1805, inclusive, by Mr. George Gilpin.*

The numerous tables in this valuable paper, are incapable of abridgement, and the observations are so connected with the tables, as to render an abstract of them neither satisfactory for the reader, nor fair towards the author.

21. *On the Declinations of some the Principal Fixed Stars; with a Description of an Astronomical Circle, and some Remarks on the Construction of Circular Instruments, by John Pond, Esq.*

The instrument here described was made Mr. Troughton. The fixed stars, the declination of which is here recorded, are γ Pegasi, ϵ Arietis, α Ceti, Albebaran, Capella, Rigel, β Tauri, α Orionis, Sirius, Castor, Procyon, Pollux, Regulus, β Leonis, Spica Virginis, Arcturus, α Coronæ, α Serpentis, α Ophiuchi, α Lyræ, α Aquilæ, α Cygni, α Aquarii, α Pegasi, α Andromedæ, Polaris, β Ursæ, γ Draconis.

22. *Observations and Remarks on the Figure, the Climate, and the Atmosphere, of Saturn and its Ring, by William Herschell, LL.D. F. R. S.*

These observations confirm Dr. Herschel's discovery of the remarkable figure of Saturn, announced in the last volume of the transactions, and the exactness of the engraving annexed to it, with only one exception, namely, that the equatorial diameter is there represented as somewhat shorter than the truth. The colour observed in the polar regions of Saturn, undergoes certain periodical changes, and is here and there tinged with large dusky looking spaces resembling cloud: hence Dr. H. infers the probability of a Saturnian atmosphere.

ART. IV. *An Epitome of Chemistry, in three Parts. Part. I. Intended to facilitate the Acquisition of Chemical Knowledge, by Minute Instructions for the Performance of Experiments. Part. II. Directions for the Analysis of Mineral Waters; of Earths and Stones; of Ores and Metals; and of Mineral Bodies in general. Part III. Instructions for applying Chemical Tests and Reagents, to various useful Purposes, by* WILLIAM HENRY. *The fourth Edition.* 8vo. pp. 480.

THE former editions of this work were publications of great merit; and the only objection that could be brought against them, was their

o great conciseness. The present lition contains more than double e quantity of matter that the preding does, by which its utility is en more than proportionably augented. It now forms an excellent stract for the use of the chemical lecturer; and to the student in chemistry, who is about to acquire a practical knowledge of the science, we can with perfect sincerity recommend it as the most satisfactory guide which the language affords.

CHAPTER XIX

METEOROLOGY.

ART. I. *The Climate of Great Britain; or Remarks on the Change it has undergone, particularly within the last fifty Years. Accounting for the Increasing Humidity and consequent Cloudiness and Coldness of our Springs and Summers; with the Effects such ungenial Seasons have produced upon the Vegetable and Animal Economy. Including various Experiments to ascertain the Causes of such Change. Interspersed with numerous Physiological Facts and Observations, illustrative of the Process in Vegetation, and the Connection subsisting between the Phenomena of the Weather and the Productions of the Soil. By* JOHN WILLIAMS, *Esq.* 8vo. pp. 358.

IN a climate so subject to vicissitudes as that which we inhabit, it becomes a problem of considerable difficulty, to compare the state of different seasons with each other, and to determine their relative degree of suitableness for bringing to maturity the productions of the earth. By the assistance of different philosophical instruments, we are able to ascertain the temperature of the air, the quantity of rain that falls, the weight of the atmosphere, and the degree of moisture contained in it, we are also able to observe the direction of the winds, and pretty accurately to determine their force, but still there are some points which cannot be ascertained with precision. Although the average temperature of each season may be equal to that of preceding seasons, yet the changes may be more rapid and frequent, and although the same depth of rain may fall, yet it may occur at more unfavourable periods, and the sky may be more obscured with clouds. It may also be urged, that a certain state of the atmosphere is induced, unfavourable to vegetation, which is not indicated by any of the instruments that have yet been invented. Such would seem to be the opinion of Mr. Williams, who in the volume before us, undertakes to show, that the climate of Great Britain is deteriorated, to assign the cause of this deterioration, and lastly to point out a remedy for it. We shall briefly consider the work with a reference to each of these three points.

In order to establish his first position, that the climate of this country is become more ungenial, he does not refer to the meteorological registers, which have been for many years kept with so much regularity, but to the writings of William of Malmsbury, a monkish historian, who lived in the twelfth century, and who asserts, that England afforded as good vineyards as many provinces of France, particularly pointing out Gloucestershire and the isle of Ely. Although the author rests the principal support of his argument upon the testimony of this writer, he mentions some other circumstances, which he considers as tending to the same conclusion, particularly the encreased price of corn, and the frequent failure of the apple crops in the cyder countries. As to the first of these points, the account given by the monk, we may observe, that the evidence of this class of writers is, in general, of very doubtful authority, and on this subject, it is almost invalidated by its obvious inaccuracy. If we believe one part of his statement,

we must take the facts with which it tands connected. Now he informs is, not merely that Gloucestershire ontained vineyards, but that they vere as good as those in France, hat fruit trees grew spontaneously n the highways and public roads, nd that the grain yielded 100 fold. Ve conceive it unnecessary to make ny farther comment on the testi- ony of William of Malmsbury.

The failure of the Worcestershire rchards is a fact respecting which e are unable to speak from our ersonal knowledge, but we can arcely conceive, that it is so ge- ral an evil as our author states it be, otherwise we should have perienced its effects in a greater gree in the encreased price of der. Even if it has been the se in one or two of the late years, do not think it proves any thing the present question, because it known, that a few hours of un- sonable frost at a particular pe- d, will materially injure the pro- ce of the trees. This we under- nd, was the case in the last spring, en, although the weather was in neral dry and pleasant, yet there pened one frosty night, when blossom was the most liable to affected by such an occurrence. accident of this kind can scarcely attributed to a change in the nate. We think it will not be essary to say much respecting third argument which our author gs forward to prove his posi- , the high price of grain. We rehend our readers will be able etect more probable causes than encreased cloudiness of the at- phere.

lthough, as it appears, we are much disposed to agree with Williams as to the foundation s reasoning, yet we shall pro- to examine into the merits of other parts of his work, and in econd place, we shall lay before readers the alleged causes of this supposed change, in the words of the author.

"I attribute the humidity, and consequently coldness, of our modern summers, to the increased evaporating surface, caused by the enclosing of the open fields and wastes; the multifarious intersections of them by fences, especially with hawthorn; to the increased luxuriance of our crops, by a general system of improvement in the agriculture of the country; to these I may with propriety add the late increase of pasturage, productive of a serious disproportion between that and tillage; to the numerous plantations, more especially of foreign trees, and such whose exhaling power is prodigiously great; and the immense bodies of nearly stagnated water in the numerous canals that have been cut within the assigned period.

Before we can properly estimate the force of our author's argument, we must take into consideration the hypothesis, by which he connects the above opinion with the supposed change of climate. In the first place, he gives an account of some experiments which he performed on the quantity of exhalation from the different kinds of plants; he weighed sprigs or leaves of different vegetables, and after exposing them during the day to the rays of the sun, he again ascertained their weight, and from the diminution, determined the degree of their exhalation. He concludes from his experiments, that the native plants of the island exhale less than exotics; the fact may perhaps be so in many instances, but even his own statement proves that the conclusion does not uniformly hold good, and upon the whole, the experiments are far too vague for the important consequences that are deduced from them.

We next enter upon what may be considered as the most ingenious part of the book, containing some conjectures respecting the constitution of the atmosphere, and the immediate cause of many meteorological

phenomena. The author conceives, that the water which is suspended in the atmosphere, is kept there in a state of solution, by means of the electric fluid, and that in proportion as the electricity is removed, the water becomes precipitated, at first forming clouds, and finally, if the solvent be still farther abstracted, mists and rain. He afterwards observes, that during evaporation, electricity is consumed in converting the water from the fluid to the aeriform state, and endeavours to show that this must be the case in the exhalation of plants. He farther attempts to confirm this opinion by an account of some experiments made for the purpose of proving, that vegetables possess the power of attracting the electric fluid from the atmosphere, and of course precipitating the water which was before held in solution. This, we conceive to be a fair statement of Mr. Williams's hypothesis, and so far as respects the constitution of the atmosphere, we think it not without plausibility, but we cannot admit that his application of it will, in any degree, confirm his opinion respecting the change of climate. We would observe in the first place, that even admitting his facts in their fullest extent, they appear to us altogether inadequate to effect the proposed change; but we must farther contend, that the facts themselves rest upon very questionable authority. The encreased quantity of enclosed land, and of exotic plants, is not to be doubted; but with respect to the first of these, although in some cases a sandy heath may be converted into a luxuriant meadow, yet we think, that in a majority of instances, a wet swamp is made into a dry corn field. We apprehend, that there is no circumstance in which the agriculture of this country is so much improved, as in the great attention which is paid to draining of all descriptions. It is certain that many exotic plants are now become naturalized in our shrubberies, but as to the total bulk of timber existing in the country, it is undoubtedly of late years greatly decreased. We should think it not improbable, that there was not now more than one fourth part of what existed in the time of Malmsbury. We should be much more disposed to attribute a change in the climate, if it should be proved to have taken place, to the too great exposure of the land, in consequence of the removal of the timber, by which means the surface is too much acted upon by the winds, and the delicate vegetables not sufficiently sheltered.

After having pointed out the evil, and ascertained its cause, the author proceeds to indicate the remedy. This, as our readers may imagine, must principally consist in diminishing the quantity of exhaling materials. This is to be accomplished by removing all unnecessary trees and plants, particularly the exotics which are most disposed to evaporation, and by devoting a less space to pasturage, and more to the cultivation of corn. Although we cannot but regard these alterations as most completely inadequate to the proposed object, yet admitting the hypothesis, they might be supposed to produce some effect, however insignificant. But we cannot give even this scanty praise to a proposal, which is seriously brought forwards, of artificially electrifying the atmosphere, in order to dissolve the water that may be suspended in it. We shall not presume to lay this project before our readers, except in the words of the author.

"Suppose, therefore, a building erected and furnished with machinery, something similar to a cotton or silk mill, and that the various movements consisted of cylinders or plates of glass, fitted up with rubbers, &c. for exciting electricity; and so arranged as to convey the electric matter into an insulated

right bar, terminating without the roof the building, in a large lamp or a series lamps and points for again diffusing electrical matter in the circumambit air? I find, by calculation, that a ce adequate to work a common pair millstones, would give motion to elve hundred such electrical cylinders plates of glass. If, therefore, one cyder, in two seconds of time, will ctrize so many cubit feet of air conned in a room twenty-four feet by hteen, and thirteen feet high; it ght be easy to calculate what quantity vapour for any given space and height, anse being also attended to, in any en time: the number and power of h apparatus being previously ascerted. A calculation might thus be ned to decide what number of maes would be adequate to electrize the ole Atmosphere of Great Britain one e in height; for it does not appear dense vapours ascend much higher n this in our Climate; and the dry e of the transparent air would pre-e the insulation: so that the Electri- thus given to the Atmosphere, would diffuse its influence far above the *rous Regions*. Might not one or two dings, of the nature I have described, ished with the requisite apparatus in County, be adequate to effect all we t, so as to render the Seasons more itious to the health of our growing s."

Our author having soared into regions of philosophy, seems illing to descend from his eleva-, and he furnishes us with a se-d suggestion at least equally in-ous with the first.

"Could we succeed in dissipating vapour, a process the reverse of this, but equally beneficial, would enable us to divert the existing electricity in the Atmosphere during Seasons of unusual drought, so as to precipitate the aqueous particles at our pleasure."

If our readers have felt amused with these singular projects, we apprehend they will not be the less so, with the manner in which Mr. Williams attempts to remove the objections that may be urged against them.

"A board of Meteorology should be united" he observes, "with other Agricultural Etsablishments for conducting the process; and the machinery should be made to act simultaneously, and under telegraphic signals; otherwise one county would be counteracting another; and no attempt should be made to effect a change in the weather, except in those instances, where there can be no doubt of the efficacy of such change, whether it should be for fair or rain. It might not be desirable to have recourse to Art at all times; but only when the weather is in *that extreme*, which is universally considered unfavourable to animal and vegetable life."

Had this passage occurred in the voyage to Laputa, it would have been regarded as a fine specimen of grave irony, however, from the context, there can be no doubt that Mr. Williams writes it in sober earnest.

CHAPTER XXI.

MATHEMATICS AND NATURAL PHILOSOPHY.

THE unsettled state of the European world is injurious to the sciences, or at least to our knowledge of the progress of them in other countries. But, if we cannot tell what is done abroad, it is with satisfaction, that we bring before our readers several of our own countrymen, ably employed, in extending the bounds of their favourite pursuits. To Baron Maseres we are indebted for our chief supplies, and his volume is almost a mathematical library. With Lind have been connected Frend, Ivory, Mackay, Glenie, &c. and of the past ages come before us Baron Napier, Fermat, Wallis, Halley, Simson, &c. It may be doubted, whether the plan of giving some tracts in English, and others in Latin, is advantageous: but in whatever manner the Baron communicates his labours to the public, we cannot but be highly gratified in perusing them. The Baron persists in his vigorous attacks on the doctrine of negative and impossible quantities; and, though it will be seen, that they are not yet given up by Mr. Bonnycastle, and Mr. Gregory, yet the language of professor Ivory indicates a total disregard of them; and there seems to be little doubt, that they will in a few years fall into total contempt. We hope that the Baron may live to enjoy the triumph of truth over error, in a cause, in which he for so long a time stood unsupported.

ART. I. *A Treatise on Practical Navigation and Seamanship, with Directions for the Management of a Ship in all Situations; and also a full and Accurate Description of the English Channel, with Distinct and Clear Directions for its Navigation, from the Downs Westward, and from its Entrance to the Downs, the result of Actual and Laborious Surveys, during Sixty-four Years of Constant Service. By* W. NICHOLSON, *Esq.* 8vo. pp. 248.

PRACTICAL navigation is an ambiguous term: for it may be applied to the art of navigating a vessel, depending on the knowledge of trigonometry, geography, and the nautical almanack; or the mechanical part of managing a vessel, depending on the knowledge of its construction, and the nature of winds, tides, currents, seas, bays, &c. In this work the latter use of the term is to be understood: for the writer does not mean to enter into any discussion on the mode of taking altitudes, finding the distances of the moon from a sun or star, or laying down a voyage by means of logarithmical tables of sines and tangents. He employs himself solely on the mode of steering the vessel, and making use of every advantage of wind, tide, buoys, har-

ours, and roads. The work is ompletely technical, and it is in ain that a landsman attempts to ead it. He will be stopped at very turn, and in vain would he eek for assistance from a dictionary. Jone but a seaman can understand , and none but a seaman can make t intelligible to another.

But, if the work is of no use to a andsman, it may very advantage- usly be studied by every seaman, s it shows him how to extricate imself in various dilemmas, and ow to manage his rigging and ackling in a variety of climates. The style will be familiar to the sea- nan, and he will meet with a num- er of useful hints, amply repaying im for the prolixity of the detail in ome places. The directions for essels moving down the channel nust, we should imagine, require ontinual correction, and nothing ut practice can enable a person to teer the vessel by himself, without pilot from the Lands End to Lon- lon. So many of our ships of war ave lately been stationed in the Downs, off Dungeness, and Beachy Head, that the channel must be ery well known to our sailors. Yet hey will find here many observa- ions, which may either convince hem of the propriety of some, or ectify the impropriety of other ractices.

We will for example insert one, vhence the reader may form an idea f the author's stile and manner.

" I have been informed by persons of ndoubted veracity, that they have nown those who have been entrusted vith the command of ships of great con- equence, who have steered the course p the channel, by the draught of the hannel, without allowing the variation; nd they insisted upon it, the variation vas allowed in the draught: whereby hey have run into great danger, and nar- owly escaped being lost. I trust, we ave now no more of those ignorant na- igators; but, lest there should be, I eg leave to acquaint them, that the channel draughts are made without allowing for the variation; it being left for the navigator to make that allowance, as he shall from time to time find it encrease or decrease. The channel draughts are made as if there were no variation: for instance, by the draught of the channel, the coast lies, or the course from the Lizard, to the Start, to the Isle of Wight, and to Beachy Head, is E. by N. and W. by S.: therefore to allow the variation, which is at this time at least 22°—45 W. or two points, shews a ship bound up channel, must steer E. by S. to make an E. by N. course, which is the long shore course up channel, and W. by N. in going down the channel. This is so plain, that none can mistake it; and I heartily wish it may prevent any more of those blunders, so likely to produce dangerous consequences."

On ships riding at single anchor we have an observation of importance.

" I will suppose, says our author, a ship riding in the open sea at single anchor, with one, two, or three cables upon an end, and it is stormy hazy weather, or night time, and you are near any known sand, or danger: or, if you are not, it requires a good look out, and much care and attention, that she does not drive: if the ship rides fast, it must give you great comfort: the usual method to ascertain this, is not to be relied on; a man is sent into the chains with a lead and line to inform you; if the ship drives he lets the lead lie on the ground, and holds the line in his hand: in a tides way the ship may happen to take a small steer, which takes out some of the line, upon which an injudicious landsman alarms you, by crying out the ship drives, though at the same time she rides fast. The following is I think, a more convenient and certain method: take a boats grapnel, and a coil of two or two and a half inch rope; make the end of the rope fast to the ring of the grapnel; and lower it from the sprit sail yard on the bowsprit to the ground. I suppose the coil of rope to be under the forecastle, and the end that is fast to the grapnel, to be out of the head door: a careful man, that can be relied on, should be placed under the forecastle near the head door, to hold the rope that is fast to the grapnel in his

hand, and strictly to observe when any of the rope goes out: if the ship drives or goes astern, the rope will go out as fast as the ship drives; then the man, who is placed by the rope, is to give the alarm to the officers upon deck, who are to judge, whether it is proper to let go another anchor, or set sail on the ship, which should have been determined upon before the ship drove, or the alarm is given by the man at the grapnel rope; that the order may be given and obeyed without delay."

Navigation is of such use to this country, that we must always rejoice at seeing the practical sailor taking up his pen, and imparting his valuable remarks to his country. Criticism is disarmed, and we look to sound knowledge in the art, not for elegance of expression. The work deserves encouragement.

ART. II. *A Treatise on Plane and Spherical Trigonometry with their most Useful Practical Applications, by* JOHN BONNYCASTLE. 8vo.

THIS work is prefaced by a short history of trigonometry, from the first knowledge of the subject to the discovery of logarithms, and reference is made to the principal authors, who in that period wrote upon the subject. Thence the writer diverts to an account of logarithms, and hence it is that the later writers on trigonometry, and particularly his own contemporaries are neglected. We could have wished, that the history of trigonometry had been more attended to, and the works of later writers had been noticed. It would not have detracted from the utility of this work, and might have shewn a degree of respect to others in this science, whose merit is universally acknowledged. We refer among others, particularly to the trigonometry of Mr. Keith, which deserved for many reasons a place in this preface.

After the preface follows the usual definitions of the parts of a circle, and in the eighth page, we found ourselves to our surprize, carried to a scale of chords or a protractor, and to the working of logarithms; whence it is evident, that the writer presumes his reader to be previously acquainted with the knowledge of trigonometrical instruments, and the use of logarithms. On the subtraction of logarithms we by no means agree with him, but at any rate the rationale of his method ought to have been explained, for nothing is to be allowed in mathematics without a good reason. But we are not to look for reasons in the first part of this work. All is to be done by rule, and we are to take for granted, that the sides of triangles are as the sines of the opposite angles, and then we may work out at our leisure, several rules of three sums. The same may be said of other propositions, whose demonstration would have been of far greater use to the learner, than a few operations on particular instances. Formulas of various kinds are then introduced, which are of no use to a learner of trigonometry, because he does not understand them, and the teacher is not likely to use them with his pupils. In fact the treatise on plane trigonometry may be useful to a teacher, for the instances produced: but a learner will soon lay down the book, as not to be learned without an instructor, or the knowledge which is to be attained by reading the plane trigonometry by Simson at the end of his Euclid.

Plane trigonometry being dispatched in the first seventy pages, we enter upon spherical trigonometry; and first, the usual definitions are given, whence we are carried to the formulæ of the circular parts, which are to be used without any demonstration, and the learner is to do all things by rote. Thence we

re carried to other formulæ for the ther species of triangles; and with few instances, this part of the ork is concluded. Of this part it ay be said, that no one is qualified o take it up, who has not studied he spherical trigonometry at the nd of Simson's Euclid, or some imilar work; for, from this part, it s not possible that a learner, who nows nothing previously of spheri- al trigonometry, should derive any ational satisfaction.

In the 184th page, the applica- ion of spherical trigonometry to he resolution of astronomical pro- blems begins. We have the usual lefinitions of astronomical circles, nd then practical problems in stronomy. Here the first thing hat struck us was, that the instances vere in general taken from the year 796. What could possibly be the uthor's reason for taking the year 796? or, if he chose to take the ear 1796, why did he not accom- nodate his language to that year? Thus, in a book published in the ear 1806, it is very extraordi- ary to meet with a question thus vorded. At what time *will* Sirius ise and set at Greenwich on the 8th of December, 1796? Again, At what time *will* Aldebaran appear lue east or west at Greenwich, on he 20th of November, 1796? Again, Required the time of the rising and etting of the moon at Greenwich, n the 13th of August, 1796? What s more singular, we have tables given us of the sun's right ascen- ion and declination for the year 796, which extend through four ages. Now, why should the author ave pitched upon the year 1796? Why might not 1808, or 1809, or 810, as well have served his pur- ose? We ask him seriously this uestion, because it seems so strange o work out questions for past years, hen it would have been equally asy to solve them for years to ome; and we should be glad, for the sake of the mathematical world, to insert his answer in our next year's volume.

After our astronomical problems we come to the signs of trigono- metrical quantities, and have a pretty history of pluses and minuses, of quantities increasing negatively and decreasing positively, and vice versa. We have infinite positives, and in- finite negatives; and the curious part the story is, that you jump from an infinite positive to an infinite nega- tive, though the distance between them is inconceivably smaller than the hundredth part of an inch. To conceive this, the mathematician of the lower form need only imagine two posts, stuck in the ground, at the distance of a foot from each other; then the said mathematician shall balance himself on one of the said posts, whilst Mother Goose, with her crutch, causes the posts to rise within a few miles of an infinite height; at the same time, with her crutch, she makes a wheel, to which said posts shall be tangents. Then said mathematician may jump from one post to another, to all eternity; and, by making an infinity of leaps from infinite positive to infinite ne- gative, learn the precise nature of these two modes of quantity.

As we have not been carried so high above the clouds, we cannot positively conceive what the author means by the sine of a certain arc being equal to $-r$; that is, minus radius, or a negative radius. We have a to stand for a sine, and b for a cosine; and then we have such algebraical forms as $\frac{+a}{b}$, and $\frac{-a}{-b}$, and $\frac{-a}{+b}$, Heathen Greek to us, whose use in science we cannot pos- sibly comprehend. We expected, however, some notable conclusions; and, after wading through a vast variety of formulæ, which very few people will give themselves the trou- ble to investigate, we came to this

assertion, that radius being unity, and $\cos^2 x + \sin^2 x = 1$; the first member of the equation is the product of the two imaginary factors $\cos x + \sin x\sqrt{-1}$ and $\cos x - \sin x\sqrt{-1}$ This we deny, and beg the author to favour us with his demonstration: at the same time he may demonstrate to us that $x\sqrt{-1}$.

$$e = \cos x + \sin x\sqrt{-1},$$

which we are also under the necessity of denying; and of course, no small quantity of the following propositions are to us unintelligible. After a good dance among the strangest set of quantities that can be conceived, we found ourselves at the three hundred and sixty-fourth page, on level ground again; for what should we meet with here, but demonstrations of the principal theorems in plane trigonometry. These demonstrations are evidently out of their places, as they ought to have been inserted where they were wanted. We, however, give notice, that some demonstrations are to be found, that the learner may not throw down the book in a passion. After these demonstrations comes a sketch of the doctrine of progression; and, that nothing may be omitted, the work concludes with the admeasurement of altitudes by the barometer and thermometer. We cannot doubt of the author's skill; but the work is sadly defective in method. Much is collected together; but the title is incomplete. We should recommend that it be called, A Treatise on Plane and Spherical Trigonometry, for the Use of Adepts in this Science. Teachers will do well in consulting it; but very ill, if they put it into the hands of their pupils.

ART. III. *Scriptores Logarithmici, or a Collection of several curious Tracts, on the Nature and Construction of Logarithms, Volume VI.* 4to.

THE mathematical world is well acquainted with the nature of this work. Five volumes have already received the approbation of the public; and this sixth is an additional proof of the munificence and love of science, by which its worthy author has long been distinguished. Baron Maseres may be said to be now the father of Mathematicians: assuredly no one in this island will deny to him the supremacy, and it falls to very few men's lot in life to find an interval of fifty years between the publishing of two works. We trust and hope, that the interval between the publication of the first and last work of the worthy Baron will be long indeed. His materials for publication are extensive, and the monument left behind him will be far more durable than any one, engraved on marble, and surrounded with the perishable ornaments of architecture.

The present work is a thick quarto volume, consisting of nine hundred and fifty-eight pages in the text, and eighty-four pages in the preface. In the preface is given, an ample prospectus of the contents of the work, which consists of tracts of eminent mathematicians, some of whom have finished their course, and others are now alive, and assisting the veteran by their contributions.

The first tract is an Examination of Baron Maseres's solution, and Mr. Bouguer's example to Dr. Halley's problem, or the question of the Loxodromic curve. This tract arose from a difference in the results of a solution of this problem, by the Baron and Dr. Mackay, by different methods; and in consequence, the Baron requested the Doctor to go over his, the Baron's solution, exactly in the manner he had laid down. Dr. Mackay engaged readily in the undertaking, and has performed his task with great skill and ability, and

he Doctor's solution was found to e nearest to the truth. In the management of equations of very high imensions, errors, it is well known, ill creep in; but we approve most ighly of the Baron's method of giving the public the utmost information upon this subject.

The second tract is an indirect ethod of solving Dr. Halley's problem according to the principles f middle latitude sailing, by Dr. lackay. This is simple, easy and lear, and likely to be much more sed by practical navigators, than ny of the former methods.

The third tract contains additional emarks on Mr. Glennie's problem, hich was solved and constructed in ol. IV. of the Scriptores Logarithnici. These remarks proceed partly rom the Baron, and partly from Mr. rend. Mr. Glennie's problem, it will e recollected, referred to a supposed ersian palace, in which was a triangular area, such that the difference f the cubes of two of its sides was qual to three times the cube of the hird side, a base of 200 feet, and he area of the triangle contained 0,000 square feet. In the solving f this problem, an equation of en dimensions made its appearance; ut this equation is capable of having only two roots. Consequently multinomial quantity might be ound, consisting of the terms of a uadratic equation, multiplied into multinomial, whose result would ave the terms of the given equaion; and the two roots of the quadratic equation would be the two oots of the given equation.

The quadratic equation was discovered by the help of Mr. Glennie's construction, but upon what grounds t could have been found independently of this construction, the Baron candidly confessed he did not know This led Mr. Frend to consider the nature of the high dimensioned equation, and by ingenious conjectures and approximations to discover what in this particular case would be a quadratic divisor of the multinomial equation: but he properly observes, that this method will not often be practicable, when such high equations are concerned, because such equations, for the most part, will not admit of such reductions by division; and when they do admit of such reductions, he thinks that it will be in general easier, and more convenient, to resolve them at once by approximation, than to go through the various conjectures requisite to discover the trinominal divisor or quadratic divisor.

The fourth tract is Mr. Manning's investigation of the differential series, $\frac{a}{1+x} - \frac{bx}{\overline{1+x}^2} - \frac{D^1x^2}{\overline{1+x}^3} - \frac{D^{11}x^3}{\overline{1+x}^4} - \frac{D^{111}x^4}{1+x^4} \ldots$, ad inf., by which the law of continuation of its terms is shewn to extend to all its terms, as well as to those which have been actually investigated.

This is a very ingenious tract, and is a decisive proof of the mathematical powers of Mr. Manning, who would have taken a very high degree at the university of Cambridge, if he could have submitted his mind to the chains of religious tests, which are so bound round the necks and legs of the students of that university. His fame was, however, well established in that place; and though he would not take a degree, he gave his services in the capacity of private tutor, to several young men, who gratefully remember his assistance. He is now at Canton in China; and we may expect from him some account of the science of that extensive empire. The investigation of this series is too abstruse to admit of any abridgement; but we may take upon ourselves to say, that it fully answers its purpose.

The fifth tract is reprinted from the posthumous works of Dr. Robert Denison, and is entitled "Tractatus de Logarithmis. The treatise is too

well known to require any farther observation; but we were glad to see it placed in the Baron's collection.

The sixth tract is from the same pen as the preceding one, and is also in Latin, being entitled "De Limitibus Quantitatum et Rationum.

The seventh tract is also in Latin, being taken from the works of Mr. Fermat, and, in two pages, contains the doctrine of Maxima and Minima. An instance will explain his method:

Let $bx-x^2=z$, it is required to determine, what is the value of x, when z is the greatest possible. Let b be divided into two parts; namely, $x+e$, and $b-x-e$; then the product of the two last quantities, is $bx-x^2-ex+be-ex-e^2$, or $bx-2ex-x^2+be-e^2$: which is to be made equal to $bx-x^2$: consequently, $be=2ex-e^2$ and $b=2x-e$; being neglected, $b=2x$ or $x=\frac{1}{2}b$.

But the demonstration of the rule, founded on a principle of Diophantus, is very obscure, as the Baron justly observes; and he has therefore printed for his seventh tract,

Diatribe, illustrissimi viri Christiani Hugenii, continens demonstrationem præcedentis regulæ a Petro Fermatio inventæ, de determinatione quantitatum maximarum et minimarum.

In this tract an explication is given of the manner in which e disappears; but it is by no means thoroughly satisfactory; and there is a great difficulty in comprehending the solution given. When we recollect that Huygens is one of the clearest and best writers the mathematical world ever saw, it must be evident, that there is an obscurity in the method of Fermat, which requires more time and attention to be dispelled.

The ninth tract is an addition to the preceding, under the title of Additamentum ad præcedentem Hugenii diatriben de inveniendis maximis vel minimis quantitatibus continens exempla hujus methodi in quantitatibus quibusdam binomiis et trinomiis, quæ occurrunt in resolutione quarundam æquationum quadraticarum cubicarum biquadraticarum et altiorum ordinum. A Francisco Maseres Anglo.

Here we have the substance of the preceding tracts on Maxima and Minima; and as it is a subject of great importance, we shall endeavour to put it in a clear point of view, so that the reader may have a clear idea of what has preceded, and is to follow. It is required to find the value of x int he expression $px-x^2$ when it is a maximum.

Let this value of x be called M, and and consequently when $px-x^2$ is a maximum, the expression becomes $pM-M^2$.

Now let z and y be two other values of x; namely, one value before the expression becomes a maximum, the other value after the expression has become a maximum; and these two values may be such, that the expressions shall be equal to each other, or

$$pz-z^2=py-y^2.$$

Let z be the greatest of these two quantities, and let it be supposed to be equal to $y+e$: consequently the expression $pz-z^2$ becomes $py+pe-y^2-2ye-e^2$, and

$$py+pe-y^2-2ye-e^2=py-y^2$$

or

$$py+pe=py+2ye+e^2$$

and

$$pe=2ye+e^2$$

dividing both sides by e

$$p=2y+e$$

This last equation is true, whatever is the value of y and e, even when the quantity e is infinitely small, or of no magnitude. But when e becomes nothing, denoted by 0,

$$p=2y+0$$
$$\therefore p=2y$$
$$\therefore y=\frac{p}{2}$$

and $z=\frac{p}{2}$

Hence, in the case of the two supposed values of y and z, of which one is greater and the other less than M, the two values become equal to each other, and to $\frac{p}{2}$. Therefore M is equal to $\frac{p}{2}$, and $\frac{p}{2}$ is the value of x, when the expression of $px-x^2$ becomes the greatest possible.

In this mode of demonstration we cannot acquiesce; and as it is a

ıode adopted by many mathema-
icians, we should be sorry that it
hould receive the sanction of the
Baron's name; a name for which no
ne entertains a higher respect than
he writer of this article. But we
bject to the demonstration, because
here are terms used in it which
annot be admitted in any legi-
imate demonstration. The first
erm of this kind that occurs, is
vhen e is said to be infinitely small.
Now the whole reasoning, respect-
ng $px-x^2$, is founded on the ideas,
hat p and x represent either num-
ıer or magnitude. The question is
o find that number, which, being
ubstituted for x, in the expression
$x-x^2$, shall make the difference
ıetween the second power of that
ıumber and the product of that
ıumber into some given number,
he greatest possible: or the ques-
ion is, to find that magnitude, de-
ıoted by x, which shall make the
lifference between the square erect-
ed on this magnitude, and the rect-
ıngle formed by this magnitude, and
ınother given magnitude, the great-
est possible. In either case, it is
mpossible that, in the consideration
of the question, such a number of
magnitude could occur, as to be de-
noted by the name of infinitely
small. Any number or magnitude
used under the term of e, is as
much a finite magnitude as p, x, or
M. The use of the term infinitely
small, is a solecism: it conveys
either no idea, or a false idea, to
the mind. it ought not to be used
by any sound mathematician.

If we object to the use of the
form infinitely small, and cannot
allow it a place in true legitimate
mathematical reasoning, the ex-
pression, assigned to e, in another
mode of its supposed use, is still
more objectionable. It is said, that
it may be supposed to be of no
magnitude, and may be denoted by
a mark 0, to denote nothing. But
what idea can be attached to no-
thing? How can e come into that
state? We have either a number or
magnitude, denoted by e, and its
property is, that when

$$pz-z^2=py-y^2,$$
$$\text{then } z=y+e.$$

It is essential to the truth of the
equation, that there should be a
difference between z and y; other-
wise there is not, as has been pre-
sumed, two values of x, one greater
and the other less than M, on which
the said equation $px-x^2=py-y^2$ is
founded.

We allow that e may be dimi-
nished without end; and in every
state of its existence, from the equa-
tion $pz-z^2=py-y^2$, we derive the
value of p to be $2y+e$. But we can
never reason from existence to non-
existence, $p=2y+e$; and however
small e may be, y can never become
equal to $\frac{p}{2}$, nor, because M is be-
tween y and z, and y and z may ap-
proach to a near value to $\frac{p}{2}$, is it just
to say, that M is equal to $\frac{p}{2}$. Indeed
we have a reason to infer this, from
the doctrine of Ultimate Ratios;
but this doctrine is not to be pre-
sumed; and the value of M is to be
discovered by strict algebraical prin-
ciples. In this it appears to us,
that hitherto Fermat, Huygens, and
Baron Maseres, have failed; and
the question deserves the considera-
tion of every mathematician. The
instances produced by the Baron,
are admirably done; and, if we could
allow the reasoning on which they
are built, we should not desire a
more beautiful superstructure.

The tenth tract is by the Baron,
and is entitled Alia methodus in-
veniendi, Maximas Valores quan-
titatum quarundam compositarum
ex duabus vel pluribus quantitatibus
simplicibus quarum una vel plures
à reliquis subtrahuntur.

This method is very clearly stated,
and is as follows. To find when
$y-z$ is a maximum, the increments
of these variable magnitudes are to

be considered. If the increments of y are greater than those of z, the compound expression must increase: but, if the increments of y are first greater, and then less than those of z, it is evident, that the expression $y-z$ must first increase and then decrease. This expression will therefore be a maximum, at the limit of the increase and the beginning of its decrease. To find this limit we must discover, when the increment of y is equal to that of z, and we have the maximum value of the expression.

Allowing this reasoning, we are led to the expression $px-x^2$ and this quantity x is supposed to increase by the continual addition of a very small quantity $\dot{x}$ or $\frac{1}{10,000,000,000}$. The expression, when x is thus increased, becomes $px+p\dot{x}-x^2-2x\,\dot{x}-\dot{x}^2$, the increment of px being $p\,\dot{x}$, and that of x^2 being $2x\,\dot{x}+\dot{x}^2$. But from the extreme smallness of $\dot{x}^2$ in comparison of $2x\,\dot{x}$, the increment of x^2 may be considered to be equal to $2x\,\dot{x}$, consequently, when the expression is a maximum and the increments of the two variable quantities $p\dot{x}=2x\,\dot{x}$ and $p=2x$ that is $x=\frac{p}{2}$. A variety of instances is given, built upon this reasoning, but we object to it, because we cannot allow, that the increment of x^2 is $2x\,\dot{x}$, or that a quantity however small, can be neglected.

The eleventh tract is on the same subject, and is entitled Investigatio maximi valoris quem quantitas binomia $qx-x^2$ habere possit, dum quantitas x crescit a nihilo usque ad $\sqrt{q}$, seu dum xx crescit a nihilo ad q, per methodum novam, à duabus præcedentibus, nempe Fermatrana seu Hugenianâ et meâ diversam, quam mecum communicavit vir doctissimus Gulielmus Frend, M. A. Collegis Jesu apud Cantabrigienses socius.

Mr. Frend's method is as follows, Let it be required to find, when the expression $qx-x^3$ becomes a maximum, and let M be the value of x in this expression, when it becomes the greatest possible. Two values of x may therefore be found, one being greater, and the other less than M, so that being substituted for x, they shall give the same result to the expression. Let the greater value of x be called $M+z$, and the less value of x be $M-y$. Consequently one value of the expression $px-x^3$ is $p\,M+pz-3\,M^2-3\,M^2z-3\,M\,z^2-z^3$ and the other value of $px-x^3$ is $p\,M-py-M^3+3\,M^2y-3\,M\,y^2+y^3$. Now these two expressions may be equal to each other, in which case $p\,z-3M^2z-3\,Mz^2-z^3$ is equal to $3\,M^2y-3\,M\,y^2+y^3-py$ and $pz+py=3\,M^2z+3\,M^2y-3\,My^2+3\,Mz^2+y^3+z^3$ or $p\times\overline{y+z}=3\,M^2\times\overline{y+z}-3\,M\times\overline{y^2-z^2}+y^3+z^3$ consequently $p=3\,M^2-3\,M\times\overline{y+z}+y^2-y^2+z^2$.

Now this equation consists of two parts, namely: fixed terms, and variable terms. The fixed terms are p and $3\,M^2$: the variable terms $3\,M\times\overline{y+z}$ and y^2-yz+z^2. Now since p a fixed term is equal to another term, this latter term must be a fixed term. Consequently $3\,M^2-3\,M\times\overline{y+z}+y^2-yz+z^2$ is a fixed term. But $3\,M^2$ a fixed term, consequently the remaining part of the expression must be a fixed term, that is $y-^2yz+z^2-3M\times\overline{y+z}$ is either a fixed term, or the additive terms are equal to the subtractive terms. Now $y^2-yz+z^2-3\,M\times\overline{y+z}$ cannot be a fixed term, because, suppose the expression $y-^2yz+z^2-3\,M\times\overline{y+z}$ to be equal to any known term a; then, when the expression $qx-x^3$ is much nearer to equality with the expression $q\,M-M^3$, the corresponding values of y and z will be much smaller than they were before, and the whole expression $y^2-yz+z^2-3M\times\overline{y+z}$ will be less than a. It follows, therefore, that this expression y^2-

$yz+z^2-3M\times\overline{y+z}$, made up of variable terms, cannot be a fixed term. Let us suppose then, that it is a variable term, equal to Z, then p is equal to $3M^2+Z$: but p and $3M^2$ are fixed terms, and $3M^2+Z$ is a variable term. Consequently p would be both a variable and a fixed term, which is absurd: $y^2-pz+z^2-3M\times\overline{y+z}$ cannot therefore be a variable term. It remains, therefore, that the additive terms in this expression are equal to the subtractive terms, and thus p a fixed term is equal to a fixed term, $^{2}3M^2-6M\times\overline{y+z}+y^2-yz+z^2$, which is found to be true also in every case.

This mode of reasoning appears to the Baron somewhat subtle and difficult to be understood; investigatio aliquantulum subtilis et conceptu difficilis esse videatur, et minus simplex et directa, quam methodus inveniendi hanc quantitatem M in Diatribé prædictâ. Mr. Frend's method is however direct. It is purely algebraical. No quantities are neglected, or said to be equal to nothing, and his equations may be made out in numbers. The scientific world may determine on the merits of each respective method. The Baron has laid them down as clearly as either will admit; and, whichever is adopted, we cannot deny our thanks to the authors of them; Fermat for bringing the question forward; Huygens for explaining it; Maseres for rendering it easy of conception; and Frend for opening a new theory upon this difficult and intricate subject.

The twelfth subject is entitled, Tractatus de limitibus Æquationum inceptus a Florimondo de Beaune etc., absolutus vero et post mortem ejus editus ab Erasmio Bartholino etc.; in quo ostenditur, quo pacto et formâ Æquationum affectarum definiri possint limites, intrà quos radices veræ debent offendi.

De Beaune and Bartholinus were disciples of Des Cartes, and wrote several explanatory works on his writings. To Bartholinus, the Baron gives just and appropriate applause, for his excellent elementary treatise on algebra, and particularly so, because in this treatise, none of those absurdities occur, which disgrace the writings of Sir Isaac Newton, and Maclaurin, such as these, that negative quantities are quantities less than nothing, or quantities obtained by subtracting a greater quantity from a less. Bartholin guards his readers from the pernicious mode adopted by later writers in these words. Notandum in ejusmodi quantitatum subtractione oportere, quantitatem illam, quæ ex aliâ subtrahi debet, esse minorem, hoc est, ad subtrahendum b ex a, opus esse, ut b sit minor quam a. Hence the Baron properly observes, that the absurd and pernicious doctrine of negative quantities was not introduced into the science of algebra before the year 1651.

The treatise itself deserves attention from the mathematician, as it enables him to form true ideas of the nature of equations, and may facilitate his first attempts at discovering a root in equations of high dimensions.

The thirteenth tract is merely an abridgement of the preceding, giving a table of the various equations, that had been examined in the former treatise.

The fifteenth tract gives a variety of examples from equations, which are solved by de Beaune, and Raphson's method, and are a very good study for an algebraist.

The fifteenth tract is from Professor Ivory, of the new military college, and is entitled; A method of ascertaining the number of figures that are exact in the value of a root of an algebraical equation, that has been obtained by Mr. Raphson's method of approximation.

Mr. Ivory has shewn his method, in a very easy instance, whence the reader may easily apply it to all cases, and it will be found exceedingly useful. In the equation $14937x-1998x^2+80x^3-x^4=5000$ one root is supposed to be so far known from previous circumstances, to be greater than 12, but less than 13. Hence a being 12, x is equal to $a+e$, and, by substituting the value for x in the given equation, we come to this equation

$5000=9036-5367e+18e^2+32e^3-e^4$

whence e is equal $\frac{4036}{5367-18e-32e+e^3}$

now as e is less than unity, its value must be somewhere between

$\frac{4036}{5367}$ and $\frac{4036}{5367-18-32+1}$ or $\frac{4036}{5318}$

which in decimal fractions, are nearly the same as 0,75 and 0,758 and of course, we will take the figures which agree, and the value of x becomes 1275. We now make 12,75 equal to a, and x equal to $a+e$ as before, and following the same process, make constant approaches to the value of x.

The sixteenth tract is by the same writer as before, and gives a new solution of Colonel Titus's problem. Two solutions of this problem had been published by the Baron in his octavo volume of tracts, the one by Dr. Wallis, the other by Mr. Frend. Mr. Ivory reduces his equation to a simpler form; namely, to the biquadratic $34z+5z^2-34z^3-z^4=8$. This equation is derived from several very ingenious substitutions, which our limits do not permit us to insert, but we recommend this tract particularly to the notice of the mathematician, who will be entertained with the progress of the problem, in the hands of Dr. Wallis, Mr. Frend, and Mr. Ivory.

The seventeenth tract is by the Baron, and is entitled; A convenient method of resolving biquadratic equations of all kinds, without first taking away their second term, which may also be applied to the resolution of all equations of the fifth, sixth, and all other higher powers.

This method is shewn on some very difficult equations. It is, in substance, the same as Raphson's, but in every step you are made to see your way clearly.

The eighteenth tract is by Dr. Hutton, and was composed in the year 1777. It is entitled, a computation of the length of the sine of a circular arc of one minute of a degree, by Mr. Raphson's method of resolving high equations, by approximation, derived from the chord of an arc of sixty degrees.

The chord of an arc of sixty degrees is well known to be radius; and, if radius is called unity, the chord of a fifth part of the arc, or of an arc of twelve degrees, is found by solving the equation $a^5-5a^3+5a=h$, in which h expresses the chord of the greater arc, and a the chord of the lesser arc: a being found on the chord of an arc of 12° being discovered, the chord of four degrees is found, by solving the equation $3a-a^3=c$, in which c represents the chord of 12° just found, and a the chord of 4°. The chord of 4° being found, the chord of 2° is found, by solving the equation $4a^2-a^4=c$, in which c is the chord of 4°, and a the chord of 2°, and by a similar equation, the chord of one degree is found. In the same manner as the chord of one degree is found from that of 60°, the chord of one minute is found from that of one degree or sixty minutes. Every step in these long operations is put down in figures, and the result is, that the sine of one minute, derived from this laborious calculation, is 0,000,295,888204,5635, whereas, from the Newtonian series

$s=a-\frac{a^3}{6r^2}+\frac{a^5}{120r^4}-\frac{a^7}{5040r^5}\ldots\ldots$, it is 0,000,295,888,204,563,424. So near

a coincidence will establish the value of the Newtonian method; and we do not doubt, that the difference would be much less than it is at present, if, instead of sixteen figures being used for the value of r, the equation had been solved so as to give thirty figures for that value.

The nineteenth tract is a very important one, and is indeed the foundation of this whole work. It is entitled Mirifici Logarithmorum canonis descriptio ejusque usus in utrâque trigonometriâ, ut etiam in omni Logisticâ, Mathematicâ, amplissimi facillimi et expeditissimi explicatio, Authore ac inventore Joanne Nepèro, Barone Merchistonii, etc. Scoto. Edinburgi. Ex officinâ Andreæ Hart. Bibliopolæ CICDCXIV.

This is the famous work, originally published by Lord Napier: of which, according to the Baron, and we are inclined to accede to his opinion, no second edition in Latin has been published. The work is so well known, that it does not require a description in this place; but, they who have seen it only in the English translation by Wright, will be happy to have this opportunity of consulting the original.

The republication of Lord Napier's work is followed by a very important tract, entitled, Observations on the foregoing tract of Lord Napier; and this is written partly by the Baron, and partly by Professor Ivory.

It is well known that the discovery of logarithms, and the manner of explaining them by the motion of a point on a line, led to that of fluxions; and this mode of treating the subject, as wandering from the strictness of the antient geometry, was disapproved of by the mathematicians of that time in Germany. Kepler expresses his disapprobation in strong terms. Querebantur Neperi demonstrationem *niti figmento motus cujusdam geometrici, cujus lubricitas et fluxibilitas inepta esset, in quâ solidus ille stylus rationis demonstrationumque firmum ponerat vestigium.* The introduction of motion, in a question strictly geometrical, or algebraical, cannot be commended: and particularly, if the same solution can be obtained without recourse to an hypothesis, so difficult to be conceived. That Lord Napier might have come to the same conclusion, without the introduction of motion, is proved by the Baron, who has actually calculated several terms of the decreasing geometrical series, whose two first terms are 10,000,000 and 9,999,999, a series which is the grand foundation of the Neperian logarithms. We were very glad to see this calculation made, because we do not despair of seeing the whole, of what is called the doctrine of fluxions, brought into true mathematical discipline; and the question of minute motions and velocities, of a thousand different kinds, by which a body moves over a millionth part of an inch, totally exploded. We know perfectly well, that this sentiment of ours is not in unison with that of many eminent mathematicians of the present day. They look to the facility of working problems, we to the solidity of the foundation. On a good foundation every generation improves: on a bad one, we fear, that every generation is in danger of growing worse. They, who think as we do, of fluxional processes, and very few there are of our opinion, will do well to study those observations of the worthy Baron; and, as they led to the computation of a particular equation, they will read with great pleasure the solution of Professor Ivory. Let S be any sine, and x its logarithm: then in the geometrical progression; r, a, $\frac{a^2}{r}$, $\frac{a^3}{r^2}$, $\frac{a^4}{r^3}$, ... The index of any power of a, is the

logarithm of the term, in which that power is: then the term in the progression, which is equal to the given sine S, is the term $\frac{a^x}{r^x-1}$. To find therefore the logarithm x of the given sine, we must find the value of x in the equation $\frac{a^x}{r^x-1}=3$. This is done by the Professor in the following manner.

The second term in the series r, a, $\frac{a^2}{r}$, $\frac{a^3}{r^2}$,..... or 10,000,000, 9,999,999, $\frac{9,999,999}{10,000,000}$, is $x-1$. Consequently the term $\frac{a^x}{r^x-1}=S$ is changed into $\frac{r-1^x}{r^x-1}=S$. Therefore $r\times 1-\frac{1}{r}^x=S$.

Let $r=S+v$ and $S=r-v$.

Now $r-v=r,\times 1-\frac{v}{r}$.

$\therefore S=r\times 1-\frac{v}{r}=r\times 1-\frac{1}{r}^x$

$\therefore 1-\frac{v}{r}=1-\frac{1}{r}^x$

$\therefore 1-\frac{v}{r}^{\frac{1}{n}}=1-\frac{1}{r}^{\frac{x}{n}}$

Expanding both sides by the binomial theorem.

$1-\frac{x}{n}\times\frac{n}{r}-\frac{1}{n}\times\frac{n-1}{2n}\times\frac{v^2}{r^2}$ .....=

$1-\frac{x}{n}\times\frac{1}{r}-\frac{x}{r}\times\frac{n-x}{2n}\times\frac{1}{r^2}$.....

Hence $\frac{1}{n}\left(\times\frac{v}{r}+\frac{1}{n}\times\frac{n-1}{2n}\times\frac{v^2}{r^2}+\right)$

$=\frac{x}{n}\times\left(\frac{1}{r}+\frac{x}{n}\times\frac{n-x}{2n}\times\frac{1}{r^2}+\ldots.\right)$

Consequently $\frac{v}{r}+\frac{n-1}{2n}\times\frac{v^2}{r^2}+=$

$\frac{x}{r}+\frac{n-x}{2n}\times\frac{1}{r^2}+$.....

Now m being a very large number, these two series will become

$\frac{v}{r}+\frac{v^2}{2r^2}+\frac{v^3}{3r^3}=\frac{x}{r}+\frac{x^2}{2r^3}+\frac{x}{3r^2}+$

$\frac{x}{4r^4}$.....

Hence $x=\frac{\frac{v}{r}+\frac{v^2}{2r^2}+\frac{v^3}{3r^3}+\ldots.}{\frac{1}{r}+\frac{2}{r^2}+\frac{3}{r^3}+\frac{4}{r^4}\ldots.}$

or to $\frac{v+\frac{v^2}{2r}+\frac{v^3}{3r^2}+\ldots.}{1+\frac{2}{r}+\frac{3}{r^2}+\frac{4}{r^3}\ldots.}$

But r is so great a number, that a very near value to x will be

$v\times\left(1+\frac{v}{2r}+\frac{v^2}{3r^2}+\frac{v^3}{4r^3}\ldots.\right)$

Hence, v being known, x is discovered; and by a similar process from the equation $\frac{a^x}{r^x-1}$, the value of S is found, when r and x are known.

Several examples are given by the Baron, in which he has calculated the value of x and S, and they establish the doctrine in the clearest manner. The ingenious solution of the equations in general by the Professor Ivory, will be received with great pleasure, by all mathematicians of taste, who will apply the method also to similar equations.

This tract is concluded with observations on the changes made in the system of Logarithms by Lord Neper himself, in conjunction with Briggs, and afterwards by Briggs, and the whole forms a very important æra in the history of Logarithms.

The twenty-first tract is entitled, An Account of John Speidell's new Logarithms, derived by subtraction, from the Logarithms of Lord Neper's first system. This is drawn up by Professor Ivory, and gives a very excellent comparison between the new and the old methods. We cannot but observe, that from this and the other specimens of the Professor's talents in this work, the Military College at Marlow has every reason to congratulate itself, on possessing so eminent a mathematician. If the British army does

derive all the benefit of such an instructor, it cannot be imputed to any thing but a defect in the system of education: for, as to the young men, their talents are on a par with those of the French, to say the least, and we know, that the French do not spare any expence or pains to render their military mathematical education perfect.

The last tract in this work is, A Computation of the Length of the Tangent of a circular arc, of one Minute of a degree, by Mr. Raphson's method of resolving high equations, by approximation, derived from the Tangent of an arc of 45° by means of one quinquesection, two trisections, a second quinquesection, a third trisection, and two bisections, together with a subsequent computation of the length of the line of the said arch of one minute, derived from the length of its tangent, by the rules of plane trigonometry, performed in the year 1805, by Dr. A. Mackay.

This tract contains the most laborious calculation of an equation, that probably was ever submitted to the public eye. It is well known, that in the quinquesection of an arc of 45°, the first equation that occurs, is that of $5t+10t^3-10t^5-5t^7+t^9=1$. t being the tangent of the arc required.

This equation Dr. Mackay solves in its present form, taking by an obvious conjecture 0,1571 for the value of t in the first instance, and by four processes of approximation he finds the value of t to twenty four places of decimal figures. The labour of this calculation may be easily conceived; and from the value found of a tangent of 9°, the doctor proceeds to solve the equation $3t+3Tt^2-t^3=T$.

T being the tangent already found, and t the tangent of three degrees, by similar processes we come to the tangent of one minute.

Professor Ivory has given us a sketch of his method of finding the tangent of an arc of one degree, in addition to the foregoing tract, and its conciseness and ingenuity will sufficiently recommend it.

The radius being unity, and t the tangent of 18°, then the tangent of four times the arc, or an arc of 72° is well known to be $\frac{4t-4t^3}{1-6t^2+t^4}$. But 18° being the complement at 72° to a right angle, the product of the tangent of 18° and one of 72° is equal to the square of the radius, that is $t \times \frac{4t-4t^3}{1-6t^2+t^4} = 1 \therefore 4t^2-4t^4 = 1-6t^2+t^4$.

whence $t = \sqrt{\frac{5-2\sqrt{5}}{5}}$

Now call the T the tangent of 18° and t the tangent of nine degrees, and $t^2 + \frac{2}{T} \times t = 1$

whence the tangent of nine degrees is found to be $\sqrt{1+\frac{1}{T^2}} - \frac{1}{T}$ or $1+\sqrt{5}-\sqrt{5+2\sqrt{5}}$

Having found the tangent of nine degrees, the Professor finds the tangent of ten degrees, from one of thirty degrees by the well known trisection equation, and thence the tangent of one degree is found by obvious methods, from the tangents of nine and ten degrees.

Dr. Mackay has calculated the value of a tangent of an arc of one degree by Mr. Ivory's method, which has of course diminished the labour which he had gone through by the former methods.

Mr. Frend has also given his assistance to this problem: for, observing the great labour occasioned by the solution of an equation of five dimensions, he suggested to the Baron a much easier method, namely, by reducing the equation to one of four dimensions. The equation thus reduced by Mr. Frend is $4t+14t^2+4t^3-t^4$

= 1; and the value of t is found by the Baron to the same number of figures; Dr. Mackay's method taking up twenty three pages, and Mr. Frend's method taking up only eleven pages.

Thus we have set before our readers the labours of the mathematicians, who have co-operated with the Baron in the production of this work: a work which will not be found in the libraries often of private mathematicians, but cannot be too often consulted by those who have an opportunity of perusing it.

ART. IV. *A Treatise of Mechanics, Theoretical, practical and descriptive. By* OLINTHUS GREGORY, *of the Royal Military Academy, Woolwich*, 8vo. 2 vols.

Professor Gregory is well known by his work on Astronomy, and this work on Mechanics is a farther proof of his industry. It is contained in two volumes, thick octavo, closely printed, and with a volume of plates: and, according to its title, it may be consulted with advantage by the theorist or the practical mechanic. It is intended, however, for the higher order only of scientific persons, as fluxions continually occur, and the writer, by inserting the more difficult demonstrations in the body of the work, has given it an appearance, which will deter the less learned from availing themselves of it. We should have recommended, that these demonstrations should have been removed to notes or to an appendix; and thus the work would have been studied by more classes; the less scientific being capable of reading the text would have been gradually led on, till they could surmount the difficulties which at the first perusal the notes might present to them.

The work is laid down by the usual methods under the following heads; Statics, Dynamics, Hydrostatics, Hydrodynamics, Pneumatics. These branches are contained in the first volume. The second volume contains the application of these branches of knowledge to practical mechanics and the description of machines.

In the first part, Statics, we begin with the usual definitions; and we need not observe how difficult a part of any work this is. To define clearly is no small part of science: but we must not expect, that it will be very much attended to by writers, especially by those of eminence. They hurry on to deeper things, and conceiving that the reader will not be at a loss to apprehend their meaning, are not always so circumspect in this respect, as the strictness of science and particularly mathematical science requires. Thus in the definition of Space, the writer very properly objects to what he calls the vulgar definition of space, namely the order of things which co-exist; a definition from which assuredly no person, who ever thought of space, would acquire any idea of it. "But we," says the writer, "rather choose to call space, an extension, considered as without bounds, immoveable, but penetrable by matter." To be sure no one can object to the meaning which an author chooses to give to any term, provided he adheres to it throughout his work, or gives a notice, when he quits it: but in the definition it is requisite, that he should not insert a term for whose meaning we may be as much at a loss, as for the thing defined. Thus in the definition we are told, that space is a modification of extension, and of course are led to enquire what extension is. This is not defined: but we find in the preceding page, that figure or shape is the boundary of extension. If we are

rse then the definition given to us f space as far as we can do it by his work, it proves to be something ounded but considered as without ounds. With this idea of space 're go to that of place, which is de-ned to be that part of infinite space 'hich a body possesses. Does the 'riter mean by infinite space, the ame thing as he means by space, 'ithout the epithet of infinite? If e does the epithet is improper; if e does not, the modifications, if here are any such, of space into nite and infinite, ought to have een pointed out.

On the subject of time we find ome similar difficulties; and in the rst place we observe, that the con-ideration of motion leads us, ac-ording to our author, to that of me, and of course we expected a efinition of time. Instead of this ollow immediately two definitions, he one of absolute time, the other f relative time: whereas time ught to have been previously de-ned, and then the modifications nto absolute and relative. The se-ond thing that struck us was, that bsolute time was defined to be a ortion of duration: and duration ot being defined, we cannot with-ut deriving our knowledge from ome other sources, form any notion f absolute time; and we cannot be ure, that our other sources will ive us the idea of duration, that s in the writer's mind.

The difficulties we experienced n attaining clear ideas on the na-ure of space and time, follow us 'ith regard to velocity; which is alled an affection of motion, which etermines its quantity. Now of uantity we have a clear idea; but ur author tells us, that motion is a imple idea, and does not therefore dmit of definition. How then can admit of quantity, of being more r less? and what is velocity? We 'ill not pursue this subject farther. We have shown sufficiently how difficult it is to lay the foundations of a science.

The laws of motion are explained after the definitions, and the doc-trine of the composition and resolu-tion of forces is laid down with some useful examples. In one pro-position we found a strange expres-sion; in shewing that the effects of forces, when estimated in given di-rections, are not altered by compo-sition or resolution, it is said, that two forces being in opposite direc-tions will have opposite signs + and —. But what has this to do with a geometrical demonstration, and how can it be admitted into one? We are to learn how the signs of addi-tion and subtraction of numbers can be admitted into the theory of forces, and this has not been previously laid down. This part of the work is very ingeniously laid down, and a proper use has been made of the improvements of various writers, to whom the author makes frequent re-ferences. It is however so enve-loped in formulæ of trigonometry, that few persons will pay proper at-tention to it. The doctrine of the centre of gravity requires the know-ledge of fluxions.

The doctrine of the mechanical powers follows, and Galileo's de-monstration is given in the case of the strait lever, and for the bent lever reference is made to the chap-ter of the centre of gravity. The inclined plane brought us into fluxions, and we found this equa-tion $wx + \dot{w}\,\dot{i} = 0$., an impossible equation; since the addition of two qualities together must make a quan-tity greater than either. The chap-ter on the strength and stress of tim-ber is very well done, and at the con-clusion are several useful practical observations. Cords, arches and domes carried us into various fluxion-al equations, from one of which was deduced this equation $\dot{y} = \frac{\sqrt{-y^2-b^2}}{r + b}$

an evident careless way of writing, for what can possibly be meant by $\frac{\sqrt{a-y^2}-b^2}{-b}$ The equations with fluxions of the first and second order look very well upon paper, but we suspect very much, that a philosopher would make a poor figure, if he built his arch on those principles.

Dynamics lead us to the nature of motion, uniform and variable; and we have various fluxional equations relative to forces and falling bodies, and motions upon inclined planes. We should have gone through very well, if we had not been stopped in the curve of swiftest descent, by an enquiry into the fluent of $y^{-\frac{1}{2}} \times (\dot{x}x + y\dot{y})^{\frac{1}{2}}$. We think we know what the author means by this strange expression $y^{-\frac{1}{2}}$; and if he does mean $\frac{1}{\sqrt{y}}$, we cannot see, why he did not write it down in the simplest and obvious manner. For our own part, whenever we come to such absurd expressions as $y^{-\frac{1}{2}}$, we work out the problem ourselves and compare our conclusion with that of the author's. If there is an agreement we are satisfied: if otherwise, we leave the proposition, contenting ourselves with the old adage, si non vis intelligi, debes negligi.

In circular motions the propositions in the second section of Newton are followed, which we fully comprehend: but here some of the conclusions are so metamorphosed that we cannot make (as they say) either head or tail of them. For we have an expression for the periodic time in the term $2 * \frac{1-n}{2}$, in which it is said, that, if n be expounded by 1, 0, —1, —2, —3 successively, the corresponding velocity will be as r, r —, 1, $r^{-\frac{1}{2}}$, and r^{-1} and the periodic tense as 1, $r^{\frac{1}{2}}$, r, $r^{\frac{3}{2}}$ and r^2. Now this may be very true, but we do not know how to apply it: for if n is to be expressed by —1, our expression becomes $\frac{1-(-1)}{2}$, and what —n means we are at a loss to determine. In this chapter the theory is carried to the motion of the heavenly bodies, and the attraction of corpuscles to a sphere, in which we found a fluxional expression $2 * \dot{x} \times dx^{-3}$, which was reduced to the expression $2 * x^{-2}\dot{x}$ We of course turned to our interleaved Newton, Sect. XII. and finding there the proposition worked out fluxionally, and giving us a similar result without any such expression as the author uses, we contented ourselves with our own demonstration, and used the liberty of negligence, which we assume on similar occasions.

The rotation of bodies about fixed axes, with the discovery of the centres of oxillation, gyration, percussion, also shew great science, reading and equal industry. We were amused however with one inference, as it brings the question of the motion or rest of our system to a bet, and the odds in favour of a progressive motion are, according to our author, infinity to unity. The bet ought to be proposed at Brooke's or Newmarket, where we have no doubt it will be taken by more than one person; making the unit either a guinea or a thousand guineas, just as the author pleases. We got through part of the chapter on percussion tolerably well, till we came to the equation $\dot{x} + \dot{z} = o$, and looking a little lower discovered some more numbers of no value, and at last an equation $C = -mW$—&c. Of course we shut up this part of the book, and turned over to the chapter on the motion of machines, and their maximum effects, which we read with great satisfaction.

Hydrostatics and Pneumatics are

treated in a similar manner. The most important propositions in these branches are introduced, and in general very well demonstrated. But we may here make two general observations, and close our account of the first volume. The author is more attentive throughout to his matter than to the manner. His stile is far from elegant, and his method not sufficiently chaste and pure. There is no reason why a mathematician should not attend to both circumstances, and Huygens may be studied by those who delight in elegance of expression, or find from any causes the want of it. But this failing in our author is redeemed by a very great excellence, the continually referring to the best authors whose propositions he uses, or whose writings throw any light upon the subject. In general also their merits are very well appreciated.

The second volume contains the description of a vast number of machines, taken from every source of information, and throughout very many useful hints are thrown out, which deserve the attention of the civil engineer.

Indeed the whole work deserves a place in the study of the mechanician of the higher orders. It cannot, as we observed before, be of use to a mathematician who has made little progress in the science: but the teachers of natural philosophy may find many propositions here, which they may usefully lower down to the capacities of their pupils. We trust, that the author will take in good part our remarks on the careless mode he has fallen into in writing fluxional equations, because we are convinced, that when he is determined not to admit any thing into a demonstration, but what is clearly derived from the premises, he will experience that pleasure, which we do in reading legitimate demonstrations.

ART. V. *Camus on the Teeth of Wheels, Pinions, &c.; demonstrating the best Forms which can be given them for the various Purposes of Machinery, such as Mill-work, Clock-work, &c. and the Art of finding their Numbers. Translated from the French of* MR. CAMUS.

CAMUS is well known for his mathematical writings, particularly for his Cours de Mathematique, from which this work is extracted. The additions made to it are from Imison's Elements of Science. On the teeth of wheels much of the excellence of a piece of machinery depends, and it is of importance to determine, what is their best form: observation would point out to mechanics, that the wood, used for cogs, does by the repeated action of the cogs upon each other, acquire a particular form; and, if the curve could be ascertained, this would be the model for iron teeth used in machinery. Camus takes the principle, that the epicycloidal form is best adapted to this purpose, and calculates from the nature of the epicycloid every proposition respecting the action of teeth upon each other. The work is well known and merited a translation, and may usefully be consulted by the civil engineer. But experience and improved science have given rise to a better principle on the formation of teeth for wheel-work, which is both elegant in the demonstration, and equally easy in practice. Let two circles be drawn to represent two wheels, acting by means of cogs or teeth on each other; and in the interval between the nearest points of their circumference, being of course in the line between the two centres, are two cogs, one in each circle. Draw a tangent to the two circles passing through this interval, and in each circle the arc between the

point of contact and the extremity of the radius in a line between the two centres, is the arc, on which the form of each tooth depends. Let this arc be evolved or unwrapped; that is, a thread being fixed at the point of contact and drawn tight to the extremity of the radius, in the line between the two centres, let it be unwrapped, and the curve formed by the point at the end of the thread is the curve best adapted to the form of the tooth or cog, on the wheel of the dimensions of the circle. For the surfaces of both teeth will always touch each other, and in a point, whence is drawn a common tangent to both circles. Thus the force, with which they act upon the circles, will be in the direction of the circumferences, and consequently applied in the best possible manner. The cogs also, by acting upon each other during a certain interval, namely the space between the points of contact in the two circles, allow for several teeth to act upon each other at the same time in the best manner. The pressure is of course divided among several teeth, and the teeth will be less liable to wear out by indentations. The writer of this work will do well to apply this principle to the teeth of wheels in general, in the same manner as Camus has done for the epicycloidal teeth, and thus we shall have a good opportunity of comparing together their respective advantages and disadvantages.

ART. VI. *Evening Amusements: or the Beauty of the Heavens displayed, in which several striking Appearances to be observed on various Evenings in the Heavens during the Year 1807 are described, and several Means are pointed out, by which the Time of Young Persons may be innocently, agreeably, and profitably employed within Doors: intended to be continued Annually.* By WILLIAM FREND, *Esq. M. A. Fellow of Jesus College, Cambridge.* small 8vo.

WE are happy to see that Mr. Frend continues to persevere in the plan, which he so happily conceived, and ably executes. With his method of instructing young people in astronomy the public is now well acquainted, and these volumes will grow into a valuable collection, by which the present learners will be enabled to instruct the next generation to the best advantage. Every year gives some new information, and some practical hints to the learner. In the volume for the present year, he is led to consider the motion of the planets round the sun, so as to make himself a little plan of them, and discover the theory by himself of the conjunctions. The method of illustrating this doctrine by the hands of a watch is a very ingenious one, and cannot fail of setting the subject in so clear a light as to be understood by the commonest capacity. A Chinese plate, introduced into the work, will give amusement, and has given amusement we find to many young persons. It may tend to open their mind as to numbers, and very properly refers them back to Mr. Frend's tangible arithmetic, by which many mothers are now employed in instructing their children, between five and six years of age, into that science, and preventing them from being embarrassed by the strange way with which it is too generally taught. But this little astronomical work is not only useful to young people, but to the teachers; and not only will the latter in their schools teach astronomy in the best way by shewing the paths of the moon and planets on the globe every day, and on fine nights pointing out these objects in the heavens, but they will derive very useful hints, of which they may avail themselves in other respects. Among others we cannot refrain from mentioning one, which the author particularly recommends to the masters of great schools, and which will be

of equal importance to all teachers. Mr. Frend has taken care, that some reams of paper, ruled in squares of different sizes, should be at his booksellers. According to the scale, chosen for a degree or a mile, if necessary, different paper will be used. A sheet of this paper, Mr. Frend proposes should be in the hands of every pupil, when he is reading an historical work; for example, the anabasis of Xenophon or Homer; and the master is to tell the pupil the longitude and latitude of every place, as it occurs, which each pupil is to mark on his paper; and thus, in his progress through the school, he will form his own maps, and commit to memory in the best manner the knowledge of the principal places on earth. The same plan is recommended for astronomy, and we are well convinced, that in both cases it will be found eminently useful. In this manner they will form plans of the curves described in the heavens by the planets, of which Mr. Frend gives two instances in this work; the one of the annual progress of Saturn the other of Jupiter.

CHAPTER XXII.

BIBLIOGRAPHY.

ART. I. *The Bibliographical Miscellany; or, Supplement to the Bibliographical Dictionary.* 2 vols.

THE bibliographical dictionary has been already noticed by us in several articles, as the volumes successively made their appearance. The present volumes form a supplement, containing an account of English translations from the classic authors, and a variety of other matter, more or less related to the subject.

We have been obliged to notice with regret, some inaccuracies which have in some degree deducted from the value of the preceding parts of the work. We have, however, observed with satisfaction, that they became less frequent in the progress of the undertaking, and the present volumes we are disposed to consider as on the whole, more valuable than any of their predecessors.

The first volume is occupied by an account of English translations of classic authors, and works of Arabic and Persian grammar and literature. The articles have been collected with diligence, but are sometimes deformed by gross and unacknowledged typographical errors, such as Demosthenes of Crotona, for Demosthenes de coronâ, Juppsyple, for Hypsipyle, &c.

P. 12. At the head of the translations of Apollonius Rhodius is placed, "The Hystorie of Jason, touching the conquest of the golden fleece, printed by W. Caxton. Translated from the French." It is very improbable, that any such work should be in any manner derived from the Greek poet, as there were many sources of information respecting the Argonautic expedition much more accessible in that age than Apollonius Rhodius, whose work was not in fact printed till after the death of Caxton.

P. 22. There is a modern French translation of Athenæus, by Villebrune, in several volumes, 4to.

The latter part of this volume consists of an account of works in Oriental literature, with which the author appears to possess an extensive acquaintance.

The second volume contains a variety of bibliographical dissertations, the principal of which relate to the controversy respecting the origin of printing, the time of its introduction into Italy, and various systems of bibliographical arrangement. Several catalogues are given of writers who have treated on typographical and literary history, and of places where the art of printing was exercised at an early period. Some long, but useful chronological tables close the volume.

The genuineness of the date of the celebrated Decor puellarum, (1461) printed at Venice, by Janson, is strenuously maintained in a series of arguments extracted from the works of Boni. We think, however, that the objection arising from the want of any other dated edition of that artist, before 1470, is not

easily to be surmounted. The date is probably a typographical error, and not a designed fraud.

Of these systems of bibliography, the first appears much the best, as it is also most agreeable to common practice, but being taken for the most part from a French original, it is in a few instances, not sufficiently adapted to the formation of an English arrangement.

As a specimen of the author's style and manner, we insert the following extract.

Origin and Progress of Printing in Germany.

"The sum of what has been said before, is, that the first who conceived the thought of this excellent invention was JOHN GUTENBERG, born in Mayence, (*Mentz*) in the beginning of the fifteenth century, of a noble, but reduced family, and by profession a goldsmith; who, stimulated by his genius to the discovery of something *new*, travelled from his youth through various countries, where he learned several arts unknown to the Germans, and conceived the idea of printing books.

"The first attempts were made by him in *Strasburg*, from 1436 to 1440, on characters carved in small tablets of wood, with the same mechanism by which cards and pictures were impressed. *Conrad Saspach* was the name of the turner, who made the first printing-press in the year 1436.

"Till the year 1448, *Gutenberg* remained within the precincts of Strasburg, and with the assistance of the labour and cash of *John Mentel* and others, made the second more important discovery, that is, the use of *moveable characters cut in wood*, smaller, rougher, and more unequal than those of Mayence. To this first epoch the specimens of the art, cited in the BIBLIOGRAPHICAL DICTIONARY, under the articles DONATUS and CATHOLICON, are to be referred.

From 1448 to 1458, they continued printing with *moveable wooden types*, but improved by *John Mentel* in Strasburg, in union with *Henry Eggestein*, to whom *Schæpflin* attributes, *Liber de miseria humanæ conditionis*, Argentinæ, 1448; and at Mayence by the *Fausto-Gutenbergian* society, with the help of *Peter Schæffer*, which were used in the *Biblia sine an.* and *Psalterium* of 1457.

"Till this year, it appears that the invention was kept secret in these two cities, the first mothers and nurses of the typographic art. Finally, in the year 1459, is placed the epoch of *moveable metallic types:* in this, the art of printing books really consists. The invention of founding types in moulds or matrices, is attributed to *Peter Schæffer*, the first specimen of which was given in the *Durandi Rationale Divin. Offic. fol. Moguntiæ*, 1459; but to *John Mentel* is owing that of *characters cut in metal*, but not cast, which is seen in his first books, some of which prove themselves anterior to 1460, and are after the manner of the above-mentioned work, *De Miseria Humanæ Conditionis*, of which Schæpflin has given a specimen. The first book with a date of the new printing of John Gutenberg, with metal types, is the CATHOLICON, fol. Max. Moguntiæ, 1460.

"In the year 1458, is fixed with unequivocal proofs, the propagation of printing from the city of *Mentz*, by the servants of *Gutenberg*, who left him after he dissolved the partnership with *Fust* and *Schæffer*. For farther satisfaction on these points, and for the proofs in detail, the reader is referred to the celebrated works of *Schæpflin*, *Denis*, *Braun*, and *Panzer*.

INDEX

OF

NAMES AND REMARKABLE PASSAGES, &c.

	Page
ABORTION, observations on —	687
Accounts of two Attempts towards the Civilization of some Indian Natives —	589
Adams, Jos. M. D. F. L. S. on Morbid Poisons — — — —	648
African Tribes, described — —	12
Alberoni, Cardinal, Life of —	341
Ancient Welsh, Character of the —	476
Andrews (J.) LLD. on the Present Relations of War, and Politics —	195
Answer to the Inquiry into the State of the Nation — — —	215
Answer to War in Disguise —	216
Apocalypse, Evidence in favour of the	89
Architecture, English — —	717
Argyle, Agriculture of — —	642
Aspland's (Rev. R.) Sermon on the Death of Mr. Fox — —	158
Austin's (Rev. G.) Chironomia —	553
Bannatyne's (R.) Journal of Transactions in Scotland — —	169
Barbadoes, Account of — —	73
Barnard (S.) on the Essence of the Religion of Christ — —	149
Barrow's (J.) Voyage to Cochin China	2
Barrow's (W.) Prof. Lectures on Belles Lettres — — —	550
Bates's (E.) Christian Politics —	140
Bayfield's (Mrs.) Gleanings from Zimmerman — — —	593
Beattie, (J.) LLD. Life of —	351
Bell (C.) on the Anatomy of Expression	711
Belligerent Rights Asserted and Vindicated — — —	217
Belsham's (Rev. T.) Sermon on the Death of Mr. Fox — —	138
——— Sermon before the Unitarian Society — —	135
Bengal, Husbandry of — —	618
Bibliographical Miscellany —	762
Bicheno's (Rev. J.) Destiny of the German Empire — — —	109
Bigland's (J.) Letters on Modern History	180
Bishop of London, the, on the Beneficial Effects of Christianity —	122
Blagdon's (F. W.) Memoirs of Morland	311
Blair's (W.) M. A. Vaccine Contest	667
Bloomfield's (Rob.) Wild Flowers —	526
Bomycastle's (J.) Treatise on Trigonometry — — —	744
Boyd's (H. S.) Select Passages of the writings of St. Chrysostom, &c. —	153
Brackenbury's (Rev. E.) Discourses	124
Brande's (W.) Chemical Experiments on Guaiacum — —	729
Brayley's (Ed. W.) Illustrations of Bloomfield — — —	593
Brewer's (S.) Hours of Leisure —	594
Britannia Depicta — —	469
British and Foreign Bible Society, Reports of the — —	155
Britton's (J.) Historical Account of Corsham House — —	480
——— Architectural Antiquities	724
Brœkland, Inhabitants of — —	62
Brown's (J.) Mysteries of Neutralization — — —	219
Burke's (W.) History of the Campaign of 1805 — — —	162
——— Greek-English Derivative Dictionary — — —	265
Burns (J.) on Abortion — —	687
Burney's (Jas.) History of Discoveries in the South Sea — —	16
Butt (Rev. J. M.) on the Revelation of St. John — — —	110
Byrne's (W.) Britannia Depicta —	469
Cabanis (P. J. G.) on the Revolutions of Medical Science — —	656
Callcott's Musical Grammar —	701
Camus on the Teeth of Wheels —	759
Cantharides, Treatise on —	662
Carlisle (A.) on the Muscles of Fish	728
Carr's (J.) Stranger in Ireland —	426
Chalmers's (G.) Edition of Sir D. Lyndsay's Works — —	482
Chambers's (Mrs.) School for Friends	538
Chandos, (Sir J.) Death of —	227
Cherry's (A.) Spanish Dollars —	538
Chironomia, by the Rev. G. Austin	553
Christian's Companion in Retirement, The	148
Clapham's (Rev. S.) Selected Sermons	131
Clark, (J.) M. D. Life of —	378
Clark's (G.) Further Evidences of the Existence of the Deity —	110
Clarke's (J. S.) Naufragia —	71
Clarkson's (T.) M. A. Portraiture of Quakerism — —	594
Clayton's (Sir R.) Translation of Filangieri's Science of Legislation —	171
Clydesdale, Agriculture of —	635
Cochinchina, Modern History of —	6
Colebrook's (H. T.) Remarks on the Husbandry of Bengal — —	618
Commentarius on the British Army	185
Complete Grazier, the —	629

	Page
Considerations on the Late Treaties	188
Contest between a Bishop and an Archdeacon — —	472
Cooper's (Rev. E.) Sermons —	127
Cowper, (W.) Life of —	360
Corsham House, Description of —	480
Coutinho (J.) on the Commerce of Portugal	203
Cox's (Rev. F. A.) Essay on Christian Knowledge — —	148
Craven District, History of —	436
Crouch, (Mrs.) Memoirs of —	340
Cuming's (R.) MD. Amanuensis Medicus — —	690
Dacre's (Charlotte) Zofloya —	542
Dallaway's (Rev. Jas.) F. S. A. Observations on English Architecture —	717
Daubenton's Observations on Indigestion	661
Dawson's (B.) LLD. Prolepsis Philologiæ Anglicanæ — —	267
——— Philologia Anglica	271
Debate in the House of Lords, on Lord Holland's Motion concerning Insolvent Debtors — —	200
Defence of the Volunteer System	192
Demetrius the Impostor, a Tragedy	537
Dermody, (T.) Life of —	382
Derrick's (Chas.) Memoirs of the Rise and Progress of the Royal Navy —	617
Dialogue between Bonaparte and Talleyrand — —	201
Dibdin's (T.) Thirty Thousand —	538
——— Five Miles Off —	538
Dimond's (Mr.) Hunter of the Alps	538
Dion, a Tragedy —	576
Donald, a Novel — —	542
Duppa's (R.) Life of Michel Angelo Buonarroti — —	411
Dutens, (Mr.) Memoirs of —	327
Dyer's (G.) Restoration of Ancient Names	586
Edgeworth's (Miss) Leonora —	539
Edinburgh, Picture of —	479
Egremont's (J.) Observations on Mildew	631
Eight Letters to the Earl of Selkirk	188
English at Verdun —	57-69
Ensor's (G.) Independent Man —	555
Epicharis — —	539
Exeter, History of —	478
Faber's (Rev. G. S.) Dissertation on the Prophecies — —	99
——— Supplement to the Dissertation — —	107
Fall of the Mogul, a Tragedy —	537
Fellowes's (R.) A. M. Poems —	514
Fenwick's (J. R.) MD. Sketch of the Life of Dr. Clark — —	378
Flinders (Capt. M.) on the Marine Barometer — —	733
Forbes's (Sir W.) Life of Beattie —	351
Forbes's (J.) Letters from France —	60
Francis's (Mr.) Speech in the House of Commons — —	193
Franklin's (Dr. Ben.) Works —	562
French Vintage — —	67
Frend's (W.) Evening Amusements	760
Friend of Youth — —	295
Frost's (Q.) Harper —	522
Gambier's (J. Ed.) Introduction to the Study of Moral Evidence —	550
Gaskin's (Rev. G.) DD. Sermon —	136
Genlis's (Mad. de) Madame de Maintenon	543
Giraldus, (De Barri) Itinerary of —	472
Gordon's (Rev. J.) History of Ireland	164
Gout, Observations on —	671
Grahame's (Jas.) Birds of Scotland	519
Grant's (Rev. A.) DD. Sermons —	129
Grant's (Mrs.) Letters —	345
Grantham, History of —	470
Graves's (Rev. Rob.) Triflers —	594
Gregory's (Ol.) Treatise of Mechanics	756
Gyfford's (E.) Designs for Cottages and Villas — —	721
Halliday's (A.) MD. Sermons —	128
Hamilton's (Rob.) MD. FRS., &c. Letters on Gout — —	671
Harrison's (Ant.) Poetical Recreations	529
Harrison's (Mr.) Life of Lord Nelson	344
Harwood's (Rev. T.) History of Litchfield	444
Hatchett (Ch.) on Artificial Tannin	731
Hawtrey's (Rev. C. S.) Sermon —	137
Hays's (M.) Historical Dialogues —	282
Hayley's (W.) Life of Cowper —	360
Helme's (Eliz.) History of Scotland	296
Helms's (A. Z.) Travels from Buenos Ayres to Lima — —	41
Henderson's (A.) MD. Translation of Cabanis — —	656
Henry's (W.) Epitome of Chemistry	736
Herbert's Translation from the Italian, &c.	511
Hereford Guide, The —	450
Hints for the Security of the Established Church — —	150
Historical View of Christianity —	113
Hoare's (P.) Inquiry into the Fine Arts in England — —	704
——— Three and the Deuce	538
Hoare's (Sir R. C.) Translation of Giraldus de Barri's Itinerary —	472
Hodgson, (Capt.) Memoirs of —	305
Holcroft's (Thos.) Tales in Verse	535
Home, a Poem — —	530
Hordt, (Count de) Memoirs of —	311
Howard's (J.) Practical Observations on the Venereal Disease —	697
Human Life, a Poem —	531
Hunt's (J.) Anatomical Reflections on the form of Animals — —	647
Hunter (W.) AM. on the Diseases of Lascars — —	685
Hutchinson, (Col.) Memoirs of —	361
Independent Man, by G. Ensor —	555
Inquiry into the State of the Nation	214
Irish Peasant, Anecdote of an —	428
Irish Quarter Sessions —	432
Jackson's (R.) Speech on the Woollen Manufacture — —	195
Jackson's (J.) History of Litchfield	441
Jamieson's (Rob.) AM. FAS. Popular Ballads — —	534
Jarrold's (T.) MD. Answer to Malthus	607
Jenkins's (Al.) History of Exeter —	478
Jerningham's (Mr.) Poems and Plays	529
Johnes's (T.) Translation of Froissart's Chronicles — —	293

	Page
Johnston's (Hen.) Practical Observations on Urinary Gravel —	695
Keighley's (W.) MD. New System of Family Medicine — —	692
Kett's (Rev. H.) History the Interpreter of Prophecy — —	109
King, the, Anecdote of —	355
Knight (T. A.) on the Vegetation of Seeds	730
——— on the inverted Action of the Alburnous Vessels of Trees —	735
Lambeth Palace Illustrated —	458
Lancaster's (J.) Appeal for Justice	278
Lathom's (Fr.) Human Beings —	543
Lascars, On the Diseases of —	685
Lawrence's (J.) Modern Land-Steward	629
Lemaistre's (J.) Travels through France	45
Leonora, by Miss Edgeworth —	539
Leslie's (J.) Dictionary of Synonymous Words — —	275
Letter to Mr. Birch — —	670
Letters from the Mountains —	345
Letter to the Archbishops and Bishops, on Mr. J. Lancaster's Plan of Education	278
Letter to Rt. Hon. C. J. Fox, Relative to Lord Wellesley — —	194
Letter from the Minister of the United States, to Lord Mulgrave —	219
Litchfield, History of —	441-444
Lope, (Felix de Vega Carpio) Life of	397
Loudon's (J.) Treatise on Country Residences — —	722
Lord Holland's (H. R.) Life of Lope de Vega — —	397
Lyndsay's (Sir Dav.) Poetical Works	482
Lyre of Love, the — —	512
Lyson's (Rev. D., and Sam. Esqrs.) Magna Britannia — —	466
Macdiarmid (J.) on the Principles of Civil and Military Subordination	182
Mackay's (Dr. A.) Computation of the Tangent of a Circular Arch of one Minute of a Degree — —	755
Mackay's (Dr.) Solution of Dr. Halley's Problem — —	747
Malcolm's (J. P.) First Impressions	478
Malkin's (B. H.) Memoirs of his Child	379
Malmesbury, History of —	452
Maltby's (Rev. E.) DD. Sermon before the University of Cambridge —	136
Malthus, Answer to, by Dr. Jarrold	607
Manchester Guide, the —	456
Martin (E.) on the Mineral Bason of S. Wales — —	735
Manual of Health, the —	694
Maseres's (Baron) Observations on Lord Neper's System of Logarithms —	753
Maxima and Minima, in Algebra —	748
Memoirs of a Traveller now in Retirement	327
Memorable Speech, by Dr. Franklin	566
Michel Angelo Buonarroti, Life of	411
Mildew, Observations on —	631
Millar (J.) on the Origin of Ranks	205
———, Life of —	205
Milton's (J.) Prose Works —	574
Moffatt's (Rev. J. M.) History of Malmesbury — —	452
Moore's (Rev. C.) Charity Sermon	137
Moore's (Jas.) Remarks on Mr. Birch	669
Moore's (T.) Epistles, Odes, and other Poems — — —	493
Moore's (G.) Lives of Alberoni and Ripperda — —	341
Morbid Poisons, Observations on	648
Morland, (G.) Memoirs of —	311
Munnings's (T. C.) Experiments on Drilling and Protecting Turnips —	628
Musical Grammar —	701
Naismith's (J.) View of the Agriculture of Clydesdale — —	635
Napoleon and the French People	198
Native Indians of Berbische —	77
Naval Anecdotes — —	594
Nelson, (Ld.) Life of — —	344
New Collection of Charades, Enigmas, &c.	594
Newton, (Sir Is.) Anecdote of —	471
Nichelson's (W.) Treatise on Practical Navigation — —	742
Nonpareil, the — —	594
Oberon, a Poem, by Wieland —	499
Observations on the Use of Light Armour	617
Origin of Different Forms of Ecclesiastical Government — —	577
Original Memoirs, written during the Great Civil War — —	305
Parkes's (S.) Chemical Catechism	727
Peake's (J.) Hints on Sea Bathing	697
Peat Bogs, Draining of —	625
Persius, the Satires of, Translated	259
Philosophical Transactions of the Royal Society — —	728
Physical and Metaphysical Enquiries	546
Picture of Liverpool, the —	457
Pinckard's (S.) MD. Notes on the West Indies — —	72
Pinkerton's (J.) Recollections of Paris	30
Pitt, (Rt. Hon. W.) Character of	195-235
Poetical Register — —	532
Policy of Reducing the Property Tax	193
Polwhele's (Mr.) Poems —	535
Poole's (J.) Reply to R. Gardiner's Answer	208
Pope Pius VII., Account of —	48
Potosi, City of, Described —	43
Practical Treatise on Diseases of the Stomach — —	673
Present Claims and Complaints of America — —	217
Primogeniture, Remarks on —	174
Printing, Origin and Progress of, in Germany — —	763
Quaker Missions among the American Indians — —	589
Quakerism, Portraiture of —	594
Quiros, Voyage of — —	26
Randall's (Jas.) Collection of Architectural Designs — —	721
Randolph's (Hon. J.) Speech in the American Congress — —	213
Raymond's (J. G.) Life of Dermody	382
Reid's (T.) DD. Analysis of Aristotle's Logic — —	265
Reid (J.) MD. on Consumption —	680

	Page
Remarks on the Earl of Selkirk's Observations — —	187
Remarks on the Trade with Germany	215
Remarks on Live Stock —	647
Render's (W.) DD. Pocket Dictionary of the German Language —	975
Reports of the Commissioners of Naval Enquiry — —	202
Repton (H.) on Landscape Gardening	715
Rhodes's (G. A.) Dion, a Tragedy	536
Ring's (J.) Answer to Mr. Birch —	668
Ripperda, Duke of, Life of —	343
Roberton, (J.) on the Powers of Cantharides — —	662
Robinson's (Mrs.) Poems —	516
Roman Military Posts, Rules for Ascertaining — —	474
Rose's (Rt. Hon. G.) Examination of Mr. Pitt's Administration —	188
Rushton's (Ed.) Poems —	523
St. Edmunds Bury, History of —	459
Salmon's (N.) Αρχαι —	274
Sallust, Life of — —	240
Scott's (Walter) Ballads and Lyrical Pieces — —	494
Scriptores Logarithmici —	746
Select Collection of Epitaphs —	513
Serious Call to the Christian World	149
Services (D.) Wild Harp's Murmurs	530
Shoberl's (F.) Demonstration of the Existence of God — —	111
Slingsby, (Sir H.) Memoirs of —	305
Smith's (J.) D.D. View of the Agriculture of Argyle — —	642
Smith's (Charlotte) History of England	296
Smith's (Wm.) Observations on Draining	626
Smythe's (Wm.) English Lyrics —	525
Some Remarks on a Letter to the Archbishops and Bishops —	278
Spanish Settlement in the Straits of Magalhanes — — —	18
Speeches of the Rt. Hon. W. Pitt	232
Stage, Defence of the — —	569
Stark's (J.) Picture of Edinburgh —	479
Stenhouse's. Wm. Tables of Interest —	616
Sterne, Anecdote of —	352
Stuart's (Dr. H.) Translation of Sallust	238
Stomach, Diseases of the —	673
Stone, (Dr.) on Diseases of the Stomach	673
Stone's (Rev. F.) Visitation Sermon —	156
Stratford upon Avon, History of —	448
Styles's (J.) Essay on the Stage —	569
System of Education for the Labouring People — —	294
Tatham's (C. H.) Designs for Ornamental Plate — —	701
Taylor's (T.) Miscellanics —	552
Temple of Truth, the —	142
Tenures of Land in Bengal —	621
The Falls of the Clyde —	527
The Winter's Passage —	58
The Water-Lily — —	53
Thornton's (Col.) Sporting Tour in France	9
Thornton Abbey — —	15
Tighe, (Ed.) Anecdote of —	30
Translation of a Fragment of Polybius	20
Translations from the Greek Anthology	25
Translations from the Italian, Spanish, Portuguese, &c. —	511
Treasan's History of the Heathen Mythology — — —	26
Tristan da Cunha, Island of, described	5
Truter's Expedition from the Cape of Good Hope, to the Interior of Africa —	1
Turnbull's (W.) A. M. Naval Surgeon	67
Turner's, (Edm.) History of Grantham	47
Ulm and Trafalgar — —	53
Vaccination, Controversy relative to 664-667-668-669-67	
Van Mildert's (Rev. W.) Sermons at Boyle's Lecture — —	11
Vaughan's (Rev. E. T.) Address to his Parishioners — —	14
Vindication of Mr. Windham's Military Plans — —	29
Vindication of the late Wars in India	20
Walk through Leeds —	47
Walker's (Rev. J.) Consecration Sermon	13
War in Disguise — —	21
Warner's (Rev. R.) Book of Common Prayer — —	14
Warton (Dr. Jos.) Memoirs of —	29
West's (Mrs.) Letters to a Young Lady	28
Wheler's (R. B.) History of Stratford upon Avon — —	44
Whitaker's (T. D.) LL.D. History and Antiquities of Craven —	43
Whitaker's (Rev. E. W.) Letter to the Rev. J. Ogilvie — —	10
Wilkinson's (C.) Tour through Asia Minor	29
Windsor Chapel, Illustrated —	48
Willan, (Rob.) M D. F.A.S. On Vaccine Inoculation — —	66
Williams's (Rev. R.) Systematic View of Revealed Wisdom —	15
Williams, (J.) on the Climate of Great Britain — —	73
Wilson's (A. P.) M.D. Analysis of the Malvern Waters — —	72
Wolf Hunting — —	8
Woodhouse (Rev. J. C.) on the Apocalypse — — —	8
Wooll's (Rev. J.) Memoirs of Dr. Warton	29
Wollaston, (W. H.) M D. on Percussion	71
Worsley's (J.) Account of the State of France — —	5
Yates's (Rev. R.) History of St. Edmund's Bury — — —	45
York (Cardinal Duke of) —	4
Young's (J.) Memoirs of Mrs. Crouch	34
Young's (Sir W.) West India Common Place Book — —	20

M. BRYER, PRINTER, BRIDGE-STREET, BLACKFRIARS.

THE NEW YORK PUBLIC LIBRARY
REFERENCE DEPARTMENT

This book is under no circumstances to be taken from the Building

NOV 9 1915

form 410